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

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

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

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability\(^2\) 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\(^2\), validation and open-ended questioning can be
undertaken over it. Such a hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojecting/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’, more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes more-or-less similar-to-those-of-the-song construed as constituting the song). As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while
many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-
mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at their apathetic threshold as these rather develop into denaturing\textsuperscript{16} \textsuperscript{16}amplituding/formative\textsuperscript{8} \textsuperscript{8}wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology \textsuperscript{100}\textsuperscript{100}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\textsuperscript{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’> right up to the present, it also cognisant that at a certain point the ‘prior knowledge-as-of-mechanical-
knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }

in-dimensionality-of-desublimating-lack-of \((<\text{amplituding/formative}>\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation})\) as rather
reverting to eliciting ‘untransvaluated–temporal-intemporality’\(^{53}\) values’ (being passed for
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>) while
undermining the prospective ‘relative-ontological-incompleteness’\(^{47}\)/relative-ontological-
completeness –{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>\}) (as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’\(^{90}\) of
dimensionality-of-sublimating –\((<\text{amplituding/formative}>\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation})\)). This is
so-manifested for instance when statistics/methods/methodologies/approaches as the outcome
of prior human originariness-parrhesia,–as–spontaneity-of-aestheticisation in resolving prior
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are turned around ‘mechanically’ to falsely
imply progress occurs anyway to then paradoxically suggest surreptitiously there shouldn’t be
any prospective human originariness-parrhesia,–as–spontaneity-of-aestheticisation in resolving
prospective

human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint overcoming/unovercoming, speaking to the issue
(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–as-of–imprimatur). As what becomes critical in such a context is no longer prospective knowledge-reification–gesturing–as-of–imprimatur (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–as-of–imprimatur (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–as-of–imprimatur (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–as-of–imprimatur (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–as-of–imprimatur (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–as-of–imprimatur (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–as-of–imprimatur (with media-driven imprimaturo
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-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity→educed−existentialising/contextualising/textualising-contiguity}―conflatedness→in-{preconverging-disentailment by}→postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>), as such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity ([whether or not, beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) only leads to a human destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}→of-ontological-performance→including-virtue-as-ontology> which habituates and enculturates/endemises such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity; rendering the supposedly empowering activity of knowledge-reification–gesturing<in-prospective_psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity→educed−existentialising/contextualising/textualising-contiguity}→conflatedness→in-{preconverging-disentailment by}→postconverging-entailment> impotent as in many ways such denatured intellection effectively claims openly as of its disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect−‘immanent-ontological-contiguity’ inclinations (poorly appreciative of existence-potency→sublimating−nascence, disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/supererogatory→de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and
empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public
debate fails and thus leading to public policy defaulting into vested postures and interests. This
is especially manifested when such an intellectual teleological-decadence<-in-dimensionality-
of-desublimating-lack-of -{<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
undermines informed insight and requisite human intellectual and emotional sacrifice for
genuine

knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant_ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }=

conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment> and

prospective progress involving the authentic self and social transformation rather than
‘gimmicks instilling a merchandising mentality of ideas’ (whether by mystifications-that-are-
vague-and-imprimaturing-driven outside attendant_ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity’), misinterpretation-of-
statistics/methods/methodologies/approaches totalising-entailing-implications, denial-of-
relativism-thus foiling/undermining-relative-ontological-completeness’-
implications/conclusions/projections 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 a-
dumbing-down-posturing-that-implies that-the-present-is unchangeable as of ‘presencing—
absolutising-identitive-constitutedness’, etymological-flouting as of mere conceptual-
patterning-(as-devoid-of-attendant_ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of-
It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7; speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment,—in-self-becoming/self-conflatedness /formative–supererogating> but a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that ‘anyway dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment,—in-self-becoming/self-conflatedness /formative–supererogating> is ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment,—in-self-becoming/self-becoming/self-conflatedness /formative–supererogating> as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity”, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-
awareness-teleology\textsuperscript{(1)}<in-preconverging-existential-extrication-as-of-existential-unthought> as of underlying attendent-ontological-contiguity\textsuperscript{(2)}-duced-existentialising/contextualising/textualising-contiguity\textsuperscript{(3)} elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness\textsuperscript{(4)}/relative-ontological-completeness –
\textsuperscript{(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-
normalecy/postconvergence⟩\rangle as to human-and-social–expectations/anticipations—
metaphoricity ‘–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{(6)}` (as so-construed necessary herein in overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing–absolutising-identitive-constitutedness in relative-ontological-incompleteness\textsuperscript{(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-attendent-ontological-
contiguity–duced–existentialising/contextualising/textualising-contiguity \}=
conflatedness \textsuperscript{(8)}-in-{preconverging-disentailment–by}–postconverging-entailment\rangle 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-
onontological-completeness – reference-of-thought- devolving\rangle will often seem to imply that dialogical-equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-\{of-
attendent-ontological-contiguity–duced–existentialising/contextualising/textualising-
\}


‘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/> <amplituding/formative—epistemicity>causality — as-to-projective-totalitative—implications—of—prospective—nonpresencing,—for—explicating—ontological—contiguity 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 not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance -

and destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance”-

including-virtue-as-ontology>. The fact is knowledge-reification--gesturing-{in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}--

conflatedness in-{preconverging-disentailment-by}–postconverging-entailment> is of ‘existential <amplituding/formative–epistemicity> totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating and then be considered as ontological/scientific; and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of inherent existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification--gesturing-{in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}--

conflatedness in-{preconverging-disentailment-by}–postconverging-entailment> and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of
the difficulty with respect to human emotional-involvement and associated lack of rigour
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—
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/infering–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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity\textsuperscript{70} construal as of existence”; as can thereof be validated as from strong prediction arising as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} establishing its \textsuperscript{10} universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle \langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness \}. This reflects the fact of human \langle amplituding/formative–epistemicity\rangle totalising~thrownness-in-existence \textsuperscript{15},-imbued-projective-arbitrariness/waywardness\langle as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-\langle amplituding/formative–epistemicity\rangle totalising–conceptualisation\rangle, and speaks to the reality that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct; and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ (as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism>’ as so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \langle as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming\rangle as to human transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\rangle).
However, the universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–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 –educated–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-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> by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing meaningfulness-and-teleology pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation' is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his epistemic-projection of universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism specifically as with Galileo’s implicit dismissal of any such 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; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology apriorising/axiomatising/referencing
prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation¹⁰, putting into question 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-teleology¹⁰) of the prior registry-
worldview’s/dimension’s presencing—absolutising-identitive-constitutedness¹⁴
superseded/transcended. With such teleologically-decadent—as-in-dimensionality-of-
desublimating-lack-of <amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation) spirit of intellectualism, it can difficultly be
fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian
physics in early 20th century prompting great excitement and curiosity among physicists
recasting the contributions of prior physicists, and then eliciting the work of many other
physicists and mathematicians in the subsequent decades leading in-between to the superseding
of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-
potency¹⁵—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-potency¹⁵—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-
normality/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 amplitied/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 with asceticism does exist as has existed throughout sublimating the 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—psychologicism—apriorising/axiomatising/referencing—of—all—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—psychologicism—apriorising/axiomatising/referencing—of—all—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 intellecction 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
\langle\textit{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-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 highbrowning has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency\textsuperscript{10}–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 emancipating 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—exercise!

Actually the projection of values including intellectual values in such syncretising/circularity/interiorising/akrasiac-drag are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology; given that virtue is rather as of the-Good/understanding/notional—knowledge-reification—gesturing—exercise!

conceptualisation as to transcendental-enabling/sublimating/supererogatory—de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing}
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination). We can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity because these involve human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint aporeticism overcoming/unovercoming; as putting in question the old valuation as to requisite human limited-mentation-capacity-deepening. In this regards the transcendental/transvaluating conception of aporeticism overcoming/unovercoming is of existential comprehensiveness and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs epistemic-projection by the underlying fact that these are the very same human-subpotency sublimation implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-

'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation}: as inevitably the apparently socially innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world as of positivism/rational-empiricism in superseding their human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the

universalising but non-positivism–medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective positivism/rational-empiricism social-values (in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural
conceptualisation of the social-construct as of the universalising but non-positivism–medievalism preclusive-consciousness’), and the possibility for the further advancement of such ‘material sciences as to cumulating/recomposuring positivism/rational-empiricism’ rather arises from the corresponding effectively enabling ‘cumulating/recomposuring positivism/rational-empiricism social-values’ like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational advancement as of prospective human aporeticism overcoming/unovercoming as to the prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so over our present procrypticism–or–disjointedness-as-of-reference-of-thought occlusive-consciousness; and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war. Basically, dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as such reflects the successively induced originariness-parrhesia,–as–spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of human ontological-performance’-<including-virtue-as-ontology>’ so-construed as of notional–protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such prospective specific construction-of-the-Self and its
conflatedness -in-[preconverging-disentailment-by] postconverging-entailment> and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the possibility for prospective meaningfulness-and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ to the superseded framework of prior ontologisation/ontological-veracity/aestheticisation-towards-ontology prospectively disontologising as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating.<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

(conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’.

After many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
what a psychopath is philosophically-speaking..........................................................................................472

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-ONTOLOGY>)..............................476

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-ONTOLOGY>)........................................2020

meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising–
psychologism>, as from candidity/candour-capacity perspective ..........................................................2028

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-
abnormalcy-or-preconvergence................................................................................................................2031

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) necessarily carries
a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’............................................2043

The notion of ‘beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-
extrication-as-of-existential-unthought>’ .........................................................................................2047

‘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 ....................................................................................................................2056

difference between postlogism (postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining-<de-contextualising/de-existentialising-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 prelogism (prelogism-as-of-
conviction,in-profound-supererogation<existentially-veridical–attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising–logical-outcome–
arrived-at>) .................................................................................................................................2060

‘existential perpetuation in circularity/recurrence/repetition/repeatability’............................................2085

upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over
any temporal extricatory preconverging–de-mentating/structuring/paradigming...........................................2155

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more
‘profound level of living in the realm of human thoughtfulness’................................................................2158

acting as-of-a ‘secondnutured reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation nature’ is not enough for articulating prospective
institutionalisation requiring ‘intemporal projection <amplituding/formative-epistemicity> totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation .................................................................2160


we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence–<implicated-nondescript/ignorable–void’–as-to-presencing—absolutising-identitive-constitutedness and metaphysics-of-absence–<implicated-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence> representations ..........................................................2210

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’) ........................................................................................................2218


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 ........................................................................................................2837

‘social protraction of psychopathy across individuals and society’ ..............................................2846

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-profoun-dupererogation–of–attendant–intradimensional–postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition ........................................................................................................2847

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ .............................................2852
‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’

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


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


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


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

Transcendental analysis (institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological–
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

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

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

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

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

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


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

The ‘de-mentation ⟨supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive–dialectics⟩ of reference-of-thought’
intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to
their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining
its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency-
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..................2914

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 ......................2919

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—ontological-preservation.................................................2920

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......2921

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 ............................................................2923

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.................................2924

‘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.............................................................2938

‘postconverging–dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ as being ontologically-driven ..............................................2940

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’ ..........2944

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 .................................................................................2948

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 ......................................................2954

Referentialism involves a reference-of-thought (so-characteristic of the prospective
deprocrypticism registry-worldview/dimension) construing existence and existential-
conceptualisation/construal as about the ‘precedingness of becoming’ as of
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity}—confusedness in {preconverging-
disentailment–by}–postconverging entailment rather than apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—
constitutedness in {preconverging entailment}. .............................................................................2956
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–educated–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)

transcending/superseding of human uninstitutionalised-threshold

an incidental study like psychopathy and social psychopathy with respect to the grander
notional–deprocrypticism institutionalisation level within the treatment of the institutional-
cumulation/institutional-recomposure–{as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–
relativism–determinism’>–} meta-conceptual frame

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

the psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality<susceptible-to–
of society in general and social institutions

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

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

transcendental/transdimensional/interdimensional/maximising-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/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)........3048

d-mentation\textsuperscript{(*supererogatory\textendash ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involving the transcended and the transending dimensions}........3056

uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism ........................................3057


‘intemporal-prioritisation-of-reference-of-thought’–as-conflandedness-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) .................................................................3069


reference-of-thought–categorical-imperatives/axioms/registry-teleology,.for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence).................................................................................................................3095
new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology.–for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this
particular circumstance of the BODMAS characters but all such circumstances that may arise as a
perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–as-of-unsoundness-or-
ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation
(superrortory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics) of all such temporal-dispositions .................................................................3099

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–
apriorising-psychologism with respect to one another (from the prospective perspectives) ..........3101

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’> ..................................................................................................3103

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 3108

3 transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ pedestals of
meaningfulness .....................................................................................................................................3109

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 ...............................................................3116

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) ..................................................................................................3127

de-mentation–(superrortory–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) ........................................................................3132

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) .....................................................................................3133

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

contrasting ontological-normalcy/postconvergence as to potential human ontological-performance-
<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-
of–meaningfulness-and-teleology) and the reality of human temporal-dispositions at all
institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’>} uninstitutionalised-threshold
perverting/undermining ontological-normalcy/postconvergence ................................................3141

peculiarity for achieving all the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} is about bringing the
prior registry-worldview/dimension perversion-of-reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> to its placeholder-setup/mental-devising-
representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology
awareness for the collective-mind to psychoanalytically-unshackle/memetically-
reorder/institutionally-recomposure .....................................................................................................3153

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’
......................................................................................................................................................3164
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 .....................................................................................................................................3178

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science
(before even worrying about the abnormal)? .............................................................................................3183

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⟩ ..............................................................3189

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 .................3192
intemporal/ontological/social/species/universal/transcendental/maximising-recosposuring-for-
relative-ontological-completeness—unenframed-conceptualisation postconverging–de-
mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological
preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into
question a registry-worldview’s/dimension’s reference-of-thought .....................................................3198

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 incremenetalism-in-
relative-ontological-incompleteness—enframed-conceptualisation and notional~disjointedness3200
knowledge-notionalisation is about ‘a deterministic and operant construct preserving
intemporality/longness as ontology’ ....................................................................................................3200
fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’


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

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

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

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

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

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

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


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

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

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

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

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


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

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

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


Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalist-in-relative-ontological-incompleteness—enframed-conceptualisation notions
‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-
mentative/structural/paradigmatic construct

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

two dilemma with respect to the conceptualisation of virtue

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

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

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

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

ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’
the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad

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

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

‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction)

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

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

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

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


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 intemporal) is not necessarily the deterministic basis for human social adherence to it

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

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former
The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to procrypticism-notional–deprocrypticism-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can be basically be articulated as follows (the ontological entrapment)...

Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’...Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality)...

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

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

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–determinism’⟩⟩ going by a recurrent emanance/becoming template...

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


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

the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow...
the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft ........................................3393

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)........3395

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’.................................3397

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........3405

Meaningfulness of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions........................3406

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling.................................................................3412

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

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) .............................................3425

Meaning (defined previously as what defines/predicates value, thought and action)................3425

all the vices-and-impediments of the <cumulating/recomposuring–attendant-ontological-contiguity> successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold ......................................................3428

‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances/desublimation’/temporal-dispositions to knowledge/intemporality .........................3431

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).................................................................3435


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

dialectical <cumulating/recomposing–attendant-ontological-contiguity>=succession of registry-
worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-
recompose ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–
determinism’⟩

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

‘dynamic-cumulative-aftereffect of subontologisation’

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

‘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

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

‘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

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

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

at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
imbued–’notional–firstnatureness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor

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

The vocation of the intemporal-disposition (intemporal/ontological-construct/longness-of-register-of-meanfulness-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

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

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supерерождation—of—attendant—intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality'

derived—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supерерождation—‘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


maximalising-recomposuring-for-relative-ontological-completeness—is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive

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

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


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

‘ontological implications’ of the Derridean conceptualisations of Différance, Répétititon, Altérité
and Iterabilité

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—rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) exercise but
rather institutionalisation/intemporalisation or secondnaturing

postdication (as metaphysics-of-absence—(<implicated-epistemic-veracity-of-nonpresencing—
<perspective—ontological-normalcy/postconvergence>) highlights that ontological—
normalcy/postconvergence is rather conceptualised more effectively with the present—considered—
as-being-in-epistemic-abnormalcy/preconvergence-perspective—{preconverging—or-dementing—
apriorising-psychologism-reference-of-thought}—and—hence—suprastructurable by ‘metaphysics-of—
absence—(<implicated-epistemic-veracity-of-nonpresencing—<perspective—ontological—
normalcy/postconvergence>)—perspective—{‘postconverging—or-dialectical-thinking—apriorising—
psychologism’—reference-of-thought} which is then actually prospective (to—resolve—the epistemic—
abnormalcy/preconvergence)

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

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

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

need for an operant conceptualisation of psychology in grasping human dynamics

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—
apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality as antinihilism>—and—thus—
operant perspective of ontologically—dynamic—&—coherent construal/conceptualisation, as a
profound superseding—oneeness—of—ontology

de—mentation—(<supererogatory—ontological—de—mentation—or—dialectical—de—mentation—standing—
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/oblumining 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’......3584

by transcendence-and-sublimity/sublimation/supererogatory–dem-entativity is meant dispose to
construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-
threshold–defect<as-Being-or-ontological-or-existential–defect> transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension...................................................................................................................3588

deeper superseding–onnens-of-ontology conceptualisation and shallow superseding–onnens-of-
ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation ............................................................................3588

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–firstnatures—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor..............................................................3596

the condition of ‘recurrence’ and ‘non-transience’ transcandability arising from postlogism and
conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for
ontological-reconstituting–as-to-conflatedness/deconstruction for prospective transcandability.3600

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> and supplanting–conviction-as-to-profound-suprerogation—of–‘attendant-
intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’ is actually central
to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence
<implicated–‘nondescript/ignorable–void’–as-to-presencing—absolutising-identitive-
constitutioned> and metaphysics-of-absence<implicated-epistemic-veracity-of-nonpresencing-
<perspective–ontological-normalcy/postconvergence> ........................................................................3601

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 ........................................................................................3606

without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation disposition no prospective institutionalisation transcendence-and-
sublimity/sublimation/supererogatory–dem-entativity will be possible........................................3608

depcrypticism, 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.....................................................................................................................3609

dimensionality-of-sublimating<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> in the


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


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

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

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


a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing—{of–ontological-contiguity—eda–existentialising/contextualising/textualising-contiguity}—confalatedness 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

Human-subpotency–aporia/undecidability/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’>)}........................3666

‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but
that also factors in how the temporalities will relate to meaning..................................................3670

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity
(and are basically our virtue with no need for ‘false idealisation’)...................................................3672

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’......................................................................................3674

a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes
temporal-dispositions and intemporal-disposition........................................................................3678

Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-
institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a
transparent-pillar or social universal-transparency-⟨transparency-of-totalising-entailing, as-to-
entailing–amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness⟩
......................................................................................................................................................3681

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
postdictory (as metaphysics-of-absence–⟨implicated-epistemic-veracity-of-nonpresencing-
perspective–ontological-normalcy/postconvergence⟩conceptualisation)..............................3685

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........................3687

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence
allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’”...........3692

with our human limited-mentation-capacity-deepening, we are actually involved in a
‘developmental notional–teleology of ontology’ construed as coherent shallow superseding–
oteness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting
holographically–⟨conjugatively-and-transfusively⟩the ontological-contiguity—of-the-human-
institutionalisation-process..............................................................................................................3694

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 ..................................................................................3701

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 ........................................................................................................................................3704

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 ......3705
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 .................................................................3708


readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence ........................................................................................................3724

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations–registry-worldviews .........................................................................................................................................................3726


‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ ....................................................................................................................................3747

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—dementating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—dementating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold ...............................................................................................................3750

not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought..............3758

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 ........................................................................................................3772

The reason for the disambiguation of transversality—<for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing> into a supratransversality—<in-sublimating–existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing reference-of-thought over a subtransversality—<in-desublimating–existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing reference-of-thought reference-of-thought> 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’........................3777


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..............................................................3803

‘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..................................................................................3805

‘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.................................................................3805

incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions...................................................................................................................................3813


Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ .................................................3819
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..................................................................................................................3821

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’ ..............................................................................................................................3823

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...........................................................................................................................................3837

the Social is much more than aggregativity (social-aggregation)..........................................................3847

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ......3869

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

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

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term
- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
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absolving/fleeting/escaping-reflex–logic1
prelogism -as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing ‘-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at–mental-disposition ‘-as-of-
circumstantial-extremes-of ‘vague-rhyming-or-copiedmimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging ‘-in-a-circularity-of ‘contemptuous-
deceptive-elicitation’, ‘contemptuous-engagement ‘-and ‘contemptuous-
disengagement’, ‘within-the-scope-of ‘the-registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-
and-accordance’)

accreting-substitutive-subsumption-as-futural-différance-freeplay
transcendental-futural-différance-freeplay-that-produces-ontological-
aesthetic-tracing <perspective–ontological-normalcy/postconvergence-
reflected ‘epistemicity-relativism-determinism ‘-of ‘meaningfulness-
and-teleology –epistemic-totalisation-sublimity ‘-as-of ‘ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing ‘as-so-being-as-of-
existential-reality,-protracted-dynamics-of-ontological-correspondence ‘-
in-superseding-the-successive-registry-worldviews/dimensions–
reference-of-thought-temporality ‘-as-of-neuterisation /relative-
ontological-incompleteness /preconverging-existential-extrication-as-of-
existential-unthought ‘)
postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism
representation runs-through/deflates prior non-positivism/medievalism
\textsuperscript{40}amplituding/formative–epistemicity\textsuperscript{57}totalising–meaningfulness-and-
teleology\textsuperscript{40}as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism
representation or wherein prospective \textsuperscript{1}deprocrypticism–or–
preempting—disjointedness-as-of\textsuperscript{24}reference-of-thought
\textsuperscript{40}amplituding/formative–epistemicity\textsuperscript{57}totalising–meaningfulness-and-
teleology\textsuperscript{40}as postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-
psychologism representation will cut-through/deflate our ‘positivism–
procrypticism shiftiness-of-the-Self\textsuperscript{2}’ \textsuperscript{40}amplituding/formative–
epistemicity\textsuperscript{57}totalising–meaningfulness-and-teleology\textsuperscript{40}as
preconverging-or-dementing –apriorising-psychologism
representation;\textsuperscript{7} such that we can fathom that this
hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere
prompting of what is implied by notional–deprocrypticism
\textsuperscript{40}amplituding/formative–epistemicity\textsuperscript{57}totalising–meaningfulness-and-
teleology\textsuperscript{40}’ 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\textsuperscript{2}’ 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—
<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—
unshackling/memetic-reordering/institutional-recomposuring that is redeveloping/restructuring/reparadigmation (in the face of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~ sublimating–nascence, -disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness 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
in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional–deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism

(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
ontological-completeness\textsuperscript{43} transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic \textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textsuperscript{as-of-‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications}>⟩ are effectively associated with vices-and-impediments\textsuperscript{106} as to preconverging-existential-extrication-as-of-existing-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness’/relative-ontological-completeness \{sublimating~referencing/registering/decisioning—as—self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>⟩ as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{57}—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\textsuperscript{totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{⟩} can be contemplated as of ‘reference-of-thought-level induced\textsuperscript{108} universalising—idealisation transvaluation as reflected with ‘Socrates principled ascetic
stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophistic/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification–gesturing-in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity—conflicatedness—in-preconverging-disentailment-by-postconverging-entailment> and so-reflecting the reality that the ordinariness as <ampliuding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ‘ with-regards-to-prospective-apriorising-implications> disontologising framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness-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—asublimating–nascence—
disclosed-from-prospective-epistemic-digression to supersede human temporality'/shortness <amplituding/formative> wooden-language- 
(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-
construct-of- meaningfulness-and-teleology -as-of-
'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>) for profound knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-
entailment> as of human limited-mentation-capacity commitment induced disinterest/indifference/apathy and thus ‘veridical knowledge-reification–
gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by]–postconverging-
entailment> is postconvergingly–de-mentated/structured/paradigmed out-of-profoundly-developed-interest/concern/care-induced-
institutionalising as of deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-
ontological-completeness’-by-reification/contemplative-distension ’), to influence Dionysus I of Syracuse along the philosopher-king postconverging–de-mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the
universalising-idealisation

postconverging-dem-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 emancipating 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—attitude/mental-disposition/care—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

beyond-the-consciousness-awareness-teleology’–‘in-preconverging-
existential-extrication-as-of-existential-unthought> implies ‘conscious’
and/or ‘unconscious’ as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’

<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing–apriorising-psychologism>
at the uninstitutionalised-threshold of a registry-worldview/dimension
whether with regards to retrospective or prospective transcendental
implications

blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to
supposed knowledge articulation as of existential-reality’ wherein a given
human-subpotency registry-worldview/dimension
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—

for—conceptualisation—so—construed—as—of—reproducibility—

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

aestheticisation—is—rather—wrongly—construed—in—presencing—

absolutising-identitive-constitutedness—as superseding ecstatic—

existence/intrinsic-reality—at—its—prospective—destructuring-threshold—

(uninstitutionalised-threshold/presublimating—desublimating—

decisionality)—of—ontological-performance—<including-virtue-as—

ontology>—and—so—of—a—lack—of—insight—about —

<amplituding/formative—

epistemicity>—causality—as—to—projective-totalitative—implications—of—

prospective—nonpresencing—for—explicating—ontological—contiguity—as—of—

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

completeness—{sublimating—referencing/registering/decisioning—as—

self-becoming/self-conflatedness/formative—supererogating—

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

axiomatising/re-referencing—in-perspective—ontological—

normalcy/postconvergence}> as to human-and-social—

expectations/anticipations—metaphoricity—as—rede—

mentating/restructuring/reparadigm—psychologism,” and blurriness—
is—reflected—aporetically—with—such—conundrums—as—existence—in—existence—
disparateness—of—conceptualisation—<unforegrounding-disentailment—

failing—to—reflect—‘immanent—ontological—contiguity’—is—ought—

problem, and logical issues of elaboration—as—to—mere—

extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—

outside—attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising-contiguity\(^1\); blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a presencing—absolutising-identitive-constitutedness\(^2\) reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self\(^2\) in ‘epistemic-conflatedness’\(^3\) 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\(^4\) 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
‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness\(^9\) but prospective relative-ontological-completeness\(^8\) 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\(^{10}\) reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold\(^{(\text{uninstitutionalised-threshold /presublimating–desublimating–decisionality})}\) of-ontological-performance\(-<\text{including-virtue-as-ontology}>\), speaking of an issue of relative-ontological-incompleteness\(^9\) that is only resolvable by the very fact that prospective relative-ontological-completeness\(^8\) 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-subjectemancipating-relativism-driven-recomposuring-constructivism-towards singularisation-prospective nonpresencing blurriness as of disparateness-of-conceptualisation unforegrounding-disentailment, failing to reflect ‘immanentontological-contiguity’ highlights that the destructuring-threshold-uninstitutionalised-threshold presublimating desublimating-decisionality of ontological-performance including virtue-as-ontology of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia, as spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation there is basically no chance for non-universalising Ancient-sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to
positivism/rational-empiricism, and just as well with our positivism–
procrysticism ever getting to prospective deprocrysticism, and in all
these instances as ‘foregrounding entailment–(postconverging–
narrowing-down–sublimation-as-to–‘existence—as-sublimating–
withdrawal.–eliciting-of-prospective-supererogation ‘–in-reflecting–
‘immanent-ontological-contiguity ‘;–as-operative–
notional–deprocrysticism) as of construction-of-the-Self’, as involving
the respectively implied base-institutionalisation, [\[universalisation,
positivism/rational-empiricism and prospectively
notional–deprocrysticism (‘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–deprocrysticism).’

blurriness is ultimately associated with lack of dispensing-with–
immediacy-for-relative-ontological-completeness\[by–
reification/contemplative-distension \[as of human self-surpassing—
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality /shortness
<amplituding/formative> wooden-language ⟨imbued—averaging-of-
thought←as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void’-
with-regards-to-prospective-apriorising-implications⟩) with regards to
human preconverging-existential-extrication-as-of-existential-unthought
in the perception and relation to the human existential narrative, with
contrastive conceptualisation as of ‘an asceticism for opened-construct-
of–meaningfulness-and-teleology\[15\] that is reflexive of overall Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
telegley\[16\] implications’ (as to the possibility of prospective
originariness-parrhesia,—as–spontaneity-of-aestheticisation) and ‘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⟩) that is rather
reflexive of constraining secondnatured institutionalisation positive-
opportunism—of-social-functioning-and-accordance\[16\] implications’ (as
to a mechanical/mere-form disposition for reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation that do-not/poorly-appreciate dimensionality-of-
sublimating

\langle\text{amplituding/formative}\rangle\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-
rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation}\rangle;
and finally blurriness is associated with
sophistic/pedantic induced equivalence of teleologically-elevated
knowledge-reifying \text{meaningfulness-and-teleology}^{100} (as to
\text{maximalising-recomposuring-for-relative-ontological-completeness}—
enunframed-conceptualisation) and teleologically-degraded
\text{wooden-language-}\text{(imbued—averaging-of-
thought-}\text{meaningfulness-and-teleology}\text{-as-of-’nondescript/ignorablevoid’-}
\text{with-regards-to-prospective-apriorising-implications}\rangle
\text{meaningfulness-and-teleology}^{100} (as to
\text{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
\text{nonpresencing-}
\text{perspective–ontological-normalcy/postconvergence}\text{reflection of
\text{amplituding/formative–epistemicity}\text{-causality-}
\text{totalitative–implications-of-prospective-}
\text{nonpresencing,-for-explicating-
ontological-contiguity} of relative-ontological-incompleteness^{19}/relative-
ontological-completeness^{18}\rangle
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/\text{formative–supererogating-}\text{projective/reprojective–}
overcoming/unovercoming implications) of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (excludes all other
supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior nonrules—apriorising/axiomatising/referencing–psychologism’) inducing
prospective ‘base-institutionalisation’ of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’) to then induce prospective
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-
sublminating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ’;–as-operative-
otional–deprocrypticism)’, likewise ‘foregrounding__entailment-
(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublminating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ’;–as-operative-
otional–deprocrypticism)’ as from ‘base-institutionalisation–
uninstitutionalisation (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’) to then induce prospective ‘universalisation
foregrounding__entailment-(postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublminating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-'immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)’.
likewise 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 foregrounding entailment (postconverging narrowing down sublimation as to 'existence— as sublimating withdrawal, eliciting of prospective supererogation '—in reflecting 'immanent ontological contiguity '—as operative notional deprocrypticism') and likewise likewise foregrounding entailment (postconverging narrowing down sublimation as to 'existence— as sublimating withdrawal, eliciting of prospective supererogation '—in reflecting 'immanent ontological contiguity '—as operative notional deprocrypticism) as from *positivism procrypticism (as of ontological normalcy/postconvergence prospective aporeticism overcoming/unovercoming implications) to notional—deprocrypticism as
preempting—disjointedness-as-of—reference-of-thought,—as-to—
\texttt{<amplituding/formative–epistemicity>growth-or-
conflatedness}^{[1]}/transvaluative-

\text{rationalising/transepistemicity/anamnestic-residuality/spirit-

-drivenness}^{[1]}—\text{in-superseding-mere-formulaic-positivising/rational-

-empiricism-based-universalisation-directed-rulemaking-over-non-rules—\text{apriorising/axiomatising/referencing–psychologism} \text{(excludes all other}

supposed \textsuperscript{1} meaningfulness-and-teleology\textsuperscript{[0]}/knowledge \textquote{based on prior}

\text{positivising/rational-empiricismbased-universalisation-directed-

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

-psychologism}) \text{to then induce prospective \textquote{notional–deprocrypticism

}\textsuperscript{4}\text{foregrounding__entailment}(\text{postconverging–narrowing–

down–sublimation-as-to–existence—as-sublimating-withdrawal,–

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

-ontological-contiguity ’;–as-operative-notional–deprocrypticism)’, and

in all such cases the idea is ever always to move from a

\texttt{<amplituding/formative>} \text{wooden-language–(imbued–averaging-of-

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

meaningfulness-and-teleology \text{–as-of ‘nondescript/ignorable–void’}–

-with-regards-to-prospective-apriorising-implications>)} \text{to an opened-

-construct-of–meaningfulness-and-teleology\textsuperscript{[0]} \textquote{reflexive of ecstatic-

-existence in postconverging–narrowing-down–sublimation as from \textquote{non-

-rules, rulemaking-over-non-rules, \textsuperscript{[1]}universalisation-directed-

-rulemaking-over-non-rules, positivising/rational-empiricism-based-

-universalisation-directed-rulemaking-over-non-rules, and preempting—}
disjointedness-as-of\textsuperscript{34} reference-of-thought,-as-to-

‘\textlangle amplituding/formative–epistemicity\textrangle\textsuperscript{13} 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

\textsuperscript{44} foregroundering\_entailment\textlangle postconverging–narrowing-

down\textsuperscript{41} sublimation-as-to-‘existence—as-sublimating-withdrawal,-

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

ontological-contiguity ‘;–as-operative-notional–deprocrypticism)’ while

superseding any \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{44}

(failing to imply this ontological-normalcy/postconvergence in reflecting

holographically-\textlangle conjugatively-and-transfusively\textrangle the ontological-

contiguity ‘—of-the-human-institutionalisation-process\textsuperscript{9} 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\textsuperscript{34} reference-of-thought,-as-to-

‘\textlangle amplituding/formative–epistemicity\textrangle\textsuperscript{13} 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

\textsuperscript{44} foregroundering\_entailment\textlangle postconverging–narrowing-

down\textsuperscript{41} sublimation-as-to-‘existence—as-sublimating-withdrawal,-

\textsuperscript{44}
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) )

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
supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation  
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’, with  
(postconverging—narrowing-down—sublimation-as-to-’existence—as—sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in—reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)  
de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
meaningfulness-and-teleology( implying for instance that there can
be no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-teleology( that is not rational-empirical like
mentioning say magical or supernatural causes and effects, and likewise
prospectively with notional–deprocrypticism any conception/theory/idea
in disjointedness that fails to reflect ‘attendant ontological contiguity’—
educed—existentialising/contextualising/textualising-contiguity( as of
parrhesiastic and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation organic coherence and
entailing complementing-and/or-superseding-and/or-subsuming of gene regulation' and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere 'pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-'immanent-ontological-contiguity '>' and so as of the life sciences need for existential-reality constraining 'foregroun
dering-_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 'foregroun
dering-_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 57 meaningfullness-and-teleology 100 ;¶ (the overall 
implications of unblurriness reflected as from ‘<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
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~}==
existentialising/contextualising/textualising~contiguity
conflatedness}==in{preconverging~disentailment~by}~postconverging~entailment>~as~of~attendant~ontological~contiguity~}==
existentialising/contextualising/textualising~contiguity/off~apriorising/axiomatising/referencing~{of~attendant~ontological~contiguity~}==
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
<amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity’, and as it overrides any human secondary
epistemic inclination that may wrongly be of ‘presencing—absolutising-
identitive-constitutedness’, with the inherent becoming of ecstatic-
existence rather reflected in ontologically-veridical ‘knowledge-
reification–gesturing:<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in {preconverging-disentailment by} postconverging-
entailment>/process entailing- <amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness epistemic-
ricochetting/transepistemicity implications of aetiologisation/ontological-
escalation’ and in so doing ‘abstractively–andsystematically justifying the
socially imbued intellectual deferential-formalisation-transference’ as to
the fact that the knowledge-reification–gesturing:<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in {preconverging-disentailment by} postconverging-
entailment> is not of ‘mere imprimatur totalisingly-disentailing—
discretion/whim-of-thought that fails to justify abstractively-and-
systematically any such entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness epistemic-
ricocharing/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-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>’ ‘existentialism-form-factor, in human
ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality between
‘intemporalising/ontologising ontological-good-
faith/authenticity ‘~postconverging~de-
mentating/structuring/paradigming’ and ‘temporalising ontological-
bad-faith/inauthenticity ‘~preconverging~de-
mentating/structuring/paradigming’, beyond-the-consciousness-
awareness-teleology\(^{[96]}\)-\(<\)in\>-preconverging\>-existential-extrication\>-as\>-of\>-existential-\(\text{unthought}\>\))

\(^{8}\)categorical- 
categorical-imperatives/axioms/registry-teleology\(^{[99]}\) (as to the epistemic- 

\(^{100}\) imperatives/axiom 
totalising\(^{[1]}\) operannce of human \(\text{meaningfulness-}\)and-teleology\(^{[99]}\)

\(^{100}\) s/registry- 
teleology\(^{[100]}\) apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument,\(-\)so-construed-as\>-categorical-imperatives/axioms/registry- 
teleology\(^{[100]}\) underlies human conceptivity/epistemic- 

\(^{100}\) reflexivity/epistemicity-relativism-determinism in existence as to overall 
reifying-and-empowering-reflexivity-of-ecstatic-existence-as- 
panintelligibility\(\text{\(\langle\)}\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) (so-reflected 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’), with the 
implication that human limited-mentation-capacity undermines the 
existential ontological-performance\(\text{\(\langle\)}\)including-virtue-as-ontology> of 
human categorical-imperatives/axioms/registry-teleology\(^{[100]}\) so-reflected 
as to successive human registry-worldviews/dimensions 
uninstitutionalised-threshold\(\text{\(\langle\)}\)circularity-as-subtransversality\(\text{\(<\text{in-}\)
prospective-apriorising-implications>)

existentialising/contextualising/textualising-contiguity’/-{as-the-panintelligibility’/-insight-about-ecstatic-existence-epistemically-deflates-‘existence-in-existence-constitutedness’-construal’}, and this speaks to the fact that any implied’ meaningfullness-and-teleology’ (as knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity'}-
conflatedness’-in-{preconverging-disentailment–by}–postconverging-
entailment)> ‘epistemic-veracity as well as its induced human empowerment for transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity/emancipation’ can only arise de-mentatively/structurally/paradigmatically as of its inherent supposedly coherent ontological-commitment \(\text{<implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality}>\) as so-reflected in \(\text{<amplituding/formative—epistemicity}\text{causality} \sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity—so-construed-as-from-ontological-normalcy/postconvergence-epistemic-perspective} / \text{notional—projective-perspective-of-conceptualisation/totalitative-accruing—relative-cause-and-effect-predicative-effectivity—sublimation—(as-to-underlying, -ontological-commitment} \sim \text{<implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality}>\) \(/ \text{operatives-of-ontologically-hegemonising-narrative}’; \) with the result that vague articulations of ‘flawed prior_knowledge-reification—gesturing—\(\text{prior_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}\}—\text{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—educed—
existentialising/contextualising/textualising-contiguity\textsuperscript{10}, insightfully, the inherent human epistemic relation to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{11}~sublimating–nascence, disclosed-from-prospective-epistemic-digression, implies that human conception of causality inherently ‘is-not-of/notontological’ but rather ‘is-as-of/is-epistemic’ about ecstatic-existence-as-transcendental-signifier, and this explains the conception of causality herein as \textsuperscript{46}\amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications-of-prospective~nonpresencing, for-explicating-ontological-contiguity as conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier as from human-subpotency epistemic-abnormalcy/preconvergence\textsuperscript{12} to epistemic-normalcy as human-subpotency strives to converge-as-construing to ecstatic-existence-as-transcendental-signifier as of the projective–totalitative-implications of \textsuperscript{46}\amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications-of-prospective~nonpresencing, for-explicating-ontological-contiguity construed as causality;\textsuperscript{¶} wherein for instance the appraisal of ‘health epiphenomenon of existence’ as of\textsuperscript{47} historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{5}\textsuperscript{8}\textsuperscript{9}\textsuperscript{10}‘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-
apriorising/axiomatising/referencing but rather an
apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—conflicatedness 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-prime mover-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-human constructs for the simple reason that all such domains are of ‘epistemically manifest’ historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism—attendant-ontological-contiguity—conflicatedness-educed—existentialising/contextualising/textualising-contiguity
as of human limited-mentation-capacity-deepening ’), and this explains why a registry-worldview/dimension is a wooden-language—imbued—averaging-of-thought—wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—of—nondescript/ignorable—void—with-regards-to—prospective-apriorising-implications> with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises

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for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology in existence, such that even such budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein construed as <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity can thus be understood as the ‘dementative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’ 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 ḇ conflatedness – in (pre-converging/disen-tailment by)
post-converging-entailment/projective-conflating
apriorising/axiomatising/referencing about the already given existence’
and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility –(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation), speaking to the fact that existence is
rather about ecstatic reflexivity as all phenomena/manifestations in
existence (so-construed as phenomenal/manifest–subpotencies–(in-
transitive-conflatedness –reflexivity–in-the-full-potency-of-
existence’s–sublimating–nascence)) are as of their specifically/notionally
enabled reifying and empowering;¶ finally it is just as important to grasp
also here that the ‘articulation as human-causative-construction’ of the
notions of ‘temporal individuations or temporal-dispositions’ and
‘intemporal individuation or intemtemporal disposition’ are rather conceived
epistemically as of their de-mentative/structural/paradigmatic
implications from the perspective of the ontological-
normalcy/postconvergence of ecstatic-existence-as-transcendental-
signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness”, reflecting a human-causative-construction conception in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflatedness in {preconverging-disentailment-by}-postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-notional-projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-constitutedness in preconverging-entailment as of pre sentencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation⟩, prospective aetiologisation/ontological-escalation say with respect to a temporal-disposition for accusing others of sorcery in a social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in conjugation and protraction of other temporal dispositions, speaks to the de-
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’⟩

11compulsing– compulsion-nonconviction/madeupness/bottomlining

nonconviction/mad eupness/bottomlining ⟨decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing⟩-induced-disontologising ‘of-the-
ng
‘attendant-intradimensional–ontologising’–imbued-
⟨decontextualising/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-
conflatedness

conflation of

ontological

contiguity

-educed–

existentialising/contextualising/textualising-

contiguity

conflatedness-in

preconverging-disentailment

by

postconverging-entailment

or

effecting-wholeness-as-of-profoundness-

and-completeness-to-

meaningfulness-and-teleology

so-implied by

epistemically-totalising/circumscribing/delineating epistemic conflating of

ontological-contiguity

-educed–

conceptualisation

with-and-as-to-the-precedence-of

existence-

potency

~sublimating–nascence,-disclosed-from-prospective-

epistemic-

disentailment

in

attendant-ontological-contiguity

-educed–

existentialising/contextualising/textualising-contiguity

by

singularisation

<as-to-the-nondisjointedness/entailment-of-prospective-

logical-dueness>

conjoining-looping-set-of-narratives

(construed-as-of-slanted-cohering-

unsoundness-or-ontological-bad-faith/inauthenticity

reference-of-

thought

perversion-of

reference-of-thought

as

preconvergingly-apriorising/axiomatising/referencing-in-

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

supererogation

and-thus-invalidating-any-wrongly-implied-logical-

processing-engage

apriorising/axiomatising/referencing

{of-attendant–

ontological-

contiguity

-educed–

existentialising/contextualising/textualising-

contiguity

conflatedness-in

preconverging-disentailment

by

postconverging-entailment

or

effecting-wholeness-as-of-profoundness-

and-completeness-to-

meaningfulness-and-teleology

so-implied by

epistemically-totalising/circumscribing/delineating epistemic conflating of

ontological-contiguity

-educed–

conceptualisation

with-and-as-to-the-precedence-of

existence-

potency

~sublimating–nascence,-disclosed-from-prospective-

epistemic-

disentailment

in

attendant-ontological-contiguity

-educed–

existentialising/contextualising/textualising-contiguity

by

singularisation

<as-to-the-nondisjointedness/entailment-of-prospective-

logical-dueness>
postconverging-entailment

Projected epistemic-immanence/veridical-epistemicity-relativism-determinism in reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

<as-to-perspective-ontological-normalcy/postconvergence-implies—prospective-aporeticism-overcoming/unovercoming> as it is effectively underscored by difference-conflatedness-as-to-totalitative-reification-in-singularisation

<as-the-nondisjoinedness/entailment-of-prospective-

nonpresencing>-as-veridical-epistemicity-relativism-determinism

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-

<amplituding/formative-epistemicity>totalising—purview-of-construal—as-immanent-existence/intrinsic-reality/ontological-veridicality; and by that token as apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity -educed
normalcy/postconvergence> ’–existentialism-form-factor

constitutedness

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

constitutedness in preconverging entailment or effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology


existing/alising/co contours {conceptualisation as to falsely imply their existence-in–existence (since attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }) is thus–inherently-not-construed-as-to-its <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining’) as of

dissingularisation-<as-to-the-disjointedness/disentailment-of-preconverging–entailment


‘prospective-aporeticism-overcoming/unovercoming’> as
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -eced-existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment is rather falsely underscored by identitive-constitutedness-as-‘epistemic-totality ’dereification-in-dissingularisation-as-to-the-

disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness> -as-flawed-epistemicity-relativism-determinism":"apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -eced-existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment is de-
mentatively/structurally/paradigmatically flawed given the underlying reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence with respect to the human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such that apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -eced-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-existential-extrication-as-of-existential-unthought> ) as it is in an underlying state of homelessness (as failing to grasp that homeliness as to the possibility of attaining originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) can only arise as human-subpotency pursues-and-achieves relative epistemic-normalcy as of prospective human limited-mentation-capacity–deepening to achieve relative-ontological-completeness so-reflected as nonpresencing-<perspective–ontological-normalcy/postconvergence>) since the state of human limited-mentation-capacity implies that ‘human understanding has-ever-and-is-ever-always about attaining apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity } re-originariness/re-origination conception of the-very-same-<amplituding/formative–epistemicity>totalising-purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality as it strives to reflect as from relative epistemic-normalcy the ‘ontological-normalcy/postconvergence of existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity } constitutedness in preconverging-entailment epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly
implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination 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 causality as of 46<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective_nonpresencing—for-explicating-ontological-contiguity

\[1^{5}\text{de-mentation- (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), -as-to- 'prior-preconverging/dementing ~qualia-schema' -and- 'prospective-postconverging/dialectical-thinking ~qualia-schema' - (rescheduling-of-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology ) as to human-'limited-mentation-capacity-deepening ~construal-of-'superseding–oneness-of-ontology’-in-successive-registry-worldviews/dimensions-uninstitutionalised-threshold ~superseding-or-suprastructuring, and as in association with de-mentative/structural/paradigmatic, de-mentatively/structurally/paradigmatically, de-]
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed,
redem-
mentating/restructuring/reparadigming,
rede-
mentate/restructure/reparadigm,
rede-
mentated/restructured/reparadigmed rathers points to the veracity of an
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed-existentialising/contextualising/textualising-
contiguity }—conflatedness—in{preconverging-disentailment by}—
postconverging-entailment conception (and not an
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed-existentialising/contextualising/textualising-
contiguity }—constitutedness—in-preconverging-entailment conception)
as to perspective ontological-normalcy/postconvergence epistemic
conception in conceptualising de-mentative, de-mentatively, de-
mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-
mentated so-reflected counterintuitively as rather moving towards or
recovering what is ‘mentatively normal’ as towards/recovering
ontological-normalcy/postconvergence by human-‘limited-mentation-
capacity-deepening’, as so-underlying ‘relative-ontological-
incompleteness’/relative-ontological-completeness
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence>) as
to human-and-social—expectations/anticipations—metaphoricity—as-
and-teleology frames as of human limited-mentation-capacity-deepening grasp of 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'); and as of human aestheticisation—and—aestheticisation-towards-ontology in inducing 'both meaningfulness-and-teleology and its existentially incipient metaphoricity′ (as to apriorising/axiomatising/referencing—psychologism of conceptualisation), de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) is metaphoricitically-and-meaningfully reflected as the human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies 'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing as to postconverging/dialectical-thinking’—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing ’—qualia-schema—mental-aestheticisation— attribution and then their mutually-reinfusing-attributive-possibilities—for—epistemicity>totalising—pseudoconflation/conflation-of-human-limited-mentation-capacity—as-to-corrrespondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency–
aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint–imbued–
notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-
constrained-as-from-perspective~ontological–
normalcy/postconvergence>–existentialism-form-factor’)

denaturing

denaturing/usurping/arrogating/perverting-in-constitutedness

deneuterising

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

\[\text{deprocrypticism–or–preempting—disjointedness-as-of–reference-of-}
\]
\[\text{thought, as to ‘} \text{amplituding/formative–epistemicity}\text{–growth-or-}
\]
\[\text{conflatedness}^{1} \text{/transvaluative–}
\]
\[\text{rationalising/transepistemicity/anamnestic-residuality/spirit–}
\]
\[\text{drivenness’—in-superseding-mere-formulaic-positivising/rational–}
\]
\[\text{empiricism-based-universalisation-directed-rulemaking-over-non-rules—}
\]
apriorising/axiomatising/referencing—psychologism, and so as of

apriorising/axiomatising/referencing–{of-attendant–ontological–}
contiguity–{deduced–existentialising/contextualising/textualising–}
contiguity } \text{–conflatedness }^{1} \text{–in {preconverging-disentailment–by–}
postconverging-entailment of the positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective
ontological-normalcy/postconvergence over the
\[\text{‘} \text{amplituding/formative} \text{–wooden-language–imbued–temporal–mere–}
\]
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–
or-dementing –narratives–of-the–reference-of-thought–categorical–
imperatives/axioms/registry-teleology } \text{of such positivism/rational–}
empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and across the \text{cumulating/recomposuring–attendant–ontological-contiguity }^{2} \text{–successive registry-worldviews/dimensions as of such upholding of intemporal-preservation as to perspective}
ontological-normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity instigation over their prospective uninstitutionalised-threshold \[^{103}\] (that is, as successive notional–deprocrypticism–or–notional–preempting—disjointedness-as-of-\[^{14}\] reference-of-thought and so-construed epistemically/notionally as dimensionality-of-sublimating\[^2\]

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

so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced \[^{36}\] maximalising-recomposuring-for-relative-ontological-completeness\[^{88}\]—unenframed-conceptualisation ‘reification gesturing for prospective knowledge’ arising as from attendant ontological-contiguity \[^{55}\]–educed–existentialising/contextualising/textualising-contiguity \[^{46}\] \[
\langle \text{amplituding/formative–epistemicity}\rangle \text{causality } \text{–as-to–projective-totalitative–implications-of-prospective–nonpresencing–for–explicating-ontological-contiguity of prospective relative-ontological-completeness} \]

\[
\]

destructuring–destructuring-transitoriness–(construed-as-of-dissingularisation–<as-to–
transitoriness  the-disjointedness/disentailment-of-presenting-absolutising-identititive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism-induced-deratiocination-or-deratiocontiguity)

preconverging-or-
dementing  <as-of-preconverging-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-{as-to-the-
'preconverging-stranding/attrition'-of-the- \textsuperscript{1} \textsuperscript{1} de-mentation}\}
(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics}),-induced-
disposedness/psychologismic-construct—and—entailing,—of-ontologically-
flawed ‘teleology’\textsuperscript{10} of leveling-down/equating’ so-construed as from
existence—as-sublimating-withdrawal,—eliciting—of-prospective-
supererogation\textsuperscript{17} perspective of notional—deprocrypticism>

postconverging-or-
dialectical-thinking  <as-of-postconverging-conceptivity/epistemic-
dialectical-thinking reflexivity/epistemicity-relativism-determinism-{as-to-the-
'postconverging-stranding/attrition'-of-the- \textsuperscript{1} \textsuperscript{1} de-mentation}\}
(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics}),-induced-
disposedness/psychologismic-construct—and—entailing,—of-ontologically-
sound ‘teleology’\textsuperscript{10} of unleveling/disambiguating’ so-construed as from
existence—as-sublimating-withdrawal,—eliciting—of-prospective-
supererogation\textsuperscript{17} perspective of notional—deprocrypticism>

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

<as-to-the-
entailment-of-
prospective-
nonpresencing>

〈as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing〉

-as-veridical-
epistemicity-
relativism-
determinism


<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>

-as-veridical-epistemicity-relativism-determinism

is

more fundamentally construed as from ontological-

normalcy/postconvergence epistemic-projection perspective as a

reflection of dimensionality-of-sublimating

〈amplituding/formative〉supereogatory-de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) underlying ‘the ontological-contiguity—of-the-human-
institutionalisation-process (as to human Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology, institutional-development—as-to-social-function-development
and living-development—as-to-personality-development)’, and speaks to
the fact that human limited-mentation-capacity-deepening reflects an
overall human existential foregrounding entailment (postconverging-
narrowing-down—sublimation—as-to—existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation 'in-reflecting-
immanent-ontological-contiguity ','-as-operative-
notional~deprocrypticism) wherein as to 'the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\(^9\), human limited-mentation-
capacity-deepening\(^9\) variously attains differing ontological-
performance '<including-virtue-as-ontology> so-reflected as the
<cumulating/recomposuring–attendant-ontological-contiguity >
successive registry-worldviews/dimensions \(^8\)reference-of-thought—and–
\(^8\)reference-of-thought\(^\sim\) devolving—meaningfulness-and-teleology\(^\sim\)
implying that human \(^8\)meaningfulness-and-teleology\(^\sim\) can be construed
as ever always twofaceted as to the facet of achieved sublimation-over-
desublimation of \(^5\)meaningfulness-and-teleology\(^\sim\) as validated with
predicative-effectivity—sublimation-(as-to-underlying,-ontological-
commitment 'implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)
and on the other hand the facet of the existentially-withdrawn-(as-
'unaccounted-for'—leftover-or-residuality-or-spirit-of—meaningfulness-
and-teleology 'so-construed-as-metaphoricity ,informing-prospective-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness,—so-
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating—a<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) which is just as decisive for prospective human limited-mentation-capacity-deepening in the sense that ‘human intelligibility ever always projects of an underlying,

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

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

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

difference-in-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-aposteriorising-or-logicising-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation’,-though-in-notional-contiguity/epistemic-
contiguity -<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>-of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation>
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-as-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-
existental-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing)
dimensionality-of-
dimensionality-of-sublimating-
sublimating
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-
(<amplituding/formative>growth-or-conflatedness/transvaluable-

estic-
residuality/spirit-drivenness–
equalisation)
nonpresencing—or—withdrawal—or—metaphysics-of-absence
⟨implicit-epistemic-veracity-of- nonpresencing—<perspective—ontological-normalcy/postconvergence>⟩—or—transcendental-reasoning-of-event—as-prospective-ontology-origination-
nontranscendental-reasoning-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications> and as prodded by sophistic/pedantic distractive reasoning-from-results/afterthought imbued "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation’ that is ever always 'parrhesiastically wanting' for the prospect of prospective 'dimensionality-of-sublimating’ (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) reasoning-through/messianic-reasoning’ transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, as it can be appreciated that de-mentatively/structurally/paradigmatically every 'presencing—absolutising-identitive-constitutedness' registry-worldview/dimension as of its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) and as prodded by its given notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation<(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) is paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in <amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiac-drag't as of its
prospectively ontologically-flawed 'meaningfulness-and-teleology\[106\] as it seem to poorly construe of the 'implications of its apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity' <-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema’ and as it
wrongly substitutes for it a 'communication-as-of-dialogical-equivalence-
<as-to-psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity ~——
conflatedness in {preconverging-disentailment by} postconverging-
entailment, in-self-becoming/self-conflatedness /formative-
supererogating> issue’ like with the sophists accusing Socrates for not
communicating well by the terms of their ‘warped/twisted
adhoc/makeshift/nonprincipled-as-of-their-non-universalising–
syllogising’ faced with his 'universalising-idealisation or medieval
scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo
for not communicating well faced with his ‘budding-positivism/rational-
empiricism’, and a modern-day naïve 46<amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiac-drag 'meaningfulness-
and-teleology\[106\] communication discourse that is utterly clueless of the
46<amplituding/formative~epistemicity>causality –as-to-projective-
totalitative~implications-of-prospective- nonpresencing,–for-explicating-
ontological-contiguity of our positivism–procrpticism
‘procrpticism–or–disjointedness-as-of–reference-of-thought as of an
occluded self-consciousness’ requiring prospective ‘deprocrpticism–
or–preempting—disjointedness-as-of–reference-of-thought
psychoanalytic-unshacking/memetic-reordering/institutional-
recomposuring as of ‘de-mentation’ (supercerogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics)
dissemination^28/seeding
 maximalising-recomposuring-for-relative-ontological-completeness —
enenframed-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^5-educed—
existentialising/contextualising/textualising-contiguity^9

^9<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity of prospective relative-ontological-
completeness^88

supercerogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for–conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of–
aestheticisation amenable thus to existence’s validation as of
dissingularisation $\text{as-to-the}$ epistemically-not-immanent ‘as-lacking-internal-necessity-and-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
disjointedness/disse
ntailment-of-
presencing–as-of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
absolutising-
identitive-constitutedness $\text{as-to-the-disjoinedness/disentailment-of-presencing–absolutising-
identitive-constitutedness } >$ (operantly-construed-as-of-
incrementalism-in-relative-ontological-incompleteness —enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing),¶ and thus dissingularisation $\text{as-to-the}$
disjointedness/disentailment-of-presencing–absolutising-identitive-
constitutedness $\text{as-from prospective nonpresencing–}$
<perspective–ontological-normalcy/postconvergence> reflection of
causality $\text{as-to-projective}$-totalitative–implications-of-prospective–nonpresencing–for-explicating-
ontological-contiguity .¶ 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 $\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing–}$
explicating-ontological-contiguity


prospective postconverging-or-dialectical-thinking – apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition, – as – reproducibility-of-aestheticisation

distractive-alignment-to–apriorising/axiomatising/referencing > ‘as-destructuring-or-of-
reference-of-constitutedness’ – over-conflatedness

to<of-
apriorising/axiomatisation/referencing>
tising/referencing>

epistemic-abnormalcy/preconvergence-as-preconvergence-as-preconvergence-as-apriorising-psychologism

representation-as-of-preconverging-aestheticisation’, – and – not-
postconvergence-as ‘postconverging-or-dialectical-thinking’ –
apriorising-psychologism representation-as-of-postconverging-
aestheticisation’>

<amplituding/formative–epistemicity> growth-or-

<amplituding/formative–epistemicity> growth-or-

conflatedness / transvaluative-

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

th-or-

(construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-

conflatedness / tra existence-potency ~ sublimating–nascence, disclosed–from–prospective–

(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>\) as to human-and-social–expectations/anticipations—metaphoricity\ as-rede-mentating/restructuring/reparadigming–psychologism\ and so-reflected as of the epistemic construal from existence-potency\ sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’, and is contrasted with the notion of totalitarian as ‘being-all-defining-and-determining-rather-by-human-
subpotency obstinacy/ideology-overt-projection/assertion that ignores-and-overlooks the epistemic construal from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence';¶ such that the notion of epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given epistemicity>totalising–thrownness-in-existence registry-worldview/dimension ‘in effect epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology/\\]^10 as reflected by the fact that apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument by a positivistic mindset is 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/\\]^10 with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity
implying-apriorising/axiomatising/referencing/intelligibility/setting up/measuring-instrumenting-as-of-prior-relative-ontological-incompleteness
reference-of-thought-that-is-prospectively-as-from-perspective-
reference-of-thought-that-is-prospectively-as-from-perspective-
ontological-normalcy/postconvergence-rather-of-
preconverging/dementing —apriorising-psychologism

<amplituding/formative—epistemicity>totalising—thrownness-in-existence

refers to the fact that human limited-mentation-capacity mindset as of
construction-of-the-Self is inherently of a given ‘determinable relative-
oncological-completeness'/incompleteness apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’
as reflected in its given

<amplituding/formative—epistemicity>totalising—thrownness-in-existence

registry-worldview/dimension
apriorising/axiomatising/referencing/intelligibility/setting up/measuring-instrument/axiomatising as to epistemic-totalising—resubjecting or totalising-entailing—reconstrual of existence (so-construed successively as the

<amplituding/formative—epistemicity>totalising—thrownness-in-existence

of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation—ununiversalisation warped-consciousness, 104 universalisation—non-positivism/medievalism
preclusive-consciousness, our present positivism—procrypticism
occlusive-consciousness and prospective notional—deprocrypticism

epistemic-totalitative is rather ‘of the nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic/notional projective evaluation of ontological-performance–<including-virtue-as-ontology> as to existence-potency–~sublimating–nascence, disclosed from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising~resubjecting or totalising-entailing–reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitive is articulated herein as the underlying ontological-contiguity—of-the-human-institutionalisation-process reflected in the epistemic <cumulating/recomposuring–attendant-ontological-contiguity>-succession of human registry-worldviews/dimensions reference-of-
ontological-completeness
registry-worldview/dimension inherent
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology, epistemic-totalitative (as to existence-potency ~ sublimating – nascence, disclosed from prospective epistemic-digression
<amplituding/formative–
ment—for-conceptualisation; with the implication that the epistemicity>totalising/circumscribing/delineating attendant-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking—anapriorising-psychologism in positivism or notional-deprocrypticism terms—as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’—sublimating—nascence, disclosed-from-prospective-epistemic-digression epistemic/notional projective construal/evaluation’ that can allow for the mental-projection out of any given registry-worldview/dimension <amplituding/formative>wooden-language⟨imbued—averaging-of-thought—′as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void—′with-regards-to-prospective-apriorising-implications⟩ to reflect-and-contemplate of prospective postconverging-or-dialectical-thinking—anapriorising-psychologism representation as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity over prior preconverging-or-dementing—anapriorising-psychologism representation, hence such an epistemic-totalitative 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-
<amplituding/formative-epistemicity>totalising~thrownness-in-existence educing <amplituding/formative-epistemicity>totalising~and-internally-coherent apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology in existential-instantiations, and epistemic-totality as such further speaks of the <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of human reference-of-thought-which-varies-as-of ‘relative-ontological-
incompleteness\textsuperscript{19}/relative-ontological-completeness\textsuperscript{19} \\

(sublimating~referencing/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{18}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{19}, as-so-
liable-to-metaphoricity\textsuperscript{18}—as-of—reference-of-thought-evolving-and-
devolving-telelogical—de-mentating/structuring/paradigming—of-
meaningfulness, and we can consider in this regards ‘the very same

physics\textsuperscript{46}<amplituding/formative—epistemicity>totalising—devolved—
purview/domain-of-construal—as-intrinsic-reality/ontological-
veridicality/existential-reality’ wherein existence-potency\textsuperscript{19}—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression epistemic-or-
notional—projective-perspective of human ontological-performance\textsuperscript{2}—
<including-virtue-as-ontology> or ontological-veracity shows a relative-
ontological-completeness\textsuperscript{18} variation as of ‘traditional classical
mechanics axiomatic-construct’ to theory-of-relativity-together-with-
quanta-mechanics—axiomatic-constructs

event\textsuperscript{38} event (as to event—construed—as-the-prospective-ontology-origination or
evental-instigation) speaks of ‘existentially-contextualised intemporal-
parrhesiastic-aestheticisation instigation(s) of humanity-level of
possibilities of Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—
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⟩} induced false pretence of an issue of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing—apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing—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/measuringinstrument’ thus ‘ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of prospective deprocrypticism—or–preempting—disjointedness-as-of–reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied prospective meaningfulness-and-teleology


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

39~sublimating–

nascence,-

disclosed-from-

prospective-

epistemic-

digression

39~amplituding/formative–

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

in-supercerogatory–epistemic–conflatedness–as-to-the-ontological-

normalcy/postconvergence-projective-perspective,-to-which-latter-

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

prospective-epistemic-abnormalcy/preconvergence

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ontological-contiguity

existentialising/contextualising/textualising-contiguity is 'the notionally educed human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to nonpresencing-<perspective-ontological-existentialising/co normalcy/postconvergence> epistemic projective-equalisation of human limited-mentation-capacity-deepening as so-educed upon the inherent ontological-contiguity that is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality', and ontological-contiguity educed existentialising/contextualising/textualising-contiguity refers to meaningfulness-and-teleology projective epistemic-veracity and thus ontological-veracity construed de-mentatively/structurally/paradigmatically as of apriorising/axiomatising/referencing-<of-attendant-ontological

contiguity -edued-existentialising/contextualising/textualising-contiguity }—confatedness—in-{preconverging-disentailment—by}—postconverging-entailment—with-existence or conflatedness—of—construal-alongside-existential-sublimating-manifestation', so-implied as

ontological-contiguity\textsuperscript{68}-educed–
existentialising/contextualising/textualising-contiguity

‘apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-
contiguity}\textsuperscript{13}—conflatedness –in-{preconverging-disentailment–by}–
postconverging-entailment–with-existence as to existence-
potency\textsuperscript{9}~sublimating–nascent,–disclosed-from-prospective-epistemic-
digression construal of \langle~amplituding/formative–
epistemicity\rangle causality ~as-to-projective-totalitative–implications-of-

prospective–nonpresencing,–for-explicating-ontological-

contiguity\textsuperscript{40}/conflatedness\textsuperscript{13}-of-construal-alongside-existential-
manifestation’ is effectively what allows for the projective epistemic

countenancing of ‘relative-ontological-incompleteness\textsuperscript{10}/relative-
ontological-completeness\textsuperscript{11}\

\langle sublimating–referencing/registering/deciding–as-self-becoming/self-
conflatedness \textsuperscript{13}/formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence\rangle\rangle as to human-and-social–expectations/anticipateds—metaphoricity\textsuperscript{12}–as-
rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{13} of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ as of human limited-mentation-capacity-deepening\textsuperscript{14}, and thus the
corresponding knowledge-reification–gesturing–\textless in-

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

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

entailment

capacity towards singularisation</as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing>

projected

epistemic-immanence/veridical-epistemicity-relativism-
determinism as implied with the ontological-contiguity”—of-the-human-
institutionalisation-process

‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—‘meaningfulness-and-
teleology’;

such that attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity

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

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

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

entailment highlights that abstract notions/conceptualisations are only as
pertinent as reflexive of existential sublimating manifestation which de-
mentatively/structurally/paradigmatically precedes (‘not the
unforegrounding-disentailment or vague-foregrounding/vague-entailment
as background’ implied with such abstract notions/conceptualisations,
but rather as the "foregrounding—entailment—postconverging—
narrowing-down—sublimation-as-to—’existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation’—in—reflecting—"

atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness| in preconverging entailment of poor projective
epistemic countenancing of ‘relative-ontological-
incompleteness’/relative-ontological-completeness
/sublimating-referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>)} as
as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism
of apriorising/axiomatising/referencing’ as of their ontologically-flawed
reflection of <amplituding/formative–epistemicity>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
meaningfulness-
and-teleology of presencing—absolutising-identitive-
constitutedness /identitive-constitutedness as ‘epistemic-totality’-
dereification-in-dissingularisation <as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > -as-flawed-epistemicity-relativism-determinism
thus attendant-ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity


aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) (as attendant ontological continguity—educed—existentialising/contextualising/textualising-contiguity is rather about human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

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 existent–ontological-contiguity educed existentialising/contextualising/textualising-contiguity by way of vague and naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity educed existentialising/contextualising/textualising-contiguity as can be wrongly/unwittingly be projected with flawed used of ‘human conceptual-tools’ like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ‘not superseding/overriding existential-reality in presencing—absolutising-identitive-constitutedness /constitutedness’ (even as such conceptual-tools of formulation and representation can rather be of valid foregrounding−entailment ⟨postconverging−narrowing-down−sublimation-as-to−’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’−in-reflecting-‘immanent-ontological-contiguity ’;−as-operative-notional−deprocrypticism⟩ as to their epistemically-construed phenomenal/manifest−subpotencies ⟨in-transitive−conflatedness reflexivity,-in-the-full-potency-of-existence’s−sublimating–nascence⟩ but not epistemically overriding/superseding inherent existence which is ever
always absolutely the 'foregrounding_entailment-(postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-'in-reflecting-'immanent-ontological-contiguity ';–as-operative-notional–deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing–conceptualisations such that 'the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn't arise in the very first place' as it is existence in its 'foregrounding_entailment-(postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '-'in-reflecting-'immanent-ontological-contiguity ';–as-operative-notional–deprocrypticism) as the absolute a priori that gives reasons and the 'human consciousness level of epistemic-sufficiency-constitutedness' doesn't inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification–gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing–{of-attendant_ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}-postconverging-
‘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 psychologismic~apriorising/axiomatising/referencing–{of-
attendant ontological-contiguity–educed–}
existentialising/contextualising/textualising-contiguity}–
conflatedness in {preconverging-disentailment–by}–postconverging–
entailment> as of attendant ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about ‘mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–outside–attendant ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity as of attendant ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation97’ as is the case with ‘thought–experiments of mere common/comparative patterning’ thus inducing blurriness of ‘meaningfulness-and-teleology’ as to disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity’> which do not project an entailing dynamics unlike thought–experiments of veridical attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity such as Einsteinian relativity conceptualisations as to their foregrounding__entailment (postconverging–narrowing--
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism) and so since thought–experiments reflecting attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity because of their awareness of ‘relative-ontological-incompleteness’/relative-ontological-completeness⟨
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence)> as to human-and-social–expectations/anticipations—metaphoricity’–as-
rede-mentating/restructuring/reparadigming–psychologism’ don’t fall
into the ontological-flaws of equating/levelling-down everything across space and time associated with presentencing—absolutising-identitive-constitutedness\textsuperscript{[\textsuperscript{14}]} when it comes to reflecting ontological-contiguity\textsuperscript{[\textsuperscript{58}]} projection in relative-ontological-completeness\textsuperscript{[\textsuperscript{88}]} as of existence—assublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{[\textsuperscript{7}]} given that existence—is-the-absolute-a-priori-of-conceptualisation enabling sublimation-over-desublimation, and this differentiation between veridical knowledge-reification—gesturing—\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textlangle\textangle}
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...ontological-good-faith/authenticity...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...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...existentialising/contextualising/textualising-contiguity...conflatedness...in–{preconverging-disentailment–by}–postconverging entailment>...such a attendant–ontological-contiguity...
existentialising/contextualising/textualising-contiguity conception of knowledge-reification–gesturing—
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }

conflatedness -in {preconverging-disentailment by} postconverging-
entailment> 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$^{97}$ (thus averting vague elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity$^{91}$ and construes of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation$^{97}$ -<as-to-perspective–ontological-
normacy/postconvergence-implied–prospective-aporeticism-
overcoming/unovercoming$>$ enabling sublimation-over-desublimation, that is, the attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity of knowledge-reification–gesturing—
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed—

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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
mentating/restructurings/reparadigmings/psychologisms and that then equates/level-downs everything across space and time failing to reflect historicali/ontological-eventfulness/ontological-aesthetic-tracing

<perspectival-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-originaria-as-unenframed/unbeholdening/outlier-conceptualisation/imbued-postconverging/dialectical-thinking aprojective-insights’/epistemic-projection-in-conflatedness/of-notional-deprocrypticism-prospective-sublimation drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence-and-sulbility/sublimation/supererogatory-de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogueising) 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-
withdrawal,-eliciting-of-prospective-supererogation underlying the complex sublimating conception of genetics in attendant-ontological-contiguity -duced existentialising/contextualising/textualising-contiguity and in many case such an approach as to blurriness of meaningfulness-and-teleology will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of 'attendant-ontological-contiguity -duced existentialising/contextualising/textualising-contiguity imbued sublimation-educing—
existentialising/contextualising/textualising-contiguity }—
constitutedness in-preconverging-entailment> that construe of the insights of latter attendant-ontological-contiguity -duced 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-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications as to the overall huma prospective knowledge-reification–gesturing<in-
prospective_psychologism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–reduced–
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 depcrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation—(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming–as-being-as-of-existential-reality>)
(‘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’) with regards to its
given ‘relative epistemicity’ totalising/circumscribing/delineating attendant ontological-contiguity -educed - existentialising/contextualising/textualising-contiguity

foregrounding__entailment⟩(postconverging–narrowing–
down–sublimation-as-to-’existence—as-sublimating-withdrawal,–

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

faith/authenticity ~postconverging–de-

apriorising/axiomatising/referencing–psychologism,-that-is-not-of-
preempting—disjointedness-as-of—reference-of-thought,-as-to-

<amplituding/formative–epistemicity>growth-or-

conflatedness¹/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—‘immanentontological-contiguity’” as to prior
descalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human

notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-

construed-as-from-perspective—ontological-normalcy/postconvergence>

accordioning—(as-of-varying-individuations-contextually-

transversedesublimation/sublimation,—as-to-the-

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

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

virtue-as-ontology>’ at its given/defined uninstitutionalised-threshold³³

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–depocrypticism) \in

eliciting-of-prospective-supererogation '–in-reflecting–'immanent–
ontological-contiguity '–as-operative-notional–depocrypticism)

in elucidating ontological-contiguity \<&as-from-prospective-ontological–
normalcy/postconvergence-epistemic-or-notional–projective–
perspective\>’, blurriness as to the very nature of the social will often
lead to the naïve ‘epistemic obviating of the inherent attendant–
ontological-contiguity ‘–educed–

existentialising/contextualising/textualising-contiguity

foreground/operantly-entailing-conception of many a social-domain (as
to their veridical \<&amplituding/formative–epistemicity>causality =as–
to-projective-totalitative–implications-of-prospective–nonpresencing–
for-explicating-ontological-contiguity ) accounting for the resolution of
underlying human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint implications’, for instance,
with the ‘flawed and paradoxical supposedly

\^\{postconverging–narrowing–
down–sublimation-as-to–'existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation '–in-reflecting–'immanent–
ontological-contiguity '–as-operative-notional–depocrypticism\} statistics over the effectively veridical and potent social-domain
attendant–ontological-contiguity ‘–educed–

existentialising/contextualising/textualising-contiguity’ thus ‘ignoring the
social-domain attendant–ontological-contiguity ‘–educed–
existentialising/contextualising/textualising-contiguity effective
originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-
institutionalisation responsible for the resolution of underlying human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ as prospectively
accounting for the manifestation of the statistical outcomes in the very
first place (consider for instance that the statistical outcomes arising from
past social aporia-resolving transformational initiatives like the New
Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure
and technology investments, etc. accounting-for/as-the-true attendant—
ontological-contiguity—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-solving 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 emancipating 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 reduced 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 reduced
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-educed-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—dementating/structuring/paradigming –as-being-as-of-existential-reality> with regards to the ‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-> so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor framework/cadre (as to keep tab of the perpetual ‘<amplituding/formative>
foregrounding entailment (postconverging narrowing down sublimation as to ‘existence’—as sublimating withdrawal, eliciting of prospective supererogation ’in reflecting ‘immanent ontological-contiguity ’;—as operative notional—deprocrypticism) in elucidating ontological-contiguity <as from prospective ontological normalcy/postconvergence epistemic or notional—projective perspective>’ and preempting its unforegrounding disentailment with flawed use of conceptual tools, as such blurry domains rather adopt a presencing—absolutising identitive constitutedness disposition construed social vestedness normativity <discretely implied functionalism> for their supposed originariness reifying intellectualising—idealising transcending sublimating meaningfulness and 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
epistemicity > causality as-to-projective-totalitative-implications-of
prospective- nonpresencing, for-explicating-ontological-contiguity as
reflecting existential-reality/ontological-veracity’, (and where this fails as
with climate change it again has to do with blurriness and the associated
eliciting of social-vestedness/normativity < discretely-implied-
functionalism >) as we can appreciate as of a typical case in point how the
similar integration of conceptual-tools like mathematics, statistics,
algorithms, models, etc. operate between say the economic sciences and
natural sciences wherein the latter relatively-tends to preserve their
natural science attendant-ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity
‘foregrounding _ entailment (postconverging–narrowing–
down–sublimation-as-to ‘existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ‘in-reflecting ‘immanent-
ontological-contiguity ‘; as-operative-notional–deprocrypticism) ‘as
served by the conceptual-tools’ while the former (with the manifestation
of mystification complexes of conceptual-tools) often end up overlooking
their very own socioeconomic attendant-ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity
‘foregrounding _ entailment (postconverging–narrowing–
down–sublimation-as-to ‘existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ‘in-reflecting ‘immanent-
ontological-contiguity ‘; as-operative-notional–deprocrypticism) ‘and
seem to serve the conceptual-tools’ which take a purpose all of their own
in the pursuit of a given social-vestedness/normativity < discretely-
implied-functionalism> construal of things bent on ‘collateralising other critically aporeticism overcoming/unovercoming things’

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-

iterability-trace-of-narratives-as-

existentialising/contextualising/textualising-contiguity-

reification_or_intrinsic-reality–ontological-coherence_or_superseding–

dots_or_attendant-oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-

ontological-contiguity–

constituting-as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation>, as-non-veridical-narratives-and-

intemporal-corresponding-ontological-reconstituting–as-to-

existentialising/co

ntextualising/textualising-contiguity-

alising-contiguity-

reification_or_intrinsic-reality–

ontological-

coherence_or_superseding–

rsed–oneness–

of-ontology-

falsifiability-

falsifiability refers to epistemic-veracity ‘determinable as from existence-
potency–sublimating–nascence, disclosed-from-prospective-epistemic-
digression construal of <amplituding/formative–

epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing—(for-explicating-ontological-contiguity as reflecting existential-reality/ontological-veracity as so-construed as from nonpresencing—⟨perspective—ontological-normalcy/postconvergence⟩

as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness is-educed—and—avails—and—re-avails with human limited-mentation-capacity-deepening’ so-reflected with the ‘effective-and-relative theorising supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc. up to our modern-day scientific standards ‘wherein the very sublimating—nascence induced by scientific theorising is part-and-parcel of
redefining/re-epistemising the notion-of-falsifiability’ and so as to
dimensionality-of-sublimating

(⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation⟩), and thus the broader implication of falsifiability is
construed basically as ‘epistemic-veracity for determining existential-
reality/ontological-veracity as of’

⟨amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity;

with the implication that since existence is the absolute a priori, the
‘becoming of existence as ecstatic-existence’ is the inherent determinative
basis of falsifiability as the latter is reflexive of

⟨amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-
ontological-contiguity, 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
faulty-mentation-procedure-deception-or-urge={(as-of-
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)

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’)

<amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity 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
foregrounding__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-
down–sublimation‘<amplituding/formative–
-as-to–'existence–epistemicity>totalising/circumscribing/delineating attendant–
as-sublimating–ontological-contiguity‘-educed–
withdrawal–existentialising/contextualising/textualising-contiguity
eliciting-of–ontological-contiguity‘<as-from-prospective-ontological-
prospective–normalcy/postconvergence-epistemic-or-notional–projective-
supererogation‘–in-reflecting–’so-construed as the knowledge-reification–gesturing–<in-
im-prospective_psychologismic–apriorising/axiomatising/referencing–{of-
immanent–attendant–ontological-contiguity‘-educed–
ontological–existentialising/contextualising/textualising-contiguity
contiguity‘;–as–conflatedness‘-in-[preconverging-disentailment–by]–postconverging-
operative–entailment> exercise of ‘foregrounding__entailment-(postconverging–
notional–deprocrypticism)narrowing-down–sublimation-as-to–'existence—as-sublimating-
pticism)
withdrawal–eliciting-of-prospective-supererogation‘-in-reflecting–'
immanent-ontological-contiguity‘;–as-operative-
otional–deprocrypticism) 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


conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment-construal-of attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity-as-of-

<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity ’;¶ it can also be appreciated for instance that the natural sciences aspire for comprehensive foregrounding-entailment-(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in other to reflect deeper and deeper ontological-contiguity and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as
discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification–gesturing—\textless \text{in-}
prospective\_psychologismic\_apriorising/axiomatising/referencing-{of-
attendant\_ontological\_contiguity -educed—
existentialising/contextualising/textualising-contiguity }\rightarrow
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment\rangle requires defining-and-superseding that prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-
necessity-and-mutual-coherence so-revealed as from
foregrounding\_entailment-(postconverging-narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,\-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)
conception in \text{attendant\_ontological\_contiguity -educed—}
existentialising/contextualising/textualising-contiguity').\|}
foregrounding\_entailment-(postconverging-narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,\-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism).-as-to-
\textless \text{amplituding/formative–}
epistemicity\rangle totalising/circumscribing/delineating \text{attendant–}
ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity in elucidating ontological-contiguity as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective speaks to the fact that existence can only truly epistemically be construed as of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-


‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—estheticising-re-motif—re-apriorising/re-axiomatising/re-referencing—conceptualisation), and this potency-driven epistemic-conception of existence’s foregrounding—entailment-(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’in-reflecting—
immanent-ontological-contiguity ’;–as-operative—
notional—deprocrypticism) reflects ‘the relativeness to originariness/origination—(so-construed—as-to-ontological-normalcy/postconvergence-perspective-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—including-virtue-as-ontology,’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-
disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected‘epistemicity-relativism-determinism‘> at the very center of Foucault and Derrida contenions, instead misconstrued by their ‘presencing—absolutising-identitive-constitutedness‘ critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity<discretely-implied-functionalism> posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining ‘presencing—absolutising-identitive-constitutedness‘ conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness /relative-ontological-completeness‘ as to human-and-social—expectations/anticipations—metaphoricity—as-redem-mentating/restructuring/reparadigming—psychologism‘ as to
performance\textsuperscript{23} -<including-virtue-as-ontology> of registry-worldviews/dimensions \textsuperscript{84} reference-of-thought-and-\textsuperscript{3} reference-of-thought\textsuperscript{5} devolving\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}, so-reflected dialectically as of human notional-contiguity/epistemic-contiguity\textsuperscript{6} <profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema> and notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> speaking of ‘notional-symmetrisation-<as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
dialectical-thinking\textsuperscript{21}–by-preconverging-or-dementing\textsuperscript{20} -perspectives-of-
human– meaningfulness-and-teleology\textsuperscript{100}> of the <cumulating/recomposing-attendant-ontological-contiguity >-
successive registry-worldviews/dimensions \textsuperscript{8} reference-of-thought-and–
\textsuperscript{8} reference-of-thought\textsuperscript{2} devolving\textsuperscript{2} meaningfulness-and-teleology\textsuperscript{100});¶ such existence foregrounding entailment (postconverging-narrowing-
down–sublimation-as-to–existence–as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation –in-reflecting–immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism)
conception is very much unlike entailment as of vague elaboration-as-to-
tomere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside–attendant-ontological-contiguity\textsuperscript{64} educed–
existentalising/contextualising/textualising-contiguity\textsuperscript{40} caught up in
\textsuperscript{80} presencing—absolutising-identitive-constitutedness \textsuperscript{54} in distorted-originariness/distorted-origination failing to reflect
reality (as of for-human-studies) as to varied
phenomenal/manifest–subpotencies-corresponding-teleological-
aporetic overcomings/unovercomings as from the physical, chemical,
biological, psychological, social, etc. as to the ‘ontological-contiguity’
of the comprehensive supervening of phenomenal/manifest–subpotencies

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

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

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

(in-transitive-conflatedness ~reflexivity,~in-the-full-potency-of-
existence’s~sublimating–nascence) as to the comprehensive supervening
of phenomenal/manifest–subpotencies~(in-transitive-conflatedness ~
reflexivity,~in-the-full-potency-of-existence’s~sublimating–nascence) so-
reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility\(\text{-}\text{imbued-and-}\)
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’\(\text{-}\)
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation\(\text{)}\), explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination\(\text{-}\text{(so-construed-as-to-ontological-}\)
normalcy/postconvergence-perspective-scalarising-construal-of-
existence\(\text{)}\) is ‘the ontological-contiguity\(\text{)}\) of the comprehensive supervening of phenomenal/manifest–subpotencies\(\text{-\text{(in-transitive-}\)
conflatedness\(\text{-}\text{reflexivity,\text{-in-the-full-potency-of-}\)
existence’s–sublimating–nascence\(\text{)}}\)’ as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest–subpotencies\(\text{-\text{(in-transitive-}\)
conflatedness\(\text{-}\text{reflexivity,\text{-in-the-full-potency-of-existence’s–sublimating–nascence)}}\)\) 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\(\text{-}(postconverging-\)
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  \text{attendant–}
ontological-contiguity\textsuperscript{\textregistered} educed existentialising/contextualising/textualising-contiguity\textsuperscript{\textregistered} in elucidating the inherent physics epistemic-conception phenomenal/manifest-subpotency\textsuperscript{\textregistered} (in-transitive-conflatedness reflexivity,-in-the-full-potency-of existence’s–sublimating–nascence) with regards to the ontological-contiguity\textsuperscript{\textregistered} of existence’ given the inherent physics epistemic-conception phenomenal/manifest-subpotency\textsuperscript{\textregistered} (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 \textsuperscript{\textregistered} (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\textsuperscript{\textregistered} (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\textsuperscript{\textregistered} 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\textsuperscript{\textregistered} (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
as even the social
and socio-psychological
phenomenal/manifest-subpotencies~phenomenal/manifest-subpotencies-
⟨transitive-conflatedness–reflexivity,in-the-full-potency-of-existence's~sublimating–nascence⟩
consequences as to the human organising-and-institutionalising capacity
to elucidate the natural sciences phenomenal-manifest-subpotencies~phenomenal-manifest-subpotencies-
⟨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~phenomenal-manifest-subpotencies-
⟨transitive-conflatedness–reflexivity,in-the-full-potency-of-existence's~sublimating–nascence⟩
that
should not lead to naïve reductionist interpretations in
applying-axiomatising-referencing-{of-attendant–ontological–contiguity
-educed–existentialising/contextualising/textualising–contiguity
in–preconverging-entailment that
regards to the ontological-contiguity
of existence (as even the social
and socio-psychological
phenomenal-manifest-subpotencies~phenomenal-manifest-subpotencies-
⟨transitive-conflatedness–reflexivity,in-the-full-potency-of-existence's~sublimating–nascence⟩
with
pretend to then substitute for the other phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) (as it can be noted not only with the naivety of physicalism reductionism or universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) induced sublimation (so-reflected as ‘foregrounding-entailment-(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,’ eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
the possibility of human limited-mentation-capacity-deepening\(^1\) induced epistemic-conceptions of phenomenal/manifest-subpotencies\(\langle \text{in-transitive-conflatedness} \text{– reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence} \rangle\) (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest-subpotencies\(\langle \text{in-transitive-conflatedness} \text{– reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence} \rangle\) 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\(\langle \text{in-transitive-conflatedness} \text{– reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence} \rangle\) in apriorising/axiomatising/referencing\{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \} \(\text{constitutedness}\)\(^1\) in preconverging entailment as substituting for other phenomenal/manifest-subpotencies\(\langle \text{in-transitive-conflatedness} \text{– reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence} \rangle\) (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\(^3\) meaningfulness-and-teleology\(^{10}\), such pretences are often at
best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency\textsuperscript{77}~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)

\textsuperscript{46}{amplituding/for} <amplituding/formative–epistemicity>causality \textsuperscript{–as-to-projective-mative–epistemicity>causality as of \textsuperscript{9}foregrounding entailment–ontological-contiguity as of \textsuperscript{62}nonpresencing,for-explicating-ontological-contiguity
\textsuperscript{68}postconverging–narrowing-down–sublimation-as-to–'existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation \textsuperscript{97}' in–reflecting–immanent-ontological-contiguity
\textsuperscript{68}measurings-and-teleology\textsuperscript{100} in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity \textsuperscript{68}of-the-human-institutionalisation-process\textsuperscript{99}, and so-construed-as-from-the-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective-of-conceptualisation;} in this regards ‘formativeness in existence as <amplituding/formative–epistemicity>causality \textsuperscript{–as-to-projective-totalitative–implications-of-prospective–nonpresencing,for-explicating-ontological-contiguity’ is rather reflected as of the teleologies (‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in
existence as ontological’) of phenomenal/manifest-subpotencies (in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence) as so-underlied as of overall reifying-
and-empowering-reflexivity-of-ecstatic-existence-as-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 the supererogatory
implication that ‘the epistemic-projection perspectives of
preconverging/dementing’—apriorising-psychologism
and
postconverging/dialectical-thinking’—apriorising-psychologism’ are of
‘the very same notionalisation/notional-conception/amplituding of
referencing/registering/decisioning of shallow-supererogation97—to—
profound-supererogation97’ (such that the ontological-contiguity’—of-
the-human-institutionalisation-process99 is ‘the very same
notionalisation/notional-conception/amplituding
of
referencing/registering/decisioning of shallow-supererogation97—to—
profound-supererogation97’) thus reflecting the fact that the ‘ontological-
normalcy/postconvergence of the full-potency of existence’ as the
absolute epistemic-projection perspective of profound-supererogation97 is
‘not of referenced/registered/decisioned presence/constitutedness’ but
rather ‘of referencing/registering/decisioning
becoming/conflatedness’/formative—supererogating’ and by extension
the ‘epistemic-abnormalcy/preconvergence’ of

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historicality/ontological-eventfulness

apriorising/axiomatising/referencing as to reference-of-thought–and–devolving’, and so underlined by the 'momentousness for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity induced as from human limited-mentation-capacity-deepening


epistemicity>causality –all-along-comprehensively-as-to-the-ontological-contiguity–of-the-human-institutionalisation-process


psychology–of–completeness–in–notional-contiguity/epistemic-


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historicity- tracing—in-presencing—hyperrealisation/hyperrealtransposition of apriorising/axiomatising/referencing as to 48 reference-ofthought—and—48 reference-of-thought—devolving’ (is-so-construed-as-of-
hyperrealisation/hyperrealisation/hyperreal-transposition of apriorising/axiomatising/referencing as to 48 reference-of-thought—and—48 reference-of-thought—devolving’ (is-so-construed-as-of-
its-defining-shallow-de-mentative/structural/paradigmatic-‘presencing-
conceptualisation-disposition’) as-to-human-psychological-entrapment-
to-the—incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation-disposition-of-‘defining-priorly-
aestheticised-conceptualisations’, as-so-resulting-from-prior-human-
limited-mentation-capacity-ontological-performance —<including-virtue-as-ontology>-outcomes;

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition contrasts 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-

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human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-  
implied-as-of-human-limited-mentation-capacity-deepening , -for-
construal-of-existential-reality/ontological-veridicality-and-human-
towards-emancipating-potential,-and-so-as-of-prospective-relative-ontological-
singularisation-<as-to-the-completeness -of-apriorising-or-axiomatic-construct-or- reference-of-
thought)  
nondisjointedness/entailment-of-
prospective-
nonpresencing>-  
identitive-constitutedness’/-as-‘epistemic-totality’/-‘dereification-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of-
epistemicity-relativism-determinism,-as-not-immanent-or-lacking-
dereification-in-
internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-
dissingularisation-<as-to-the-
neuterising-of-‘dynamic-temporal-to-intemporal-ontological-
disjointedness/dise- performance -<including-virtue-as-ontology>, -thus-falsey-implying-all-
presencing—
absolutising-
identitive-

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constitutedness >
-as-flawed-
epistemicity-
relativism-
determinism\(^{50}\)

\(^{51}\)ignorance/affordability/affordability/opportunism/exacerbation/social-chainism-or-

social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social enculturation-or-temporal-endemisation-(as-to ‘attendant-ontological-

contiguity -educted-existentialising/contextualising/textualising-

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-

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teleology\(^{10}\) epistemic-projection’ and corresponding ‘lack of constraining social \(^{10}\) universal-transparency \(^{10}\) \{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 \(<\text{in-perspective–}
epistemic-abnormalcy/preconvergence} \)) \(<\text{amplituding/formative–}
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(^{4}\) for elucidative ontological-veracity (with regards to such ‘individuations \(<\text{amplituding/formative–epistemicity>totalising~’intervalist-as-}
categorising—implicated_attendant–ontological-contiguity\(^{68}\)’-
phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’
-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of positivism–
procrypticism \(\text{attendant ontological contiguity} \(^{65}\) educed—
existentialising/contextualising/textualising-contiguity \(<\text{refying-or-
elucidating-of-prospective-relative-ontological-completeness} \(^{31}\) of-
reference-of-thought- devolving-as-of-instantiative-context> \)
categorisation) but rather veridically evaluated on the notional–deprocrypticism basis of the ontological-contiguity \(^{65}\)—of-the-
human-institutionalisation-process\(^{69}\) as ‘individuations candidity/candour capacity’ in perspective ontological-normalcy/postconvergence notional

—enframed—enframed-conceptualisation-as-to-dimensionality—of—desublimating-lack—of—(<amplituding/formative)>supererogatory—

dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation); as to ‘implied human limited-mentation-capacity-deepening$^{24}$ inducing $^{15}$ de-mentation (<supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology$^{100}$’ (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘<supererogatory-human-subpotency>--effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity$^{58}$ and then $^{57}$ meaningfulness-and-teleology$^{100}$ as to existentialising–frame) behind the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant ontological-contiguity$^{43}$–educed–existentialising/contextualising/textualising-contiguity$^{40}$’, intemporality ‘in reflecting human profound ontological-performance’–<including-virtue-as-ontology> as of $^{42}$ nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-conception of intemporal individuation’ it is herein contended (beyond naivist human intragenerational/intradimensional conception of individual persons

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punctual existential ontological-performance<including-virtue-as-ontology>/morality/ethics/etc. so construed as to the given registry-worldview/s/dimension’s<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>existentialising—
limited-mentation-capacity-deepening

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‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
capacity-deepening (as to aestheticisation–and–aestheticisation-towards-ontology) speaking to an emphasis on both human knowledge ‘generativity potential’ and its ‘ontological-performance’ potential (as reflected in issues of human meaningfulness-and-teleology\(^{100}\) induced presencing—absolutising-identitive-constitutedness\(^{14}\) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness\(^{88}\)-by-reification/contemplative-distension\(^{7}\) to ever always preserve human meaningfulness-and-teleology\(^{100}\) cross-fertilising ‘generativity potential’ and ‘ontological-performance’ potential as so-socially-and-institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human meaningfulness-and-teleology\(^{100}\), and in this respect ‘the philosophical as straddling both aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance potential) of human meaningfulness-and-teleology\(^{100}\) speaks to the ‘epistemic successes and failures of human aestheticising’ as to human ontological-performance potential leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance potential) such that the philosophical notionally reflects ‘human solipsistic impulse/intuition for prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emanance (society) already developed-and-developing formulaic institutionalisation conception of
intelligibility-and-knowledge’ implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human meaningfulness-and-teleology including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the exactifying/precisioning-of-sublimation 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 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 incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual
epistemic-totalising ~resubjecting or totalising-entailing-reconstrual to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal-eliciting-of-prospective-supererogation that can establish the historiality/ontological-eventfulness/ontological-aesthetic-tracing-reflected-epistemicity-relativism-determinism of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual prior_knowledge-reification-gesturing-in-
prior_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-<educed-
existentialising/contextualising/textualising-contiguity}—
constitutedness—in-preconverging-entailment in a pedantic gesturing
of mere aestheticisation hardly appreciative of the cogency of ‘relative-ontological-incompleteness’/relative-ontological-completeness
_{sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence} as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism as to a conception of cumulative/recomposuring knowledge allowing for future
knowledge-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 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) {\textsuperscript{57}} meaningfulness-and-teleology{\textsuperscript{100}} that sublimatingly projects requisite <amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability) as herein implied/ambitioned), with the implication that the philosophical epistemic attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought different-from/complementary-to an exactifying/precisioning–of-sublimation-

<as-to-entailing-theoretical,-conceptual-and-operant-implications>-scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such
alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation-as-to-entailing-theoretical-, conceptual-and-operant-implications’ elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence and conception of science) and so given that human thought at any given moment as of its aestheticisation–and–aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the veracity of the metaphoricity or enframed–unenframed or enframed-overflowing or re-originary-as-unenframed/unbeholdening/outlier-conceptualisation–imbued-postconverging/dialectical-thinking–-‘projective-insights’/epistemic-projection-in-conflatedness–’-of-notional–deprocrypticism-prospective-sublimation) that truly underlies all human meaningfulness-and-teleology thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning–of-sublimation-as-to-entailing-theoretical-,conceptual-and-operant-implications> scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the
possibility for pseudo-analysis or later retraction, and generally in this respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–<as-to-perspective–ontological-normalcy/postconvergence-implied–’prospective-aporeticism–overcoming/unovercoming’> (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence–⟨implicated–’nondescript/ignorable–void ’-as-to–presencing–absolutising-identitive–constitutedness⟩ notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of
overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-thespecifically-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 diffusory process critically leading to various social setups dynamics of relative-ontological-completeness in renewing of human ‘meaningfulness-and-
teleology),¶ human limited-mentation-capacity-deepening thus
implies that ultimately the actual knowledge attitude is that of the creative
generation, elucidation and exactifying/precisioning-of-sublimation-<as-
to-entailing-theoretical,-conceptual-and-operant-implications> of human
meaningfulness-and-teleology and so as to the requisite
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation within the artistic framing, philosophical
framing or scientific/ontological framing as to their respective
aporeticism need for aestheticisation (generativity potential) and/or
aestheticisationtowards-ontology (ontological-performance-<including-
virtue-as-ontology> potential), and so as we can appreciate that even the
artistic as to aestheticisation is much more than just mere patterning but
‘a projection of aestheticising depth’ that speaks of its specific
generative, elucidative and exactifying/precisioning-of-sublimation-<as-
to-entailing-theoretical,-conceptual-and-operant-implications> aspects
as to specific human perception of artistic sublimation;¶ and in this
regards human limited-mentation-capacity-deepening needs to factor in
that much of the institutional confusion associated with the artistic,
philosophical and scientific speaks more of ‘presencing—absolutising-
identitive-constitutedness< preconverging~’motif-and-
apriorising/axiomatising/referencing ’—imbuing—existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conscious and unconscious
institutional politics of self-preservation whether from 'institutionalised
philosophy’ or ‘institutionalised science’ as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting—of-prospective-supererogation 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 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 psychologism~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/intelligibilitysetup/measuringinstru
ment—for-conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest-subpotency (in-transitive-conflicatedness 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
mentating/structuring/paradigming—as—being—as—of—existential—reality>)’ as narrowing-down selectivity of the intemporal-disposition as
of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of reference-of-thought and prospectively deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought) and is thus primarily concerned about huma prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and thereof the derived prospective institutional-development–as-to-social-function-development and living-development–as-to-personality-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness–by-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
\presencing—absolutising-identitive-constitutedness ';& along the same
lines human limited-mentation-capacity-deepening as reflecting both
overall knowledge-reification–gesturing–<in-
prospective.psychologismic~apriorising/axiomatising/referencing-\of-
attendant.ontological.contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging-disentailment by} postconverging-
_entailment> orientation further implies that there can’t be any
tradition/practice of knowledge that overrides existence—as-sublimating-
withdrawal.-eliciting-of-prospective-supererogation ' as it can be often
naively implied in many a blurry and pedantic domain-of-study subject to
totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from disparateness-of-conceptualisation—‘immanent-ontological-contiguity’—‘cannot be artificially transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical knowledge’ (failing to attend to prospective existential aporeticism overcoming/unovercoming while ‘naively construing of the framework of human agreeability and agreeing as knowledge’ rather than the ‘construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as the more fundamental purpose of the intellectual enterprise’, and so as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point-of-reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of prior_knowledge-reification—gesturing—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  
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 antihumanism, enlightenment and counter-enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or enlightenment rather than being more profound conceptions of humanity
and enlightenment over the former as shallow conceptions thus inducing blurriness of thought) and in a further twisted relic/artifactual approach the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold of procrepticism 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 notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a
prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment by}—postconverging-
entailment> as to organic-knowledge is inherently of existential
implications (as to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human-amplituding/formative-
epistemicity>totalising-purview-of-construal to which the sublimating
relative-ontological-completeness" has to be epistemically affirmed while
the desublimating relative-ontological-incompleteness" has to be
epistemically unaffirmed and so with regards to the constraining
implications as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation< with no naïve notion of
neutrality/goodnaturedness that wrongly leads to equating/leveling-down
everything across space and time as of 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 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-re-dentating/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-superaugurating methodologising/mutualising/organising/institutionalising <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising–enframing/imprintedness (as-to- historicity–tracing–in-presencing–hyperrealisation/hyperreal-transposition) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by ‘default of institutional status/pre-eminence’ without profound questioning and reflection for corresponding prospective sublimation as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to–human<amplituding/formative–epistemicity>totalising–purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity, knowledge-reification–gesturing–<in–prospective psychologismic–apriorising/axiomatising/referencing–{of–attendant ontological-contiguity–educed–}
existentialising/contextualising/textualising-contiguity —

conflatedness —in—{preconverging-disentailment—by—postconverging—entailment} construed as of interpretation of say a given historical figure’s theory/philosophy/thought is ever always ‘priorly about the interpreter’s relative-ontological-completeness’ constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ such that in reality ‘the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure’s theory/philosophy/thought without involving any relative-ontological-completeness conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal, with existence being exactly the ‘starting/instigative concern (as to relative-ontological-completeness 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\textsuperscript{35} 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\textsuperscript{35} underlying/organising their comprehensive conceptualisation), and this insight is very much implicited in the Derridean and Foucauldian conceptions of interpretation as to the implicited grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification–gesturing–<in-

prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}–
conflatedness–in–{preconverging–disentailment–by}–postconverging–
‘human-formative-epistemicity-totalising-purview-of-construal’ that doesn’t serve prospective existential knowledge-reification-gesturing-in-

prospective-psychologistic-apriorising-axiomatising-referencing-of-

attendant-ontological-contiguity-erected-

existentialising/contextualising/textualising-contiguity—

conflatedness-in-preconverging-disentailment-by-postconverging-

entailment—

but rather institutional imprimaturing wherein re-originary insights arising from new thinking is ‘inferentially-and-selectively reappropriated’ as supposedly enlightened reinterpretation of the given historical figures/schools and ‘so-deducible as inferentially-and-selectively reappropriated’ by ‘such awkwardness-of-thought associated with lack of prospective existentialising sublimation implications as to knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications but for the empty institutional-imprimaturing mystification/solemnity/gravity projected’ and so-fundamentally defeating the fundamental dimensionality-of-sublimating-

supererogatory-de-

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

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

equalisation) that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel
or Pasteur or Einstein or Newton, etc. to develop their theories will not
naively construe that their worth lies in hereditary biology or germ theory
or physics, etc. remaining at the level they left it as the greatest scientist
of their time but rather how this is prospectively historically enabling to
the overall human scientific project continuum even if their ideas come to
pass as no longer the most up-to-date), with this

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

'epistemicity-relativism-determinism' insight explicitly reflected and
elaborated herein as to the ontological-contiguity
doing-the-human-institutionalisation-process imbued
'historiality/ontological-eventfulness' /ontological-aesthetic-tracing

projective-insights of 'relative-ontological-
incompleteness' /relative-ontological-completeness

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

human-and-social–expectations/anticipations—metaphoricity

red-mentating/restructuring/reparadigming—psychologism

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-

<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—

prospective_psycho logicalism~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–

prospective_psycho logicalism~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 -$\text{projective-insights}$’/‘epistemic-
projection-in-conflatedness → of-notional~deprocrypticism-prospective-
sublimation’$^{91}$ ‘relative-ontological-incompleteness’$^{90}$/relative-
ontological-completeness$^{91}$

{sublimating→referencing/registering/decisioning→as-self-becoming/self-
unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ > is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but
for universal human ‘projective-insights’/’epistemic-projection-in-
conflatedness’ capacity to-come-to-terms-with/to-respond-to
prospective sublimating meaningfulness-and-teleology as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation as of human underlying ontological-commitment
<implied—self-assuredness-of-ontological-good—
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality>
that then as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing begets the prospective relative-
ontological-completeness apriorising/axiomatising/referencing
construct logical-basis/logic,-as-derived-from—transversality-<for-
sublimating—existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ > (as there is no prior recurrent-
utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, and positivism/rational-
empiricism manifestation of procrypticism—or—disjointedness-as-of-
reference-of-thought respective logical-basis/logic,-as-derived-from—
transversality-<for-sublimating—existential-
eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated–’motif-and-apriorising/axiomatising/referencing’ > for
animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic,-as-derived-from—transversality<for-sublimating—
existential-eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated-'motif-and-apriorising/axiomatising/referencing', but then any such prospective worldview \(^8\) reference-of-thought—and—
\(^8\) reference-of-thought—\(^\mathcal{E}\) devolving transforming \(^7\) meaningfulness-and—teleology\(^{100}\) is bound to elicit notional—firstnaturedness—temporal-to—intemporal-dispositions—\(<so-construed-as-from-perspective—ontological-normalcy/postconvergence>\) at any such prospective destructuring-threshold—\(<\text{uninstitutionalised-threshold }/\text{presublimating—}
\text{desublimating-decisionality}—\text{of-ontological-performance} \quad ^{\mathcal{E}}<\text{including—virtue-as-ontology}\) with regards to social-stake-contention-or—confliction as so-de-mentatively/structurally/paradigmatically associated with an elicited 'notional—pedantising/muddling/formulaic-hollowing—out—in-subontologisation/subpotentiation—\(<\text{blurring/undermining—of}
\text{prospective-totalising-entailing—as-to-entailing—}
\quad <\text{amplituding/formative—epistemicity} \text{totalising—in-relative—ontological-completeness} ^{1}\) in \(^2\text{incrementalism-in-relative-ontological—incompleteness} ^{1}\)—enframed-conceptualisation’ emphasising the disjointing relative-ontological-incompleteness \(^0\) logical-basis/logic,—as-derived-from—transversality<for-sublimating—existential—
eventuating/denouement>~of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ >
idealisation, budding-positivism and postmodern-thought respectively) and involving ‘their seeding-misprising ontological-bad-faith/inauthenticity’ ~preconverging–de-mentating/structuring/paradigming that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed 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 contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—metaphoricity’–as-re-de-mentating/restructuring/reparadigming–psychologism’;

human limited-mentation-capacity-deepening as of organic-knowledge more critically involves ‘the requisite fundamental knowledge-reification–gesturing≤in-

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

conflatedness—in-{preconverging-disentailment-by}/postconverging–
entailment> point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-
thought- devolving> by ‘their very own sublimating prospective/nascent
relative-ontological-completeness’ reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
to fulfil the requisite maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation for effective
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
supererogatory—unbeholding-conflatedness’/historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-
determinism’ (and so over referencing/registering/decisioning such
nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-
thought- devolving> by ‘the presublimation relative-ontological-
incompleteness’/reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning’ thus rather inducing
‘desublimating relic/artifactual–beholding-constitutedness’
historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition’), and in this respect the institutionalised intellectual
practice of any given registry-worldview/dimension failing to reflect ‘the
fundamental knowledge-reification–gesturing—prospective
psychologismic–apriorising/axiomatising/referencing—attendant
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity — conflatedness — in—\{preconverging—disentailment—by\}—postconverging—entailment>’

(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-<in-

existentialising/contextualising/textualising-contiguity}>{—

conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment> point-of-departure cannot intelligibly conceptualise the effective theoretical–conceptual–operant implications warranting the ‘prospective/nascent relative-ontological-completeness

reference-of-thought/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning’ respectively of Socratic-philosophers ‘universalising-idealisation knowledge-reification–gesturing-<in-

prospective.psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-<in-

existentialising/contextualising/textualising-contiguity}>{—

conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment>’, budding-positivists ‘rational-empiricism/positivism

knowledge-reification–gesturing-<in-

prospective.psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-<in-

existentialising/contextualising/textualising-contiguity}>{—

conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment>’.
existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}/postconverging-entailment’ and prospective postmodern-thought ‘deprocrypticism—or-preempting—disjointedness-as-of—reference-of-thought 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 reflecting a rather more fundamental apriorising and psychoanalytic presublimating defect warranting prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede such presencing—absolutising-identitive-constitutedness\ mental-flex equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—as-devoid-of-attendant-ontological-contiguity -educated

existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness’; so-rather-enabled<by-a- nonpresencing-divulging-of-momentous-

historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>) and isms—conceptualisations and so in lieu of grasping the projective-insights for drawing sublimating ‘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’), and in many
ways such presublimating mental-reflex as of mere institutional
preeminence pretense of integrating such nascent-particular/incipient-
and-material/technical-sublimations <blinded-to-their-relative-
ontological-completeness — reference-of-thought— devolving> is not
beholdening upon existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation and speaks to <amplituding/formative–
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation <unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity ’> (rather than
49 foregrounding _entailment_ (postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation '-in-reflecting-'immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism)
57 meaningfulness-and-teleology that projects requisite
<amplituding/formative>disposedness/psychologismic-construct (as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
ultimately, as to the fact that human limited-mentation-capacity-deepening is all about 'genuine 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> 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/intelligibilitysetup/measuringinstrument—for–conceptualisation rather than any social or institutional extrinsic-attribution decadent crafts perceived as superseding the requisite intrinsic-attribution for genuine knowledge (even to the extent of
temporal institutional or social non-recognition as the primary purpose of knowledge, especially as it reflects prospective human destructuring-threshold-(uninstitutionalised-threshold /presublimating-

desublimating-decisionality)-of-ontological-performance^7^-(including-virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbued transcendence-and-sublimity/sublimation/supererogatory de-mentativity parrhesiastic purposes of prospective knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-entailment>) and so beyond present—absolutising-identitive-constitutedness^8^<amplituding/formative—epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^9^ and blurriness^7^ induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (in lieu of sublimating^5^ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation with the so-induced universal-transparency^10^<amplituding/formative—totalising-entailing, as-to-entailing-<amplituding/formative—
ontological-completeness)}, but knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment-by}postconverging entailment> ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity—preconverging–de-mentating/structuring/paradigmimg as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation

logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation—<construed-as-to-act-execution-or-logical-implications-of-'notion-of-agreement-or-disagreement'>
supposedly-apriorising-in-conviction-as-to-profound-supererogation
maximalising-antiakrasiatic—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—as-to-
for-relative-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective-ontological-normalcy/postconvergence-reflected-
ontological-completeness—epistemicity-relativism-determinism—
unenframed-hermeneutically/reprojectively/supererogatingly/zeroingly-as-
conceptualisation-exteriorising/deneuterising—of-motif-and-
apriorising/axiomatising/referencing—unenframed-conceptualisation
as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) so-reflected in the epistemic-projective-perspective-of-
ontological-normalcy/postconvergence—unwinding-as-
unfolding/dépliage-as-détendre of elucidation-in grasping attendant—
ontological-contiguity—educed—
establishing/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-
construed-as-<amplituding/formative-epistemicity>totalising/circumscribing/delineating-reference-of-thought—devolving-as-of-instantiative-context>—meaningfulness-and-teleology—defining any given registry-worldview/dimension in reflection of the fact that there can only be one-<amplituding/formative-epistemicity>totalising/circumscribing/delineating-meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-

crossgenerational superseding of any given registry-worldview/dimension
totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-nondescript/ignorable-void-
with-regards-to-prospective-apriorising-implications>, thus rendering
‘propositional compatibility as of mutual
aposteriorising/logicising/deriving/intelligising/measuring’ improbable
as both are affirmative whereas in reality the former should be affirmed
and the latter should be unaffirmed thus explaining why only a
‘prospective meaningfulness-and-teleology routing ontologically-
hegemonising-narrative as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ can arise from the former over
the latter to restore ontological-veracity, and this is enabled/validated
only by their mutually supposedly coherent ontological-commitment
implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>
underlying any society/social-setup conventioning as so reflected by its
‘self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality
with respect to its social-stake-contention-or-confliction’ enabling the
relative-ontological-completeness ‘prospective meaningfulness-and-
teleology routing ontologically-hegemonising-narrative as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity {—
confatedness in {preconverging-disentailment by} postconverging-entailment, in-self-becoming/self-conflatedness /formative-
supererogating}’ over the relative-ontological-incompleteness
crossgenerationally as of <amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity',' of recurrent-utter-uninstitutionalisation but rather a ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ arising as of their<br>totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity sublimating implications pointing out that base-institutionalisation is relatively as to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression and this
which can
naturally be overcomed by human insight of its limited-mentation-
capacity implications and ‘as requiring knowledge-construct specialisms’
involving human deferential-formalisation-transference to ‘perceived
significant others’ with respect to such specialisms ‘limited-mentation-
capacity-deepening’ resources-and-talent focussing for knowledge-
reification–gesturing–<in-

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

conflatedness -in-[preeconverging-disentailment-by]-postconverging-
entailment’, but then sophistic/pedantic dispositions as of social-stake-
contention-or-confliction in incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation with regards to such
issues like climate change, public policy, etc. can turn around and
wrongly reaffirm the ‘ontological-veracity of human

<amplituding/formative>≈wooden-language-{imbued—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-
existencealising/contextualising/textualising-contiguity }—

conflatedness -in-[preeconverging-disentailment-by]-postconverging-
entailment/-in-self-becoming/self-conflatedness/formative-

supererogating> to undermine such ‘prospective’ ‘meaningfulness-and-

teleology’{0} routing ontologically-hegemonising-narrative{2} as to

psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring’ enlightenment from its dispensing-with-immediacy-for-

relative-ontological-completeness{0}—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 -educated-

existentialising/contextualising/textualising-contiguity }→

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

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

supererogating> relation with <amplituding/formative> wooden-

language-{imbued—averaging-of-thought}<as-to-

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

teleology—as-of—‘nondescript/ignoreablevoid’—with-regards-to-

prospective-apriorising-implications>) but rather is in an

enlightening/educating deferential-formalisation-transference posture of

‘prospective’ ‘meaningfulness-and-teleology’{0} routing ontologically-

hegemonising-narrative{2} as to psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring’, and this relation between flawed

sophistic/pedantic social-stake-contention-or-confliction encouraging of

<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> propositional-
convincing-of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity-educed-}
existentialising/contextualising/textualising-contiguity }
conflicatedness-in-{preconverging-disentailment-by}-postconverging-
entailment-in-self-becoming/self-conflicatedness/formative-
supererogating> in incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation and veridical intellectual
‘prospective meaningfulness-and-teleology routing ontologically-
hegemonising-narrative as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring for maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation also arises when it comes to prospective knowledge-
reification—gesturing—in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity-educed-}
existentialising/contextualising/textualising-contiguity }
conflicatedness-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 notional-pedantising/muddling/formulaic-hollowing-
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- meaning-and-teleology—as-of- `nondescript/ignorable–void` `-with-regards-to-prospective-apriorising-implications>`)) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional~deprocrypticism as it is prospectively reflective of our present positivism~procrypticism uninstitutionalised-threshold lies in the fact that it is highly liable to present social-stake-contention-or-confliction `procrypticism–or–disjointedness-as-of-reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—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 deprocripticism–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–deprocripticism organic knowledge-reification–gesturing-
in-prospective psychologismic–apriorising/axiomatising/referencing-
{of-
attendant ontological contiguity –educed–
existentialising/contextualising/textualising-contiguity –—
conflatedness in {preconverging-disentailment by] postconverging-
entailment} necessarily requires at least the induced universal-
transparency–{transparency-of-totalising-entailing, as-to-entailing-
<amplituding/formative–epistemicity> totalising–in-relative-
ontological-completeness } of the deprocripticism–or–preempting—
disjointedness-as-of-reference-of-thought
‘foregrounding entailment {postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘in-reflecting–‘immanent–
ontological-contiguity ’;–as-operative-notional–deprocrypticism) as of notional–deprocrypticism construction-of-the-Self’ from whence its implied specialised/profound knowledge-construct can be engaged in deferential-formalisation-transference (without the possibility of sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-’reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough grasp of notional–deprocrypticism implied profound/specialisms knowledge-construct implications

neuterising

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed—“presencing—absolutising-identitive-constitutedness”—or—identitive-constitutedness—as-‘epistemic-totality’—dereification-in-dissingularisation

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

neuterisation

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’ imbued-apriorising/axiomatising/referencing of
meaningfulness-and-teleology

nondescript/ignora nondescript/ignorable–void, in underlying holographically-
bble–void⁶¹ <conjugatively-and-transfusively> the ontological-contiguity⁶⁸—of-the-
human-institutionalisation-process⁶⁹ epistemic-
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–deprocrypticism) meaningfulness-and-teleology⁷⁰ as of
human limited-mentation-capacity-deepening⁷¹ grasp of ‘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’’. a ‘prior registry-worldview’s/dimension’s
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing⁵–qualia-schema’ refers to the fact that no
registry-worldview/dimension going by its relative-ontological-incompleteness as of prior registry-worldview/dimension epistemic perspective is representatively cognisant-and-integrative of its meaningfulness-and-teleology as of its prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}-of-ontological-performance\langle including-virtue-as-ontology\rangle implied/appreciable preconverging/dementing – qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness epistemic perspective), as it rather reproduces circularly its ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing–qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing –qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}-of-ontological-performance\langle including-virtue-as-ontology\rangle, with the implication that the ‘destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}-of-ontological-performance\langle including-virtue-as-ontology\rangle preconverging/dementing–qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \textasciitilde{} procrypticism–or–disjointedness-as-of–reference-of-thought (as failing dispensing-
with-immediacy-for-relative-ontological-completeness\(^\text{\textsuperscript{[8]}}\)-by-reification/contemplative-distension\(^\text{\textsuperscript{[9]}}\) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{\textsuperscript{[10]}}\)-by-reification/contemplative-distension\(^\text{\textsuperscript{[11]}}\)) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignoreable–void as of their ontologically-flawed preconverging/dementing\(^\text{\textsuperscript{[12]}}\)—qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignoreable–void as of its ontologically-flawed preconverging/dementing \(^\text{\textsuperscript{[13]}}\)—qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity\(^\text{\textsuperscript{[14]}}\)—of-the-human-institutionalisation-process\(^\text{\textsuperscript{[15]}}\) (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\(^\text{\textsuperscript{[16]}}\)

\(<\text{amplituding/formative--supererogatory--de-mentativeness/epistemic}\)
\(\text{growth-or-conflatedness }/\text{transvalutative-
}\(\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--
}\(\text{equalisation})\) as to difference-conflatedness\(^\text{\textsuperscript{[17]}}\)-as-to-totalitative-
\(\text{reification-in-singularisation}<\text{as-to-the-nondisjointedness/entailment-of-
}\(\text{prospective- nonpresencing}>\text{-as-veridical-epistemicity-relativism-
}\(\text{determinism}\)’ with regards to the transepistemic(epistemic-ricochetting
\(<\text{amplituding/formative--epistemicity}>\text{causality }\text{-as-to-projective-
}\(\text{totalitative--implications-of-prospective- nonpresencing,-for-explicating-\)}}\)
reflection of its destructuring-threshold of ontological performance \( \langle \text{uninstitutionalised-threshold /presublimating–desublimating–decisionality} \rangle \)-of-ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \); as the prior registry-worldview's/dimension's destructuring-threshold of ontological-performance \( \langle \text{uninstitutionalised-threshold /presublimating–desublimating–decisionality} \rangle \)-of-ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) is construed as a wooden-language \( \langle \text{imbued—temporal—mere—form/virtualities/dereification/akrasiaticdrag/denatured/preconverging—or—dementing —narratives—of-the—reference—of—thought——categorical imperatives/axioms/registry—teleology} \rangle \) as of the implied reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of 'platonic anamnesis' \( \langle \text{as—of—human—limited—mentation—capacity—deepening} \rangle \)-construal-of 'superseding–oneness—of—ontology' with respect to the prior pertinence of the 'organic—spirit of knowledge' over 'mechanical—knowledge', so-implied beyond the 'epochal literal mysticism' as naively analysed from their universalising—idealisation presencing—absolutising—identitive—constitutedness perspective, and noting as well here that the conceptual—patterning—(as—devoid—of—attendant ontological—contiguity —educed—existentialising/contextualising/textualising—contiguity 's—reifying—or—elucidating—of 'prospective—relative—ontological—completeness '; so—rather-enabled—<by—a—nonpresencing—divulging—of—momentous—
historicality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’⟩ naivety of Platonism as merely
prior reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation is alien to Plato and the Socratic-
philosophers whose anamnesis rather speaks of originariness-parrhesia,—
as—spontaneity-of-aestheticisation conceptualisation of their
universalising-idealisation), as human-subpotency doesn’t constrain
‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the
latter’s transcendence-and-sublimity/sublimation/sublating—
dementativity inducing implications such that ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression as from such human-subpotency prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation in restoring dimensionality-of-
sublimating — ⟨amplituding/formative⟩ supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation), implies the prospective registry-worldview/dimension in
relative-ontological-completeness is of superseding value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness so-reflected as of ‘the ontological-contiguity—of-the-
human-institutionalisation-process (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating

\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \text{ as to difference-conflatedness} \langle \text{-as-to-totalitative-reification-in-singularisation} \rangle < \text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing} \rangle \text{-as-veridical-epistemicity-relativism-determinism} \text{ induced 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning 'meaningfulness-and-teleology'}} \langle \text{as equivalence/correspondence antiakrasiatic-aspiration ontological-performance} \rangle < \langle \text{including-virtue-as-ontology} \rangle \text{' over the prior registry-worldview's/dimension's destructuring-threshold} \langle \text{uninstitutionalised-threshold} \langle \text{presublimating-desublimating-decisionality} \rangle \text{-of-ontological-performance} \rangle < \langle \text{including-virtue-as-ontology} \rangle \text{'presencing—absolutising-identitive-constitutedness} < \langle \text{identitive-constitutedness} \rangle < \langle \text{-as-'epistemic-totality'} \rangle \text{-dereification-in-dissingularisation} < \langle \text{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness} \rangle \text{-as-flawed-epistemicity-relativism-determinism induced 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity'}} \text{ reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation seeding-misprising of}
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to difference-confoundedness as-to-totalitative-reification-as-singularisation-as-to-the-nondisjointedness/entailment-of-

prospective non-presencing


meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration

ontological-performance <including-virtue-as-ontology>; it is herein that the notion of construction-of-the-Self is central as to the

upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-
signifier—becoming-spontaneity-implications reflected as existence-

ontological-performance <including-virtue-as-ontology> involves direct bilateral relationship of appropriate construction-of-the-Self for appropriate

meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration

ontological-performance <including-virtue-as-ontology>, and it is herein that the notion of construction-of-the-Self is central as to the

underdetermination-of-motif-and-apriorising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of

meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration

ontological-performance <including-virtue-as-ontology> involves direct bilateral relationship of appropriate construction-of-the-Self for appropriate

meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration

perspective/framing/reference/horizon/projection of meaningfulness-and-teleology as to the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of difference-conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>-as-veridical-epistemicity-relativism-determinism; reflected as existence-potency~sublimating–nascent,-disclosed-from-prospective-epistemic-digression or existence-potency~sublimating–nascent,-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
existentialising/contextualising/textualising-contiguity —

constitutedness — in preconverging entailment with

apriorising/axiomatising/referencing-{of-attendant-ontological-

contiguity —educed—existentialising/contextualising/textualising-

contiguity } — conflatedness — in {preconverging disentailment by} —

postconverging entailment as the latter enables ‘relative-ontological-
incompleteness /relative-ontological-completeness’

(sublimating—referencing/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 

to be
drawn in keeping tab of 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-

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existence; the failure to adopt such a nonpresencing-<perspective-ontological-normalcy/postconvergence>
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment-by}-postconverging-
entailment> is simply construed 'out of idly/singly abstractable logical
possibilities for such 'isms–conceptualisations mere conceptual-
patterning' and not-or-poorly aspiring to portray the unchanging
immanent-backdrop construable-and-reconstruable as of existential
contextualising in ontological-contiguity in 46 <amplituding/formative-
epistemicity>totalising/circumscribing/delineating conception of
meaningfulness-and-teleology”) as to disparateness-of-
conceptualisation,<unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity '> and thus with the ‘ontologically-
flawed implication that the absolute a priori is not construed as
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation” but instead any of such given isms–conceptualisations
and associated reductionisms now substituting for the unchanging
immanent-backdrop of attendant-ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity as the absolute a
priori of conceptualisation, and so as of vague academicism
proceduralisms in totalisingly-disentailing—discretion/whim-of-thought,
rather than a knowledge-reification–gesturing—<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\textsuperscript{10} (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—
in-epistemic-conflatedness"'s of ontological-contiguity\textsuperscript{10} ) in construing of prospective human-subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint to be conceptually superseded/overcome in transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as is the case with all true science/ontology so-reflected in their 'historiality/ontological-
eventfulness '/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—'epistemicity-relativism—
determinism'> (consider in this regards the apriorising/axiomatising/referencing{-of-attendant ontological-
reifying-or-elucidating-of-'prospective-relative-ontological-
completeness';-so-rather-enabled-by-a-nonpresencing-divulging-of-
momentous-historiality/ontological-eventfulness/ontological-aesthetic-
tracing-<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity

other epistemicity>totalising/circumscribing/delineating profound-and-
contiguous knowledge-reification—gesturing—<in-
prospective_psychoconstructive—apriorising/axiomatising/referencing—of-
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity

conflatedness—in-{preconverging-disentailment—by—postconverging-
entailment} and in fact one of the most critical/challenging epistemic
concern of physicists today given the increasing theoretical abstraction is
in preempting such a development of a conceptualising that poorly aligns
with the epistemic-totality of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
however difficult the available experimental possibilities for portraying
prospective sublimation, and it should further be noted here that the
successive sublimating physics across-the-times 'are of complementary
historiality/ontological-eventfulness/ontological-aesthetic-tracing

<perspective-ontological-normalcy/postconvergence-reflected—
epistemicity-relativism-determinism> and rather so as successive <amplituding/formative-
epistemicity> totalising/circumscribing/delineating profound-and-contiguous knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity~<educed~
existentialising/contextualising/textualising-contiguity}—
conflatedness ~in~{preconverging-disentailment~by}~postconverging-
entailment> and 'not any naïve shallow-minded comparison of commonality of 'isms–conceptualisations mere conceptual-patterning-
<as-devoid-of~'attendant~ontological-contiguity~<educed~
existentialising/contextualising/textualising-contiguity}~<reifying-or-elucidating-of-prospective-relative-ontological-completeness
' failing priorly to disambiguate the successive knowledge-reification–gesturing-
<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant~ontological-contiguity~<educed~
existentialising/contextualising/textualising-contiguity}—
conflatedness ~in~{preconverging-disentailment~by}~postconverging-
entailment> across-the-times as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant~ontological-contiguity~<educed~
existentialising/contextualising/textualising-contiguity}—
conflatedness ~in~{preconverging-disentailment~by}~postconverging-

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entailment> in ontological-contiguity in reflection of attendant-ontological-contiguity-duced-
existentialising/contextualising/textualising-contiguity as of ‘relative-ontological-incompleteness’/relative-ontological-completeness
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism across-the-times with respect to physics relative-ontological-completeness conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms of spacetime up to present-day physics theories notion of time in terms of further developments as from a big-bang-theory insights reflecting the epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity’ in reflection of attendant-ontological-contiguity-duced–
existentialising/contextualising/textualising-contiguity and as of the relative-ontological-completeness implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–duced–
existentialising/contextualising/textualising-contiguity}—
constitutedness in preconverging entailment disposition naïve shallow

existentialising/contextualising/textualising-contiguity<refying-or-
elucidating-of-prospective-relative-ontological-completeness`

that equates/leveldown everything across space and time as to wrongly imply everything is of the same ontological-contiguity thus with a poor grasp of `knowledge-reification–gesturing–<in-

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

existentialising/contextualising/textualising-contiguity}{

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

entailment} in ontological-contiguity in reflection of attendant–

ontological-contiguity–educed–

existentialising/contextualising/textualising-contiguity<as of `relative-

ontological-incompleteness'/relative-ontological-completeness

{sublimating–referencing/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 ‘as to a superficiality and ontological-bad-faith/inauthenticity that is patently incapable of construing underlying human

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

existence relevant human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and rather often directly/indirectly contravene/disregard such re-originary parrhesiastic insights’ (as so-often instigated with such idle/single ‘isms–conceptualisations mere conceptual-patterning (as-devoid-of-attendant
ontological-contiguity -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’>⟩ in
apriorising/axiomatising/referencing–{of-attendant–ontological-
ontological-contiguity -educated–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 (as-educated
existentialising/contextualising/textualising-contiguity (as)) 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--
epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity in reflection of attendant ontological-contiguity–educed—existentialising/contextualising/textualising-contiguity such that there is hardly any notional–disjointedness of the assertions/claims/conceptualisations as validating their ontological-
indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—
as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation) for reflecting ‘relative-ontological-
incompleteness’/relative-ontological-completeness

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

to human-and-social—expectations/anticipations—metaphoricity—as—
rede-mentating/restructuring/reparadigming—psychologism’ underlying
knowledge-reification—gesturing—<in—

prospective_psycho logicalismic—apriorising/axiomatising/referencing—{of—
a ttendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by}—postconverging—
entailment>, such that in many ways the poor appreciation of
postmodern-thought is very much associated with their critics
fundamentally poor grasp of the precedence of ‘knowledge-reification—
gesturing—<in—

prospective_psycho logicalismic—apriorising/axiomatising/referencing—{of—
a ttendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by}—postconverging—
entailment in ontological-contiguity in reflection of attendant-ontological-contiguity- educed-existent-alising/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-redo-mentating/restructuring/reparadigming—psychologism, ‘as so- exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity- deepening doesn’t occur’ and the specific articulation herein by this author is rather of a profound ‘knowledge-reification—gesturing—
prospective psychologismic-apriorising/axiomatising/referencing—of—attendant ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity —
conflicatedness—in—{preconverging-disentailment—by}—postconverging—
entailment—in ontological-contiguity— in reflection of attendant—
ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity— as of ‘relative—
on'tological-incompleteness’/relative-ontological-completeness—
{sublimating—referencing/registering/decisioning—as-self-becoming/self—
conflicatedness/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—
referencing,—in-perspective—ontological-normalcy/postconvergence}> as to human-and-social—expectations/anticipations—metaphoricity‘—as—
rede-mentating/restructuring/reparadigming—psychologism’ as—
reflecting ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating attendant—
on'tological-contiguity—educted—
existentialising/contextualising/textualising-contiguity‘—
‘foregrounding_entailment—(postconverging—narrowing—
down—sublimation—as-to—existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation—in-reflecting—immanent—
on'tological-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\(^{13}\)-as-to-difference (over- and-undermining apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}-educated—existentialising/contextualising/textualising-contiguity \(1\) — constitutedness \(-\)in-preconverging-entailment as-to-absolutising-identity) with regards to the conceptual ‘overcoming of metaphysics-of-presence-\(\langle\)implicated-‘nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive\(\rangle\)-constitutedness\(\rangle\) intermediating-ascriptivity or neuterising of human meaningfulness-and-teleology apriorising conceptualisation’ (so-articulated from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness\(^{1}\) of notional-deprocrypticism deneuterising\(^{11}\)—referentialism or deascriptivity’ as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting ‘the temporal-to-intemporal-notional-binarity of human ontological-performance\(^{17}\)-<including-virtue-as-ontology> at uninstitutionalised-threshold \(^{15}\) in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ and so-construed as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-&lt;so-construed-as-from-perspective–ontological-normalcy/postconvergence\(\rangle\)-existentialism-form-factor), so-underscored by human limited-mentation-capacity-deepening\(^{14}\) as of ‘de-
mentation—supererogatory—ontological—de-mentation—ontological—dialecical—de-mentation—stranding—attributive—dialectical

implied

uninstitutionalisation

epistemictotalising~‘random-as-impulsive—implicated_attendant—ontological-contiguity’
descalarising, base-institutionalisation—ununiversalisation

epistemictotalising~‘nominal-as-tendentious—implicated_attendant—ontological-contiguity’
descalarising, universalisation—non-positivism/medievalism

epistemictotalising~‘ordinal-as-qualifying—implicated_attendant—ontological-contiguity’
descalarising and positivism—procrypticism

epistemictotalising~‘intervalist-as-categorising—implicated_attendant—ontological-contiguity’
descalarising while paradoxically wrongly assuming (as to their

totalising~‘self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’) the ontological-performance

scalarity/immanency of existence’s ontological-normalcy/postconvergence’ so-implied veridically as to the
deneuterising/deascriptivity of depcrypticism—or—preempting—disjointedness-as-of-reference-of-thought

epistemictotalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity’
scalarising;

(thus

scalarising of human meaningfulness-and-teleology effectively speaks of ontological-normalcy/postconvergence epistemic-projection perspective as to nonpresencing-perspective—ontological-normalcy/postconvergence implications while ‘descalarising of human
existentialising/contextualising/textualising-contiguity — conflatedness -in-\{preconverging-disentailment-by\}-postconverging- entailment'- for agenda-driven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity\(^\dagger\)-preconverging-de-menting/structuring/paradigmating inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation\(<\text{unforegrounding-disentailment,-failing-to-reflect-}
\text{immanent-ontological-contiguity }\>\)) substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency\(^\dagger\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism–or–disjointedness-as-of-\(^\text{reference-of-thought}\)
\(<\text{amplituding/formative}\>\text{wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging—or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }\>\);\¶ as the evaluation of assertions/claims as to such a prospective \(^\text{deprocrypticism–or–}
\text{preempting—disjointedness-as-of-\text{reference-of-thought}}\) projected ontological-contiguity\(^\text{overcoming \text{procrypticism–or–disjointedness-}
as-of reference-of-thought blurriness of meaningfulness-and-
television is rather 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) and strictly-defined as of
‘notional—deprocrypticism originariness-parrhesia,—as—spontaneity-of-
aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligence/setup/measuring
strument—for—conceptualisation’ so-reflected as of deprocrypticism—
apriorising/axiomatising/referencing—psychologism

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

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

construed as ‘preempting—disjointedness-as-of reference-of-thought,-
as-to—<amplituding/formative—epistemicity>growth-or-
conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding—mero-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative

<amplituding/formative—
epistemicity>totalising/circumscribing/delineating__attendant–
ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity

"foregrounding_entailment\{(postconverging–narrowing–
down–sublimation-as-to-'existence—as-sublimating-withdrawal,–
elicitng-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 secondnated 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,–
elicitng-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
<iplied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-that-is-not-of-
preampting—disjointedness-as-of-' reference-of-thought, as-to-

<implied—self-assuredness-of-ontological-good
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)’ in that notional–deprocrypticism as of its originariness/origination—{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} perspective construes of prospective knowledge-reification—
gesturing—<in—prospective_psycho
gologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity —educated
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—dis
tailment—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—existence—as—sublimating—withdrawal—
elicitng—of—prospective—supererogation —in—reflecting—immanen
tological-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-

projected apriorising/axiomatising/referencing–psychologism)' and 'desublimating ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming' underlying temporal ontological-performance ~<including-virtue-as-ontology> (as of dimensionality-of-
desublimating-lack-of ~ (<amplituding/formative> supererogatory–de-

projected apriorising/axiomatising/referencing–psychologism)' associated with any ' deprocrypticism–or–preempting—disjointedness-as-of~reference-of-thought prospective knowledge-reification–gesturing~in-

prospective_psychologismic~apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed~
existentialising/contextualising/textualising-contiguity} — conflatedness -in-{preconverging-disentailment-by}-postconverging- entailment> as ever always about preserving the ascendancy of organic-knowledge in superseding-andoverriding mechanical-knowledge (with the latter rather associated with <amplituding/formative>\^wooden-language}\^imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—
conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referring,-in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—metaphoricity¹–as-
rede-mentating/restructuring/reparadigming–psychologism’\’) which as
guiding spirit no huma prospective apriorising/axiomatising/referencing–
conceptualisation can pretend to ignore-and-override without falling into
perversion of \(\text{meaningfulness-and-teleology}^{100}\) as to
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\ by mere-
formulaic–methodologising/mutualising/organising/institutionalising the
human-subpotency \<preconverging~’motif-and-
apriorising/axiomatising/referencing~’imbuing\>existentialising—
enframing/imprintedness\langleas-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\ in gimmickiness/desublimation,
as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—
of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation underlies dimensionality-of-sublimating
\langleamplituding/formative\>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative–
epistemisation/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ontological-good-faith/authenticity \textsuperscript{77} ∼ postconverging–dementating/structuring/paradigmimg \textsuperscript{77} ' with regards to the fact that by the inherently implied prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \textsuperscript{73} of any given registry-worldview/dimension as reflecting the preconverging-or-dementing – apriorising-psychologism perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness \textsuperscript{89} as to when prospective insight about the relative-ontological-incompleteness \textsuperscript{89} deficient ontological-performance \textsuperscript{77} \textlt;including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }=
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> in relative-ontological-completeness \textsuperscript{88} necessitatively about overriding relative-ontological-incompleteness \textsuperscript{89} apriorising/axiomatising/referencing–conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring metaphoricity \textsuperscript{8} implications in transversality-<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ such that any ontologically-
disposition,–as–reproducibility-of-aestheticisation, which at uninstitutionalised-threshold actually involves
<amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \\

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension arising from ontological-good-faith/authenticity but rather ‘just responding mechanically to the untenable constraining of social universal-transparency
{transparency-of-totalising-entailing,—as—to-entailing—
<amplituding/formative–epistemicity> totalising—in-relative-ontological-completeness } of any prospective knowledge-reification–gesturing=<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{preconverging—disentailment—by}—postconverging—
entailment> as to positive-opportunism—of-social-functioning-and-accordance as wrongly and seemingly implying that if such prospective knowledge-reification—gesturing—<in—prospective-psychologism—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment> untenable constraining and positive-opportunism—of-social-functioning-and-accordance doesn’t avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification—gesturing—<in—prospective-psychologism—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment> arises as of ontological-good-faith/authenticity reasoning-through/messianicreasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising—identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance—<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing—psychologism/mental-schema since it is fundamentally about overcoming the latter’s <amplituding/formative—epistemicity>totalising—self—
faith/inauthenticity as to its self-contained intemporal purpose as of the very defining tradition of all such historiality/ontological-eventfulness/ontological-aesthetic-tracing&lt;perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism&gt; 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 emancipating 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 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( ^{3} \) against the requisite dispensing-with-immediacy-for-relative-ontological-completeness\( ^{3} \)-by-reification/contemplative-distension \( ^{7} \) associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;\( ^{5} \) in this respect, the ‘equalisation of all historiality/ontological-eventfulness\( ^{3} \)/ontological-aesthetic-tracing\( ^{3} \)

<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'> aestheticisation—and—aestheticisation-towards-ontology’ as to dimensionality-of-sublimating \( ^{1} \)

\(<amplituding/formative>\) 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/measuringinstrument \( ^{5} \)–for–conceptualisation as ‘one long continuous whole of human originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity\(^8\) —of-the-human-institutionalisation-process\(^7\) (that precedes-and-defines registry-worldviews/dimensions mere-formulaic—methodologising/mutualising/organising/institutionalising as to human-subpotency) as it is so-fundamentally tied down to ontological-good-faith/authenticity \(^~\)postconverging—de-
mentating/structuring/paradigming\(^7\) reflecting the implications of human limited-mentation-capacity-deepening\(^9\) in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity\(^9\)) associated with the \(^8\) reference-of-thought−\(^8\) categorical-imperatives/axioms/registry-teleology\(^8\) 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\(^9\)) in respectively undermining the attainment of prospective base-
institutionalisation, \(^\text{10}\) universalisation, positivism and notional—deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of \(^8\) presencing—absolutising-identitive-constitutedness\(^4\) relation with prior

\(^3\)
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}–
immanent-ontological-contiguity\textsuperscript{'}; as-operative-notional\textsuperscript{¬}deprocrypticism) operant test of 'drawing out the full \textsuperscript{\langle}amplituding/formative-epistemicity\textsuperscript{⟩} totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity\textsuperscript{'} in reflection of attendant-ontological-contiguity\textsuperscript{'}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{'} such that there is hardly any notional\textsuperscript{¬}disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity\textsuperscript{'};\textsuperscript{¶} and to perfectly understand what is meant by 'equalisation of all \textsuperscript{'historiality/ontological-eventfulness'/ontological-aesthetic-tracing-\textsuperscript{\langle}perspective-ontological-normalcy/postconvergence-reflected-\textsuperscript{'}epistemicity-relativism-determinism\textsuperscript{⟩} aestheticisation-and-aestheticisation-towards-ontology' as to dimensionality-of-sublimating \textsuperscript{\langle}amplituding/formative\textsuperscript{⟩} supererogatory\textsuperscript{¬}de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\textsuperscript{⟩}, the idea is that as of underlying \textsuperscript{\langle}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\rangle}—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure\textsuperscript{'} as-to- \textsuperscript{\langle}historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textsuperscript{\langle}perspective-ontological-normalcy/postconvergence-reflected- \textsuperscript{'}epistemicity-relativism-determinism\textsuperscript{⟩} with regards to \textsuperscript{\langle}reference-of-thought-\textsuperscript{'}devolving-\textsuperscript{'}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 deprocrypticism—or—preempting—disjointedness—as-of—reference-of—thought as articulated herein they would have supererogatorily adopted this same deprocrypticism—or—preempting—disjointedness—as-of—
underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness’

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of deprocrypticism) and thus reflecting the human limited-mentation-capacity centrality of ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity’/’—postconverging—dementating/structuring/paradigmig’ as preceding-and-defining in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before-and-over any so-derived mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness’—as-to-totalitative-reification-in-singularisation<s as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>—as-veridical-epistemicity-relativism-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity’/’—postconverging—de-
mentating/structuring/paradigming in 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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ‘as to the fact that dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then
secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating’

\langle\text{amplituding/formative}}\text{supererogatory}}\text{de-mentativeness/epistemic-growth-or-conflatedness}}\text{transvalutive}\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{as to existence—as—sublimating-withdrawal,-eliciting-of-prospective-supererogation}^{97}\text{and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure\langle\text{as—to−historiality/ontological-eventfulness}}\text{ontological-aesthetic-tracing−}}\langle\text{perspective−ontological-normalcy/postconvergence−reflected−‘epistemicity-relativism-determinism’}\rangle\text{aporeticism overcoming/unovercoming as to human limited-mentation-capacity−}
deepening \((<\text{amplituding}/\text{formative}/\text{epistemic}>/\text{totalisingly}/\text{as-to-}\text{existence}/\text{as-sublimating}/\text{withdrawal}/\text{eliciting-of-prospective}\text{-supererogation})\) so-underlied herein as to \((\text{de-mentation})\)

\((\text{supererogatory}/\text{ontological}/\text{de-mentation}/\text{or-dialectical}/\text{de-mentation}/\text{stranding}/\text{or-attributive-dialectics})\), 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 \(\text{presenting}/\text{absolutising}/\text{identitive-constitutedness}\)/\(\text{preconverging}/\text{‘motif-and-apriorising}/\text{axiomatising}/\text{referencing}/\text{‘imbuing}/\text{existentialising}/\text{enframing}/\text{imprintedness}/\text{(as-to- historicity-tracing}/\text{in-presencing}/\text{hyperrealisation}/\text{hyperreal-transposition}/\text{reproducibility}/\text{mathesis}/\text{motif}/\text{thrownness-disposition}/\text{as–reproducibility-of-aestheticisation poorly contemplative prospectively of the more fundamental incipient}/\text{seeding originariness-parrhesia}/\text{as–spontaneity-of-aestheticisation for prospective philosophical framing as to existence}/\text{as-sublimating}/\text{withdrawal}/\text{eliciting-of-prospective-supererogation})\) as so-implied with advanced postmodern-thought, and their ‘epistemic projective-equalisation’ exactly implies that Descartes and budding-positivists and Socrates and \(\text{universalising-idealisation}\) Socratic-philosophers are more profoundly construed more than just as of their \(\text{mere-formulaic}/\text{methodologising}/\text{mutualising}/\text{organising}/\text{institutionalising reproducibility–mathesis}/\text{motif}/\text{thrownness-disposition}/\text{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-suprerogation ’–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-recomposition-as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as the ‘veracity of all prior human aporeticism self-surpassing of reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the <cumulating/recomposuring–attendant-ontological-
contiguity > successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination- ⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ as notional–deprocrypticism in overcoming any relative presencing—absolutising-identitive-constitutedness and so no different from say human aporeticism self-surpassing associated with construing what-matter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human meaningfulness-and-teleology what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism overcoming/unovercoming implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination- ⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ in overcoming any relative presencing—absolutising-identitive-constitutedness), and our own present ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity
postconverging—dementating/structuring/paradigming
is rather about not construing of their
mere-formulaic—methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity
preconverging—dementating/structuring/paradigming failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness and then fail to address our own prospective human aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity
postconverging—dementating/structuring/paradigming in the light of our present human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming context so-reflected as our prospective procrypticism—or—disjointedness-as-of-reference-of-thought human-subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint and this is what crucially explains the ontological-normalcy/postconvergence epistemic-projection perspective of analysis assumed herein as to our prospective
\^{aporeticism}–or–disjointedness-as-of\^{reference-of-thought} aporeticism resolvable as of \^{deprocrypticism}–or–preempting—
disjointedness-as-of\^{reference-of-thought} \^{historiality/ontological-eventfulness} /ontological-aesthetic-tracing\^{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’} as a further human foregrounding 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 this insight pointing to ‘the
unassailability/centrality across all times of human dimensionality-of-
sublimating \{(amplituding/formative) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratioralising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation\} with regards to human 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’ ‘(given that later generations don’t need to reinvent from
scratch the ontological-performance\^{level achieved by the successive preceding generations as to institutional-
cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>) and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism);¶ and this insight points out that human (amplitude/formative–epistemicity>causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity/postconverging–de-mentating/structuring/paradigming ‘ and is a central conceptualisation for the deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought foregrounding__entailment(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ‘-in-reflecting–’immanent-ontological-contiguity ‘—as-operative-
notional–deprocrypticism) in undermining temporal distorting/undermining of prospective knowledge-reification–gesturing–
<in-prospective_psychologismic–apriorising/axiomatising/referencing-
(of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity )—
conflatedness — in {preconverging-disentailment by}—postconverging–
entailment> categorical-imperatives/axioms/registry-teleology\(100\)
notional-contiguity/epistemic-contiguity<profound-supererogation-of-
mentally-aestheticised-postconverging/dialectical-thinking–qualia-
schema>[in ‘mutual
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for-conceptualisation’) rather speaks to difference-in-kind/difference-in-aposteriorising-or-logicising; and finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal as implied with ‘the-specific-notional-contiguity/epistemic-contiguity<profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-
thinking–qualia-schema>–of-ontological-contiguity’; notional-
contiguity/epistemic-contiguity -<profound-supererogation- of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional-discontiguity/epistemic-discontiguity -<shallow-

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

implying-'differing

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

foraposteriorising/logicising/deriving/intelligising/measuring).•

notional-discontiguity/epistemic-discontiguity -<shallow-

supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> (as of such differing-relative-ontological-
incompleteness ‘-and-relative-ontological-completeness’-at-’reference-
of-thought-level-as-implying-‘differing

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

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

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

ontological-commitment


historiality/ontological-eventfulness /ontological-aesthetic-tracing<br


formation/establishment/superseding—metaphoricity’>, and so as of ‘relative-ontological-incompleteness’/relative-ontological-completeness <(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness</formative–supererogating—>
<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social–
expectations/anticipations—metaphoricity of
nonextricatory firstnaturedness
as-rede-
mentating/restructuring/reparadigming—psychologism of
nonextricatory firstnaturedness
maximalising-recomposuring-for-
relative-ontological-completeness
—unenframed-conceptualisation in
‘prospective-apriorising/axiomatising/referencing–superseding-logical-
基础-of–dialogical-equivalence—<as-to-
psychologismic–apriorising/axiomatising/referencing–of-attendant–
ontological-contiguity —
existentialising/contextualising/textualising-contiguity }—
conflatedness —in–{preconverging-disentailment–by–postconverging-
entailment—self-becoming/self-conflatedness —formative–
supererogating’ (beyond-and-superseding the wrongly-implied ‘prior-
apriorising/axiomatising/referencing—superseded-logical-basis-
of–dialogical-equivalence—<as-to-
psychologismic–apriorising/axiomatising/referencing–of-attendant–
ontological-contiguity —
existentialising/contextualising/textualising-contiguity →—
conflatedness —in–{preconverging-disentailment–by–postconverging-
entailment—self-becoming/self-conflatedness —formative–
supererogating’ in relative-ontological-incompleteness human-and-
social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-
ontological-faith-notion-or-ontological-fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality';¶ thus dialogical-equivalence—<as-to-psychologistic—apriorising/axiomatising/referencing—{of-attendant—
onological-contiguity—educed—
existentialising/contextualising/textualising-contiguityORLD—
conflatedness—in—{preconverging–disentailment–by–postconverging—
entailment—{in-self-becoming/self-conflatedness—/formative—
supererogating—> as of prior reproducibility—mathesis/motif/thrownness—disposition,—as—reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold <1/1> to human temporality <8/>shortness <amplituding/formative—8>wooden-language—
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed—construct-of—meaningfulness-and-teleology—as-of—'
nondescript/ignorable—void ’—with-regards-to-prospective-apriorising—implications>) induced <amplituding/formative—epistemicity—totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag—
<amplituding/formative—8>wooden-language—(imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—
or—dementing—naparatives—of—reference-of-thought—categorical—imperatives/axioms/registry—teleology)}) cannot substitute for prospective transcendence-and—sublimity/sublimation/supererogatory—de-mentativity as of prospective originariness—parrhesia,—as—spontaneity—of—aestheticisation as to
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence

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

existentialising/contextualising/textualising-contiguity

conflatedness

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

as rather tied/constrained to existence-potency

~sublimating–nascence, disclosed from prospective-epistemic-digression, explaining why all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are rather about breaking from prior reproducibility—mathesis/motif/throwness-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

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

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—dementating/structuring/paradigming ~over~desublimating-deselectivity-of-ontological-bad-faith/inauthenticity

~preconverging—dementating/structuring/paradigming as of dimensionality-of-sublimating

⟨amplituding/formative⟩supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality


apriorising/axiomatising/referencing’ out of recurrent-utter-uninstitutionalisation, ‘prospective universalisation

apriorising/axiomatising/referencing’ out of base-institutionalisation—ununiversalisation, ‘prospective positivism/rational-empiricism

apriorising/axiomatising/referencing’ out of universalisation—non-positivism/medievalism, and ‘prospective notional—deprocrypticism

apriorising/axiomatising/referencing’ out of positivism—procrypticism, and in all the above instances of ‘prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity percolation-channelling—<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

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

psychologismic–apriorising/axiomatising/referencing–\{of-attendant–

ontological-contiguity –\text{educed–}

existentialising/contextualising/textualising-contiguity \}$—$

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

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

supererogating\textsuperscript{2} \}$ (and not the successive prior-
apriorising/axiomatising/referencing–superseded-logical-basis–
of–dialogical-equivalence—\text{as-to–}

psychologismic–apriorising/axiomatising/referencing–\{of-attendant–

ontological-contiguity –\text{educed–}

existentialising/contextualising/textualising-contiguity \}$—$

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

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

supererogating\textsuperscript{2} \}$ respectively on the basis of ‘prior recurrent-utter-
uninstitutionalisation apriorising/axiomatising/referencing’, ‘prior base-
institutionalisation–ununiversalisation

apriorising/axiomatising/referencing’, ‘prior \textsuperscript{3} universalisation–non-
positivism/medievalism apriorising/axiomatising/referencing’ or ‘prior

positivism–procrypticism apriorising/axiomatising/referencing’);\footnote{and

likewise the dispensing-with-immediacy-for-relative-ontological-
completeness\textsuperscript{4}–by-reification/contemplative-distension\textsuperscript{7} (as of human

self-surpassing—existentialism-form-factor–in-overcoming–‘notionally–
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment by}–postconverging–
entailment,–in-self-becoming/self-conflatedness /formative–
supererogating> and 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<as-to–
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment by}–postconverging–
entailment,–in-self-becoming/self-conflatedness /formative–
but rather eliciting ‘prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity percolation-channelling—<in-deferential-formalisation-transference> as to social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity ’ as to ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'

‘epistemicity-relativism-determinism’> and critically as of prospective-apriorising/axiomatising/referencing—superseding—logical-basis—of—dialogical-equivalence—<as—to—psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—}

existentialising/contextualising/textualising-contiguity }—


of the social as to ‘fulfilling the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological—
veracity of the manifest prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.); Interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence-<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }=–
conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence-<as-to–
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }=–
conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–
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 }

confaltedness -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 }

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

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

supererogating> as to our presencing—absolutising-identitive-

constitutedness manifestation of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of–reference-of-

thought and so as of human reference-of-thought prospective relative-

ontological-completeness implied existence-potency~sublimating–

nascence,-disclosed-from-prospective-epistemic-digression

ontological-

ontological-contiguity -{as-of-the-effectively-operant-implications-of-}
since its perspective sublimating 'historiality/ontological-eventfulness'/ontological-aesthetical-tracing&lt;perspective-ontological-normalcy/postconvergence-reflectedin‘epistemicity-relativism’determinism&gt; 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/epistemically-discontiguity&lsquo;&lt;shallow-supererogation -of-mentally-aesthetised-preconverging/dementing –qualia-schema&gt; 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–nascent, disclosed from prospective-epistemic-digression as to ontologically-uncompromised ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemically-contiguity~&lt;profound-supererogation -of mentally-aesthetised-postconverging/dialectical-thinking –qualia-schema&gt; for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process~ since it is the most profound human state of relative-ontological-completeness~of reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring&lt;as-to-postconverging-or-dialectical-thinking –apriorising-psychologism&gt;: it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-
reality/existence/existential-reality is the superseding—oneeness-of-ontology so-underlined as ontological-contiguity and any ‘supposedly implied ontological incoherence’ that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality is rather as of human ‘reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity’ -<shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema> just as human
5/reference-of-thought relatively efficient perception/construal ‘supposedly attaining perspective ontological-contiguity’ speaks of notional-contiguity/epistemic-contiguity -<profound-supererogation -
of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema>, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence-<-in-
dimensionality-of-desublimating-lack-of
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human ‘ontological incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surreali
ing nature of the <cumulating/recomposuring—attendant-
onological-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 concepitivity/epistemic-reflexivity/epistemicity-
relativism-determinism in existence as ontological (so-reflecting
\langle\text{amplituding/formative}\rangle\text{disposedness/psychologismic-construct (as-to-
orientation/value-construct/valuation–and–derived-parameterising)}\text{ and }
\langle\text{amplituding/formative}\rangle\text{entailment (as-to-totalising–
contiguous/coherent–factuality-of-variability)}\rangle\text{') underlied as of overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility } \langle\text{imbued-and–}
\langle\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\text{ speaking of } ^{10}\langle\text{amplituding/formative–
epistemicity}\rangle\text{causality ~as-to-projective-totalitative–implications-of–
prospective– nonpresencing,-for-explicating-ontological-contiguity} \text{ as}
to human relative-ontological-completeness}^{58}
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 <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity

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

imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality as to implicited human

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

construed as 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\] (as epistemically-deficient and
epiphenomenal/manifest–subpotencies–in-transitive–
conflatedness–reflexivity, in the full potency of–
existence’s–sublimating–nascence\]–ontological-performance

\[ \text{including-virtue–as–ontology} \]
in existence are part-and-parcel of
existence ‘with epistemic-deficiency rather speaking to
epiphenomenal/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

\[ \text{imbued-and-} \]

hermeneutically/reprojectively/supererogatingly/zeroingly-educing‘

human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re–
referencing–conceptualisation\] is conceptually/theoretically exactly what
is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with
such epiphenomenon like quantum entanglement (even as ‘classical
interpretations about reality’ superficially as of” human conscious level
of epistemic-sufficiency-constitutedness\(\textsuperscript{14}\) seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies\(\textsuperscript{in-transitive-conflatedness}\textsuperscript{13}–\textsuperscript{reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\),

failing to grasp that the ontological-veracity is one of transitive-conflatedness\(\textsuperscript{13}–\textsuperscript{reflexivity}\) speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies\(<\text{wherein} ‘\text{subpotencies-as-their-conflatedness}\textsuperscript{13}‘-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness\(\textsuperscript{11}\)) basically because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies\(\textsuperscript{in-transitive-conflatedness}–\textsuperscript{reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\) are epistemic situations that speak to the transitive-conflatedness\(\textsuperscript{13}–\textsuperscript{reflexivity}\) 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\(\textsuperscript{in-transitive-conflatedness}–\textsuperscript{reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\) of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies\(\textsuperscript{in-transitive-conflatedness}–\textsuperscript{reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\) in transitive-conflatedness\(\textsuperscript{13}–\textsuperscript{reflexivity}\) 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 \[\text{imbued-and-}\]
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) about ‘the specific human-subpotency in transitive-conflatedness \[\text{in-transitive-conflatedness}\]–reflexivity in existence (just as of all other phenomenal/manifest-subpotencies (in-transitive-conflatedness \[\text{in-transitive-conflatedness}\]–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-existencecoherence/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 –esued–
existentialising/contextualising/textualising-contiguity –
conflatedness –in–{preconverging-disentailment by}–postconverging-
entailment> and sublimation) ontological-contiguity implied ontological-
normalcy/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/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation} with regards to ‘varying
magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—

'notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>_‘—existentialism-form-factor’, and this then
explains the defective ontological-performance—even-including-virtue-as-
ontology> of all \( \Phi \) presencing—absolutising-identitive-constitutedness

meaningfulness-and-teleology\( \Theta \) as de-
mentatively/structurally/paradigmatically (as to ‘de-mentionation-
(supererogatory—ontological—de-mentionation-or-dialectical—de-
mentionation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity

<shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema>) tied down to
underlying relative-ontological-incompleteness of a registry-
worldview’s/dimension’s

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment —for—conceptualisation

aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology\( \Theta \) in existence and thereof the social
dynamics of the derived temporal manifestations of postlogism\( \Phi \) and
ignorance/affordability/opportunism/exacerbation/social-chainism—or-
social-discomfiture-or-negative-social-aggregation/temporal-
enculturation-or-temporal-endemisation in situations as to social-stake-

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contention-or-conflict


underlying supposedly coherent ontological-commitment -<implied-
self-assuredness-of-ontological-good-

faith/authenticity ~postconverging-de-

mentating/structuring/paradigming –as-being-as-of-existential-
reality>;¶ wherein such a conception ‘deflates-and-unifies-by-its-more-

profound-explication all hitherto philosophical ideas and insights as well

as raising up questions-of-coherence-beyondthe-prism-of-enframed-

traditional-thinking’ as from ‘relative-ontological-incompleteness’ to
relative-ontological-completeness (renewing

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

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstra-

ment –for–conceptualisation, as of apriorising-teleological-thresholding–
as-teleologicalframework-or-narrative-framework)

induced

<amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective– nonpresencing,-for-explicating-
ontological-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`;¶ 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 or protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-
entailment> is herein explicitly articulated with the ontological-contiguity—of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—-educed—existentialising/contextualising/textualising-contiguity{ending up in its very own <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology} that in many ways (as of our present positivism—procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification—gesturing—and imbibed—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-
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 eliciting the apriorising/axiomatising/referencing destructuring-threshold—
(uninstitutionalised-threshold)/*presublimating—desublimating—
decisionality)—of-ontological-performance*/<including-virtue-as-
ontology> as shiftiness-of-the-Self’ as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing of human reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology (so-construed as de-mentation (supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding—or-attributive-dialectics)), the</cumulating/recomposing—attendant-ontological-contiguity—>
successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—
reference-of-thought and prospectively deprocrypticism—or—
preempting—disjointedness-as-of reference-of-thought

ontological-good-faith/authenticity (as-to-the-
postconverging-nonextricatory-existential-preempting-of-existential-
unthought-as-of-<amplituding/formative–epistemicity>growth-or-
conflatedness⟩transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness⟩

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

apriorising/axiomatising/referencing{as-postconverging-or-dialectical-
thinking⟩⟨prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⟩

ontologically-ontologically-hegemonising-
hegemonising-intemporal-as-ontological-narrative
narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
narrative22/narrativ

hegemonising-intemporal-as-ontological-narrative-ontologically-aesthetic-tracing,<perspective-
crypticism-ontological-normalcy/postconvergence-reflected:‘epistemicity-relativism-
narrative/totalitativ determinism’> ‘ontologically-driven construal as of correspondingly

profound supposedly coherent ontological-commitment <implied—self-
e-aspiring-or ‘hegemonising-intemporal-as-ontological-narrative-
assuredness-of-ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming–as-being-as-of-existential-reality>

ontological-narrative-underlying any society/social-setup conventioning as so reflected by its
‘self-assuredness-of-ontological-good-
metaphoricity as

faith/authenticity~postconverging–de-
of-ontological-aesthetic-tracing of ontological-normalcy/postconvergence-reflected 'epistemicity-relativism-determinism' as being as of existential-reality

mentating/structuring/paradigming as being as of existential-reality with respect to its social-stake-contention-or-confliction'), which is then enabling for critical prospective metaphoricity ontological-veracity implications as of prospective relative-ontological-completeness given the absolute primacy of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity

ontological-performance of human meaningfulness-and-teleology by its epistemic-veracity of conception-and articulation reflection of ‘existence/intrinsic-reality/ontological-veridicality as the absolute a priori of conceptualisation going by its ecstatic singularity’ and so-construed as epistemic-veracity of human meaningfulness-and-teleology as of human supposedly coherent ontological-commitment.<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

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

mentating/structuring/paradigming as being as of existential-reality with respect to its social-stake-contention-or-confliction; with meaningfulness-and-teleology construed epistemically in reflecting the human subject 'level of relative-ontological-
incompleteness \( ^{59} \)/relative-ontological-completeness \( ^{58} \)


\( ^{84} \)reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the epistemic perspective of existence-potency \( ^{57} \)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant

\( ^{84} \)reference-of-thought–\( ^{57} \)devolving of \( ^{57} \)meaningfulness-and-teleology \( ^{90} \)
as of any such given \( ^{84} \)reference-of-thought attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity \( ^{90} \) instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal \( ^{57} \)meaningfulness-and-teleology \( ^{94} \); \( ^{4} \) 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 dementative/structural/paradigmatic possibility of curing), as so-reflecting human ‘epistemic-projection of perspective ontological-normalcy/postconvergence’ and ‘epistemic-projection of perspective
ontological-completeness


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

panintelligibility74 panintelligibility (and specifically with regards to human-subpotency
panintelligibility—effusing/ecstatic—inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation97 in rede-mentating/restructuring/reparadigming intelligibility-{as-to-human-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting-process,-in-<amplituding/formative-epistemicity>totalising~conceptualisation}’ as so-underscored by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—”surrealising/supererogating–drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’-> imbuing>existentialising—framing/imprinting-{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing->perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’y 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 1\textsuperscript{1}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\textsuperscript{2} 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—conflicatedness—reflexivity, in the full-potency of existence’s-sublimating—nascence) as the whole in ontological-contiguity or integrality’, and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification—gesturing—in—prospective psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflicatedness—in—{preconverging—disentailment—by}—postconverging—entailment> (of shallow epistemicity insight) and the Derridean différance conception knowledge-reification—gesturing—in—prospective psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness -in- \{preconverging-disentailment-by\} postconverging-entailment> (of more profound epistemicity insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification–gesturing-<in-prospective_psycho_{logismic~apriorising/axiomatising/referencing-\{of-attendant~ontological-contiguity~-educed\~existentia\lising/contextualising/textualising-contiguity \}}-

conflatedness -in- \{preconverging-disentailment-by\} postconverging-entailment> (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications>, as so-underlied by ‘existential phenomenalities/manifestations projected perspective \langle amplituding/formative\rangle disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation–and–derived-parameterising) and \langle amplituding/formative\rangle entailment (as-to-totalising-contiguous/coherent–factuality-of-variability)’); 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> dispossedness/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/integrity of their variously implied intelligibilities/teleologies construed as from existence projected perspective singularisation <as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop' rather so-reflected by 'superseding nonreductionist ontologically-contiguous—epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence', implying that the atom is not construable-as-existentially-incongruous with the cell which is not construable-as-existentially-incongruous with the social or for that matter all phenomenal/manifest—subpotencies ⟨in-transitive—conflatedness—in-reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence⟩ are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous—epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence’), such that actually ‘all phenomenal/manifest—subpotencies ⟨in-transitive—conflatedness—in-reflexivity,—in-the-full-potency-of—
existence's~sublimating–nascent) are rather of reductionist
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence concealment’ (with the underlying nonreduction being of
overall panintelligibility—effusing/ecstatic–inlining of existence) and thus
are supersedingly underlied by ‘superseding nonreductionist
ontologically-contiguous–epistemicity of the underlying overall
panintelligibility—effusing/ecstatic–inlining of existence’ (as the
‘veridical perspective singularisation-as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-
determinism backdrop for sublimation-over-desublimation’ to which
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence superposing 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
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence superposing 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
entailment of the various phenomenal/manifest-subpotencies (intransitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) so-contrued as from human ‘relative-ontological-incompleteness’/relative-ontological-completeness \\
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative—supererogating—<projective/reprojective—
constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence perspective as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation’, implicit the reality of the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies–⟨in-transitive-conflatedness⟩–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence⟩ (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-of-conceptualisation–<unforegrounding-disentailment,–failing-to-reflect–‘immanent-ontological-contiguity’>);¶ the ontological-normalcy/postconvergence epistemicity perspective reflected by the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ contrasting with phenomenal/manifest–subpotencies–⟨in-transitive-conflatedness⟩–reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence⟩ §

‘<amplituding/formative-epistemicity>totalising–thrownness-in–
existence's supererogatory acuity/perspicacity/astuteness/edginess/incisiveness~differentiation as of relative-ontological-incompleteness/relative-ontological-completeness (sublimating~registering/decisioning, as self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) epistemicity underlying ontological-performance'-<including-virtue-as-ontology>' speaking to the inherent imbuement of existence as of its 'transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and immanence differential conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism integral-difference' (so-construed as the ever requisite need for any <amplituding/formative—epistemicity>totalising—thrownness-in-existence—conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ epistemic-conflatedness~ implied projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’ so-reflecting dimensionality-of-sublimating
(<amplituding/formative> supererogatory—de-mentativeness/epistemic—

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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-firstnaturedness—temporal-to-intemporal-dispositions-

<so-construed-as-from-perspective-ontological-normalcy/postconvergence>

underlying


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—prospective psychologismic–apriorising/axiomatising/referencing–of–
attendant ontological contiguity—educed–
existentialising/contextualising/textualising-contiguity—
conflatedness—preconverging disentailment by postconverging–
entailment generation as to existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation", given that the underpinning–
suprasocial-construct of "meaningfulness-and-teleology" as reflected in
any social-setup institutionally is rather 'a secondnatured/habituated
institutionalisation construct as from deferential-formalisation–
transference as to 'presencing—absolutising-identitive-constitutedness
social-vestedness/normativity—discretely-implied-functionalism', rather
arising from the 'untenable existentially constraining knowledge-reifying–
and-empowering conceptivity/epistemic-reflexivity/epistemicity–
relativism-determinism imbued theoretical/conceptual/operant
implications sublimating-over-desublimating implications of existence–
potency—are sublimating–nascence,—disclosed-from-prospective-epistemic–
digression induced metaphoricity as of 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–
for instance it is not the inherent budding-positivists’ meaningfulness-and-teleology\(^{(10)}\) as of mere abstraction that induced a social transformation into positivist thinking but rather the ‘acruing constraining effect on existence’ of such budding-positivism instigated positivist and liberal’s meaningfulness-and-teleology\(^{(10)}\) 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\(^{(9)}\) framework of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’in `<amplituding/formative>`\(^{8}\) wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of-‘nondescript/ignoreablevoid’—with-regards-to-prospective-apriorising-implications⟩\rangle 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-de-mentativity can only arise as of untenable prospective existence-potency\(^{(9)}\)—sublimating–nascence,—disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness\(^{(9)}\) framework
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for conceptualisation as opened-construct-of meaningfulness-and-teleology 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 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) explaining the inevitable/inherent conflictedness to such budding transformative stances as articulated by the Socrates, Copernicuses, Galileos, Descartes, Diderots, and relevant ‘prophesiers of antiquity as philosophers’, with the causality as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity that any given suprasocial framework is inherently of ‘epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity’ as the
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-recomposuring’ by ‘projecting of the transcending of the prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation of reference-of-thought as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating (amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to difference-conflatedness/ as-to-totalitativereification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemicity-relativism-determinism,’ explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-

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 }
prologism \textsuperscript{79} as-of-conviction, in profound-supererogation \textsuperscript{-as-of-conviction, in profound-supererogation -as-of-conviction, in profound-supererogation -as-of-the-'intradimensional' as-to-attendant-intradimensional

existenti-ly-veridical- \textsuperscript{*} prelogism (as-of-the- 'intradimensional' postconverging/dialectical-thinking \textsuperscript{21} -apriorising-psychologism, of- 'attendant-intradimensional

ontologising \textsuperscript{-as-to-attendant-intradimensional

apriorising/axiomatising/referencing \textsuperscript{-imbued-}

contextualising/existentialising-attendant-ontological-contiguity >}

educing-self-referencing-syncretising-forward-

ontologising \textsuperscript{-as-to-attendant-intradimensional-}

psychologism}

prelogism \textsuperscript{-as-of-conviction, in profound-supererogation -as-of-conviction, in profound-supererogation -as-of-conviction, in profound-supererogation -as-of-the-'intradimensional' postconverging-or-dialectical-thinking \textsuperscript{21} -apriorising-psychologism}

contextualising/existentialising-attendant-ontological-contiguity -as-to-existentially-veridical- \textsuperscript{\langle contextualising/existentialising-attendant-ontological-contiguity \rangle}

apriorising/axiomatising/referencing \textsuperscript{-imbued-}

ontologising \textsuperscript{-as-to-attendant-intradimensional-

axiomatising/referencing -logical-dueness

so-implied,-as-to-existentially-veridical-}

apriorising/axiomatising/referencing-as-of-the- 'intradimensional' \textsuperscript{20} -apriorising-psychologism

postconverging-or-dialectical-thinking \textsuperscript{-apriorising-psychologism}

preconverging-or-dementing \textsuperscript{20} -apriorising-psychologism}

presencing \textsuperscript{80} or presencing -absolutising-identitive-constitutedness \textsuperscript{80} / ordinary-nontranscendental-reasoning / pseudoconflation perspective/framing/reference/horizon/projection of
meaningfulness-and-teleology as to identitive-constitutedness as-
‘epistemic-totality’ dereification-in-dissingularisation <as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > as-flawed-epistemicity-relativism-determinism.

with presencing—absolutising-identitive-constitutedness
fundamentally arising as to the inadequacy of human-subpotency to fully
grasp existence/ontological-veracity in reflection of human
<amplituding/formative—epistemicity> totalising—thrownness-in-
existence as to the implications of human limited-mentation-capacity
(inducing presencing—absolutising-identitive-constitutedness)
<amplituding/formative—epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag so-reflecting
specifically in the <cumulating/recomposuring—attendant-ontological-
contiguity > successive registry-worldviews/dimensions relative-
ontological-incompleteness —apriorising/axiomatising/referencing—
psychologisms) such that without this issue of human limited-mentation-
capacity then the human epistemic-projection of meaningfulness-and-
teleology will fully grasp existence/ontological-veracity as so implied
as from the prospective deprocrypticism—or—preempting—
disjointedness-as-of reference-of-thought perspective of ontological-
normalcy/postconvergence (metaphorically reflected by the
prospective deprocrypticism—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—
predicative-effectivity—sublimation—(as-to-underlying,-ontological-
commitment <implied—self-assuredness-of-ontological-good—

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faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>), and effective human ontological-performance <-<including-virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional–deprocrypticism perspective in reflecting the successive defining aporeticism overcoming/unovercoming of the varying
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educeed–existentialising/contextualising/textualising-contiguity }—ontologically-deficient human epistemic-projection of
meaningfulness-and-teleology (underlined by the
successive registry-worldviews/dimensions given presencing—
absolutising-identitive-constitutedness in want of dimensionality-of-
sublimating (<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) as of the overall ontological-contiguity —of-the-human-institutionalisation-process, with presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-
impied-functionalism> of human meaningfulness-and-teleology of the
successive registry-worldviews/dimensions as poorly amenable to
existence-potency ~sublimating–nascence, disclosed-from-prospective-
epistemic-digression (so-arising as to ‘human-subpotency non-
scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-thepossibility-for-the-later-
ontologisation-of ontological-performance—including-virtue-as-
ontology-as undermining prospective ontological-veracity’ so-reflected
with regards to human-subpotency prospectively implied epistemic-
abnormalcy/preconvergence construed as of incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation
epistemic projection, in contrast to the scalarity/immanency of existence’s
ontological-normalcy/postconvergence as ‘bechancing-backdrop of
nonpresencing—perspective—ontological-normalcy/postconvergence’); with the implication that more than just
a question of dominance/vested-interest—drivenness—as-to-its-
direct/indirect-eliciting-by-or-exploiting-of- prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-
inducing-prospective-threshold-of-institutional-and-social-
sublimation>, ‘presencing—absolutising-identitivie-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
syncretising/circularity/interiorising/akrasiatic-drag with respect to
prospective ontological-veracity sublimation possibilities, as to the fact
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越来 as of social-vestedness/normativity<discretely-implied-functionalism>, thus speaks of human-subpotency beholdening-becoming—distortiveoriginariness/distortive-origination–as-to—historicity-tracing—inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origation—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 de-mentative/structural/paradigmatic presencing—absolutising-identitive-constitutedness preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conceptualisation implications’
(as to ‘presencing—absolutising-identitive-constitutedness’
preconverging/dementing—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the <amplituding/formative—epistemicity>totalising construal is relatively deficient as of its epistemic constitutedness apriorising/axiomatising/referencing) with respect the
terms/terminologies and overall conceptualisation veridical
nonpresencing-<perspective–ontological-normalcy/postconvergence>
sublimating meaningfulness-and-teleology (herein rather construed
as of appropriate nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-conflatedness as of
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing in relative-ontological-completeness (as to
‘nonpresencing-<perspective–ontological-normalcy/postconvergence>
postconverging/dialectical-thinking—apriorising-psychologism
epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed
<amplituding/formative—epistemicity>totalising construal by epistemic-
conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance
with the notion of say teleology (construed herein as from
nonpresencing-<perspective–ontological-normalcy/postconvergence>)
as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism in existence as ontological’ (so-reflecting
disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment (as-to-totalising-contiguous/coherent–factuality-of-variability))’ and ‘is not beholdening to any presencing–absolutising-identitive-constitutedness’

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

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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’)

procrypticism—or—disjointedness-as-of—reference-of-thought is rather as of the specific positivism/rational-empiricism prospective uninstitutionalised-threshold failing of depacropticism—or—preempting—disjointedness-as-of—reference-of-thought, and across the <cumulating/recomposuring—attendant-ontological-contiguity >.
successive registry-worldviews/dimensions in reflection of all the
existentialising/contextualising/textualising-contiguity -<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought> devolving-as-of-instantiatiative-context>, so-
construed-as-of-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation’ -<as-to-‘attendant-intradimensional’-
prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’, so-reflected by its ontologically-perspectival-degraded-
as-decentered/preconverging-or–dementing -reflexive/entailing-
teleology -<differentiation-as-of-subtransversality -<in-desublimating-
existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing’
prospective-apriorising/axiomatising/referencing–superseding-logical-
apriorising/axiomatics/basis-of–dialogical-equivalence<-as-to-
tising/referencing–psychologism–apriorising/axiomatising/referencing–{of-attendant–
superseding-ontological-contiguity -educed– logical-basis-
existentialising/contextualising/textualising-contiguity}
of dialogical-equivalence <as to psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—ontological-contiguity educed—supererogating> arising-only-after-secondnaturing/education-to-prospective-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity

prior-apriorising/axiomatising/referencing–superseded-logical-basis-of-dialogical-equivalence<as-to-
entailment,-in-self-becoming/self-conflatedness /formative–to-
supererogating>, so-construed as from prospective ontological-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–
originariness/distorted-origination

414
becoming/self-
conflatedness /for
mative–
supererogating

reference-of-

\[84\] 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 \[^{100}\] meaningfulness-and-teleology’; \[] the reference-of-
thought speaks to ‘referencing of \[^{100}\] meaningfulness-and-teleology’ and
reference herein is underlined by both reference-of-thought (so-construed
as human \[^{46}\]<amplituding/formative–
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human \[^{100}\] meaningfulness-and-
teleology as to the projected apriorising/axiomatising/referencing–
psychologism) and reference-of-thought-devolving (so-construed as to
human becoming existential-instantiations effective delineating of human
\[^{100}\] meaningfulness-and-teleology anchored upon the reference-of-
thought backdrop of overall conceptualisation as to overall reference of
\[^{100}\] meaningfulness-and-teleology and so for articulating devolving-
conceptualisations as devolving axiomatic-constructs of
\[^{100}\] meaningfulness-and-teleology, with reference herein thus implying
reflected as from originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)


85 devolving

registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-worldview’s/dime <as-Being-or-ontological-or-existential–defect>-with-regards-to-nson’s-


existential–defect> representation/mentation/consciousness-awareness-teleology

86

reification

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

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality potentiative-aspiration for prospective relative-ontological-completeness as from prior relative-ontological-incompleteness and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’, and implies the de-mentative/structural/paradigmatic
<amplituding/formative–epistemicity>causality —as-to-projective-
totalitative–implications-of-prospective- nonpresencing, for-explicating-
ontological-contiguity of meaningfulness-and-teleology as of prospective relative-ontological-completeness construed as maximalising-recomposuring-for-relative-ontological-completeness—
enunframed-conceptualisation over prior relative-ontological-
incompleteness construed as incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation, wherein prospective relative-ontological-completeness is a reified/elucidated-as-of-more-
profound construal overlooking/superseding the prior relative-ontological-
incompleteness as a dereified/poorly-elucidated-as-of-
more-shallow construal; in other words, reification is about supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation resetting of the totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-
completeness\textsuperscript{88} as of human limited-mentation-capacity-deepening\textsuperscript{94}

relative- prospective antiakrasiatic-relative-ontological-completeness as to prospective \textsuperscript{62} nonpresencing-<perspective-ontological-
ontological-completeness\textsuperscript{88} normalcy/postconvergence>

relative- prior akrasiatic-relative-ontological-incompleteness as to prior ontological-
incompleteness\textsuperscript{89} \textsuperscript{40} <amplituding/formative-epistemicity> totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{74}

‘relative- ‘relative-ontological-incompleteness\textsuperscript{99} /relative-ontological-
ontological-completeness \textmacro{\textsuperscript{34} (sublimating-referencing/registering/decisioning,–as-
incompleteness\textsuperscript{99} /r self-becoming/self-confalatedness /formative–supererogating-
relative- \textmacro{\textsuperscript{34} <projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
ontological-completeness \textmacro{\textsuperscript{34} axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} \textmacro{\textsuperscript{79} } as to human-and-social–
(sublimating-refer
\textsuperscript{34} expectations/anticipations—metaphoricity\textsuperscript{5} \textsuperscript{85} as-rede-
\textsuperscript{34} mentating/restructuring/reparadigming—psychologism’ \textsuperscript{24} reflect
\textsuperscript{34} decisioning,–as-
\textsuperscript{34} \textsuperscript{84} reference-of-thought-construed-ontological-veridicality-as-so-
self-becoming/self-
determined-by \textsuperscript{2} \textsuperscript{85} \textsuperscript{84} attant–ontological-contiguity \textsuperscript{1} \textsuperscript{40} \textsuperscript{4} \textsuperscript{85} <reifying-or-
\textsuperscript{34} existentialising/contextualising/textualising-contiguity\textsuperscript{7} \textsuperscript{40} \textsuperscript{84} <reifying-or-
mative–
\textsuperscript{34} elucidating-of-prospective-relative-ontological-completeness -of-
supererogating-
\textsuperscript{34} reference-of-thought- devolving-as-of-instantiative-context> \textsuperscript{84} \textsuperscript{85} \textsuperscript{84} \textsuperscript{85} \textsuperscript{7} \textsuperscript{40} \textsuperscript{84} \textsuperscript{84} and
\textsuperscript{34} projective/reproje
\textsuperscript{34} speaks to the fundamental
\textsuperscript{34} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
aestheticising-re-

motif—and-re-
apriorising/re-
axiomatising/re-
referencing,-in-
onological-

normalcy/postconv

as to human and social–

expectations/antici-

ations—

metaphoricity—
as-rede-

mentating/restruct-

uring/reparadigm-

g—psychologism

ontologically-deficient

prior_knowledge-reification—gesturing—
in-
prior_psychologismic—apriorising/axiomatising/referencing—

ontological-
in—preconverging-entailment

existentia-

constitutedness

framework goes on to

analyse sophisticated thought not making the same mistake as supposedly

ontologically-flawed as of its

presencing—absolutising-identitive-

constitutedness

instigated paradoxical criticism of relativity), factoring

in that ‘existence is not beholdening to human-subpotency’ as to when the

meaningfulness-and-teleology

implications as to human limited-mentation-capacity-deepening

poorly recognised as from

presencing—absolutising-identitive-

constitutedness

perspective that by ‘elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-

outside—attendant-ontological-contiguity—educed—

eventualising/contextualising/textualising-contiguity

develop an

ontologically-flawed overall absolutising epistemic—

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

so-projecting of ‘an underlying absolute intelligibility framework’ that

supposedly supersedes existence—as-the-absolute-a-priori-of-

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

of-prospective-supererogation

<as-to-perspective—ontological-

ontologically-deficient prior_knowledge-reification—gesturing—

ontologically-deficient prior_psychologismic—apriorising/axiomatising/referencing—

ontological—
in—preconverging-entailment

existentia-

constitutedness

framework goes on to

analyse sophisticated thought not making the same mistake as supposedly

ontologically-flawed as of its

presencing—absolutising-identitive-

constitutedness

instigated paradoxical criticism of relativity), factoring

in that ‘existence is not beholdening to human-subpotency’ as to when the
human projects any supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions reference-of-thought as to implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism

momentous-histoliality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> and isms—conceptualisations as to wrongly imply everything is of the same ontological-contiguity in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness and relative-ontological-completeness apriorising/axiomatising/referencing—psychologisms, ‘will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness projective-insights about the overall ontological-contiguity—of-the-human-institutionalisation-process as to difference-conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing>-as-
veridical-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—<in-
prospective-psychologismic-apriorising/axiomatising/referencing–of-
attendant-ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in–{preconverging-disentailment-by}–postconverging-
entailment> without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-
and operantly ‘relative-ontological-incompleteness’/relative-ontological-completeness’


ontological-completeness—as-by—'unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing—apriorising-psychologism> of prior relative-ontological-incompleteness


re-originary—as—re-originary—as-unenframed/unbeholding/outlier-conceptualisation

unenframed/unbeholding/outlier—{imbued-postconverging/dialectical-thinking—'projective— insights'/'epistemic-projection-in-conflatedness—'-of— notional—deprocrypticism-prospective-sublimation)—(so-reflected as of—

(imbued—

postconverging/dia—perspective as to dimensionality-of-sublimating—
lectical-thinking - (amplituding/formative) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-


sublimation-over-desublimation'-'as-of-'notional-deprocrpticism-as-of-

notional-deprocrpticism - (with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-sublimation)}

shiftiness-of-the-Self as of mere reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

<preconverging~'motif-and-apriorising/axiomatising/referencing '—imbuing>--existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) dereifying-gesturing as of the defined registry-worldview’s/dimension’s ‘reference-of-thought

attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity—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-
supererogation requisite prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation

singularisation- ‘epistemically-immanent’—as-of-internal-necessity-and-
<as-to-the-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
nondisjointedness/
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru
entailment-of-
ment—for—conceptualisation;¶ as-of-apriorising-teleological-
prospective-
wholeness/nested-congruence singularisation—<as-to-the-
nonpresencing>93 nondisjointedness/entailment-of-prospective—nonpresencing>
(operantly-construed-as-of-maximalising—recomposuringfor-relative-
ontological-completeness /preempting—disjointedness/as-internal-
coherencing);¶ and thus singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing> is
construed ‘as from prospective nonpresencing-reflection of
<amplituding-formative-epistemic>causality-as-to-projective-
totalitative-implications-of-prospective nonpresencing-for-explicating-
onontological-contiguity of relative-ontological-incompleteness/relative-
onontological-completeness

(sublimating-referencing/registering/decisioning-as-self-becoming/self-
conflatedness /formative-supererogating-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-
non-disjointedness/entailment-of-prospective nonpresencing so-
induced by ‘prospective parrhesiastic-aestheticisation reproducibility—
mathesis/motif/throwness-disposition—as—reproducibility-of-
aestheticisation as postconverging/dialectical-thinking—qualia-schema’,
reflecting the contrastive apriorising-teleological-thresholding-as-
teleological-framework/narrative-framework of ‘prospective
postconverging-or-dialectical-thinking—apriorising-psychologism
intemporal parrhesiastic-aestheticisation induced reasoning-
through/messianic-reasoning reproducibility—
mathesis/motif/throwness-disposition—as—reproducibility-of-
aestheticisation’ and ‘prior preconverging-or-dementing—apriorising-
psychologism temporal underpinning-suprasocial-construct as to 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 sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought’ (with the implication that such ‘prospectively induced singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> is not really meaning but rather metaphoricity—as-event—of-prospective-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing –apriorising-psychologism temporal underpinning—suprasocial-construct as to

social-setup

superroratory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation and thus it is metaphoricity—as-event—of-prospective-intemporal-parrhesiastic-aestheticisation because the non-positivism social-setup rather enters into 'a crossgenerational non-positivism pseudo-edginess/pseudo-incisiveness

notional-deprocripticism meaningfulness-and-teleology effectively rather implies metaphoricity—as-event-of-prospective-intemporal-parrhesis-astheticisation and not meaning to our presencing—absolutising-identitive-constitutedness positivism–deprocripticism as we rather enter into a pseudo-edginess/pseudo-incisiveness—as-event-of-prospective-intemporal-parrhesis-astheticisation as of our apriorising-teleological-thresholding—as-teleological-framework/narrativeframework’ with the prospective metaphoricity—as-event-of-prospective-intemporal-parrhesis-astheticisation as notional-deprocripticism meaningfulness-and-teleology

storied-construct/ontologically-valid-narration-(as-of-'ontologically-valid-narration-as-ontology')

hegemonising-narrative ontological-performance <including-virtue-as-ontology>

storied-construct/ontologically-valid-narration as-ontology>

subknowledging subknowledging-(preconverging-or-dementing-as-if-of-ontologically-

veridical-sound-thought)

sublimation-educing—

textuality/hermeneutic/reprojecting/supererogating/zeroing—

textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-

possibilities-of-self-becoming-as-of-'existential-

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

supererogating/zero existence'-<so-construed-as-the-
ing—as-to-

preformulating/preframing/premeaningfulness-underlying-the-

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

self-becoming-as-

of-'existential-

interpretation/epistemicity-in-

completeness-as-'foregrounding_entailment'(postconverging-

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

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

'immanent-ontological-contiguity ';—as-operative-

notional—deprocrypticism)-in-so-inducing-prospective-ontological-

contiguity—and-thus-as-of-ontology/science'-as-from-human-

'AMPLITUdING/FORMATIVE—EPistemicity-totalising~thrownness-in-

existence'-imbuing—'attendant—ontological-contiguity ';—educed—
supererogation

supererogation speaks to the fact that the very possibility for all human
meaningfulness-and-teleology arises by way of individuals solipsistic
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence> detour to existence-potency ~sublimating–
nascence,—disclosed—from-prospective-epistemic-digression as to
‘underlying individuals ontological-commitment ~<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
so-reflected as from the contiguous/coherent superseding—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 imbuend-and-

hermeneutically/reprojectively/supererogatingly/zeroingly-educing human-subpotency—epistemic-perspective-of-projective/reprojective aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation), 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 as of
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing in existence’ for the possibility for any such
‘supposed reproducibility—mathesis/motif/thrownness-disposition.—as—
reproducibility-of-aestheticisation of meaningfulness-and-teleology
underlied by language, culture, social institutions, technical knowhow,
etc. of any presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-apriorising/axiomatising/referencing’–
imbuing>—existentialising—enframing/imprintedness—(as-to—
historicity—tracing—in-presencing—hyperrealisation/hyperreal-transposition)
⟨as to
human Being-development/ontological-framework-expansion—as-to—
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/1/formative—supererogating
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> involving renewed self-awareness as to
prospective construction-of-the-Self; supererogation thus speaks of the
very ‘human epistemic-conflatedness’ in projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-re-
referencing breath-of-life/making-alive’ that as to ‘effectively underlying
human beholdening—inching,-apprehending,-and-taming—drive or
aestheticising— surrealising/supererogating—drive for


<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) goes into grasping, mastering, developing, construing-of and contemplating-of meaningfulness-and-teleology 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 intelligibility (so-implied as of ‘the epistemic-totalising~resubjecting or totalising-entailing~reconstrual of motif-as-to-aestheticisation<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting-process,-in–amplituding/formative–epistemicity>totalising~conceptualisation’), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
conflatedness/formative–supererogating—langleative/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>
onological-performance—including-virtue-as-ontology> in
existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by
language, culture, social institutions, technical knowhow, etc.’ and so-
reflected as of human supererogatory originariness-parrhesia,—as—
spontaneity-of-aestheticisation (in holding-forth as of rede-
mentating/restructuring/reparadigming intelligibility-as-to-human-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplituding/formative-
epistemicity>totalising~conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of meaningfulness-and-teleology), and with this self-becoming/self-
conflatedness/formative–supererogating—langleative/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> so-
implies that human ‘self-becoming/self-conflatedness\textsuperscript{13}/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ in existential-instantiations signifying/connoting/indicating/suggesting any ‘supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology\textsuperscript{90} underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human <amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{35}) ever always comes out short with respect to the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublation-structure’ of ‘meaningfulness-and-teleology\textsuperscript{100}, and that conversely the possibility for human limited-mentation-capacity-deepening\textsuperscript{40} imparts the ability for human self-becoming/self-conflatedness\textsuperscript{13}/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\textsuperscript{100} underlied by language, culture, social institutions, technical knowhow, etc.’ (and so as
virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity —of-the-human-institutionalisation-process with all the successive presents—absolutising-identitive-constitutedness

<preconverging~'motif-and-apriorising/axiomatising/referencing '—imbuing>—existentialising—enframing/imprintedness—(as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) underpinning—suprasocial-construct rather incapable of explaining the possibility for the
<cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions with such an explanation arising only as of ‘human dimensionality-of-sublimating

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ (as reflected by the ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—
<including-virtue-as-ontology> ’ respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness so-construed overall as notional—deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness so-construed overall as notional—procrypticism as to the fact that ‘human

<amplituding/formative—epistemicity>totalising—thrownness-in-existence under the logical-basis/logic,—as-derived-from—
transversality-<for-sublimating–existential-

eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’> of
the prior relative-ontological-incompleteness implied reproducibility—
mathesis/motif/thrownness-disposition,~as~reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by
language, culture, social institutions, technical knowhow, etc.' don't
override existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,~eliciting-
of-prospective-supererogation-<as-to-perspective—ontological-

normalcy/postconvergence-implied- ‘prospective-aporeticism-
overcoming/unovercoming’ enabling human reappraisal as to
existence—as-sublimating-withdrawal,~eliciting-of-prospective-
supererogation in sublimatingly pointing to the 'more profound relative-
ontological-completeness apriorising/axiomatising/referencing logical-

basis/logic,~as~derived~from—transversality-<for-sublimating—
existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated- ‘motif-and-apriorising/axiomatising/referencing’>

which the human can as of prospective ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance –
<including-virtue-as-ontology>’ consciously choose to pursue (or opt not
to pursue as to its presencing—absolutising-identitive-constitutedness
<amplituding/formative> wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing —narratives—of-the reference-of-thought—categorical—
imperatives/axioms/registry-teleology) turning a blind eye to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) and so-pursued as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking -‘projective-insights’/epistemic-
projection-in-conflatedness ’-of-notional–deprocripticism-prospective-
sublimation) / profound-supererogation;¶ with the broader implications
that all supererogating sublimating-over-desublimating human
possibilities (and as these become prospective secondnatured
institutionalisation ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-
and-teleology’ underlied by language, culture, social institutions,
technical knowhow, etc.’ and so even as to their mere existential
instantiations) are rather as of shallow (human 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) human
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance ’-<including-virtue-as-ontology>’, such that human
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance’-<including-virtue-as-ontology>’ thus notionally speaks to
the ‘absolute-giftingness-backdrop that is existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation for human
dimensionality-of-sublimating

\(<{\text{amplituding/formative}}{-}\text{de-mentativeness/epistemic-}}\)

growth-or-conflatedness /transvaluative-

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

equalisation) bestowed/bequeathed/gifted deflating–ontological-

escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness-
of-sublimation-over-desublimation, to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting

holographically-<conjugatively-and-transfusively> the ontological-

contiguity —of-the-human-institutionalisation-process ), as from

human-subpotency ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–asso-being-as-of-existential-reality

as to the disseminative—sublimating-selectivity-of-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
(supererogating-<projective/reprojective—aestheticising-re-motif–and–
re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>) (with human supererogation as
such critically defining-and-distinguishing the human from any
humanoid/robot of mere mechanical-potentiality); supererogation is so-
reflected in human learning-and-enculturation process underlined on the
one hand by the ‘socio-institutional supererogating guiding-and-
instructional cultural-predisposition’ and on the other the
‘supererogating precocious-disposition enabling the learning of the
learner as to their notional self-becoming/self-conflatedness
(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

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<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-\nnormalcy/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’13 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-
teleology100 (as to ‘human epistemic-conflatedness’13 in
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ beyond just
already secondnatured institutionalisation reflected reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation) ‘so-undergirded by human dimensionality-of-
sublimating’13 (<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as of the operative human mental-devising-representation
\[
\text{de-mentation \langle supererogatory-ontological-de-mentation-or-
dialectical-de-mentation-stranding-or-Attributive-dialectics \rangle}
\]
postconverging/dialectical-thinking \^\text{12} apriorising-psychologism—by—
preconverging/dementing \^\text{11} apriorising-psychologism as to human
meaningfulness-and-teleology\textsuperscript{10} ontological-performance\textsuperscript{22}-
<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 \textsuperscript{15} 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 \textsuperscript{10} meaningfulness-and-
teleology\textsuperscript{10} infrastructure building ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ arise and
outlandishly skew human \textsuperscript{11} meaningfulness-and-teleology\textsuperscript{10} in
presencing—absolutising-identitive-constitutedness\textsuperscript{14}

surrealising<as-to-supererogation> refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed as human <amplituding/formative–epistemicity>totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity ontological-performance’—<including-virtue-as-ontology> ‘perspective epistemic-abnormalcy/preconvergence’) scalarising-and-rescalarising epistemic-conflicatedness 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

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

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


‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>.

critically herein thus surrealising-(as-to-supererogation > speaks notionally and denotatively to human supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation (as of nonpresencing-<perspective–ontological-normalcy/postconvergence>) for prospective relative-ontological-completeness ‘reference-of-thought—and— reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence’ and this contrasts with hyperrealisation which speaks notionally and denotatively to human shallow-supererogating epistemic-projection

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perspective closure/subontologisation/descalarisation (as of any punctual
presencing—absolutising-identitive-constitutedness) in relative-
ontological-incompleteness as to its given relative-ontological-
incompleteness—presublimation-construct—of—meaningfulness-and-
teleology

temporality

temporality / shortness-of-register—meaningfulness-and-teleology / ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-
threshold, -as-to-inherently-determinable-apriorising-teleological-
thresholding—as-teleological-framework-or-narrative-framework / perversion-of-categorical-imperatives-or-axioms-or-registry-teleology

teleology

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

imbuendo-and—hermeneutically/reprojectively/supererogatingly/zeroingly-
educendo—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing-conceptualisation), and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence⟩ are epistemic situations that speak to the transitive-conflatedness 13–reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence⟩ of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence⟩ as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity 68 (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness 13) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence⟩’, wherein ‘phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence⟩ in relatively shallow <amplituding/formative–epistemicity> totalising/circumscribing/delineating
rather speaks to ‘scalality/immanency of existence’s ontological-normalcy/postconvergence’ perspective as reflecting prospective notional-contiguity/epistemic-contiguity-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema-and ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-forthe-later-ontologisation’ perspective as reflecting notional-discontiguity/epistemic-discontiguity-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-or-dementing-perspectives-of-human-meaningfulness-and-teleology); with the implication that from an originariness/origination-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-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 \[80\] presencing—absolutising-identitive-constitutedness \[14\]

\[<\text{amplituding/formative–epistemicity}>\] totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \[24\] when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness \[88\]’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its \[8\] reference-of-thought–and–\[2\] reference-of-thought–\[5\] devolving–meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening \[64\] level) speaks to the \[40\] <amplituding/formative–epistemicity> causality \[9\] as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold \[93\] dementatively/structurally/paradigmatically imbued ontological-performance \[5\] \[<\text{including-virtue-as-ontology}>\] and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing – apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold \[103\] implied notional-discontiguity/epistemic-discontiguity \[86\] \[<\text{shallow-supererogation –of– mentally-aestheticised–preconverging/dementing –qualia-schema}>\] can
utter-uninstitutionalisation is "de-
mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional-disjointedness-imbued-preconverging-or-dementing
-quality-schema> of failing non-rules—apriorising/axiomatising/referencing—psychologism—impulsive-
oraccidented-or-random-mental-disposition", the teleological-inflection-
<as-to-more-profound-nondisjointing-formative-
epistemicity-totalising/circumscribing/delineating> state of base-
institutionalisation—ununiversalisation while “adhering to rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism is
de-mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional-disjointedness-imbued-preconverging-or-
dementing-quality-schema> of failing universalisation-directed-
rulemaking-over-nonrules—apriorising/axiomatising/referencing—
psychologism”, the teleological-inflection-
<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-
quality-schema> of failing positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism”, and with the
teleological-inflection⟨as-to-more-profound-nondisjointing–
<amplituding/formative–
epistemicity⟩totalising/circumscribing/delineating⟩ state of positivism–
procrypticism while ‘adhering to positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-⟨as-
to-its-notional–disjointedness-imbued-preconverging-or-dementing⟩-
qualia-schema⟩ of failing preempting—disjointedness-as-of- ‘reference-
of-thought,—as-to—’ ⟨amplituding/formative–epistemicity⟩growth-or-
conflatedness⟩/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’)

transcendently-enabling-level-of-ontological-good-faith-or-
autenticity’/objectification/desubjectification-as-objectification⟩/as-to-
of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-
authenticity’/obje as-so-being-as-of-existential-reality as anti nihilism⟩; construed as
tification/desubjectification-as—relative undermining of temporal-conjugating-emotional-
ctification-as—involve ment/subjectification/epistemic-totalising⟩/self-referencing-
objectification⟩ syncretising-as-of-perceived—social-stake-contention-or-confliction for
<as-to-ontological-

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

transversality—transversality-<for-sublimating–existential-
<for-sublimating–eventuating/denouement>–of-affirmative-and-unaffirmative–existential-
disambiguated–motif-and-apriorising/axiomatising/referencing’–or–eventuating/denouement>–of-affirmative-and-
dialectical-thinking:”meaningfulness-and-teleology”–over-
unaffirmative–unaffirmation-of-relative-ontological-completeness”–postconverging-or-
dismunguatin”–”meaningfulness-and-teleology”:
’motif-and–
apriorising/axioma-apriorising/axiomatising/referencing’ involves the epistemic construct of
meaningfulness-and-teleology as of ‘existence-
potency’–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment—for–conceptualisation’ construed as knowledge-reification–
gesturing—<in-
prospective_pseligismic~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>‘wooden-language–{imbued—averaging-of-
thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology–as-of ‘nondescript/ignorable–void ‘–
with-regards-to-prospective-apriorising-implications>–) mental-reflex to
construe ‘meaningfulness-and-teleology\(^\text{10}\) as of ‘human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing–
imbuing–existentialising—enframing/imprintedness (as-to– historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition)
pseudo-edginess/pseudo-incisiveness of its secondnatured
institutionalisation uninstitutionalised-threshold\(^\text{11}\)’ thus exposing such
meaningfulness-and-teleology\(^\text{10}\) to human \(46\)<amplituding/formative–
epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag\(^\text{12}\) 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/thrownness-disposition, as—reproducibility-of-aestheticisation that underlies its underpinning-suprasocial-construct and <amplituding/formative>~wooden-language {imbued—temporal—mere-form/virtualities/dereification/akrasiatic—drag/denatured/preconverging-or-dementing –narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology }’ doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such ~presencing—absolutising-identitive-constitutedness‘ human-subpotency epistemic-or-notional-projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a ‘~presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity value-aspiration reflecting the fact that the given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> ‘existentialism-form-factor’ potentiation construed as ‘human-subpotency convergence to existence’ is beyond ‘the averaging of notional–firstnaturedness—temporal-to-intemporal-dispositions‐<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ or any secondnatured institutionalisation underpinning–suprasocial-construct but is rather as of ‘human intemporal individuation solipsistic/intersolipsistic instigation’ that is not fixated on the previous two for such requisite solipsistic/intersolipsistic instigation; transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated‐‘motif-and-apriorising/axiomatising/referencing’ equally reflects as of its implied ‘existence-potency’~sublimating–nascence, disclosed-from-prospective-epistemic-digression

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—intransitive 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/reproductively/supererogatingly/zeroingly educating’—
human subpotency—epistemic perspective of projective/reprojective—
aestheticising re motif and re apriorising/re axiomatising/re-
referencing—conceptualisation}: transversality<for sublimating—
existential eventuating/denouement—of affirmative and unaffirmative—
disambiguated ‘motif and apriorising/axiomatising/referencing’ further
speaks to the fact of existence potency—sublimating nascence—
disclosed from prospective epistemic digression
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility setup/measuring instru-
ment—for—conceptualisation perspective
‘affirmation/projection/assertion/dueness validating logicising/suitable-
measuring instrument validating measuring<as to postconverging or-
dialectical thinking—apriorising psychologism> of ‘meaningfulness-
and teleology” as of prospective relative ontological completeness”
over the ‘unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism’ of meaningfulness-and-teleology as of prior relative-ontological-incompleteness, wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness arises because of its assessment from the ontologically-flawed perspective of naïve identitve mere-formulaic positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of reference-of-thought as rather in prior relative-ontological-incompleteness with further susceptibility to sophistry of intellectual falsehood and muddlement as of institutional-being-and-craft, just as assessing budding-positivism/rational-empiricism thought from medieval scholasticism perspective will induce a ridiculous and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft; furthermore, transversality—for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency—sublimating—nascence—disclosed-from—prospective-epistemic-digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ for aetiologisation/ontological-escalation
entails that ‘appropriateness/soundness of human ontological-performance\textsuperscript{73} \textsuperscript{<including-virtue-as-ontology>} and hence value-and-aspirational-construct’ is ‘precedingly and absolutely determined rather as of relative-ontological-completeness\textsuperscript{88} over relative-ontological-incompleteness\textsuperscript{89} \textsuperscript{<amplituding/formative–epistemicity> causality \textsuperscript{9} as-to-projective-totalitative\textsuperscript{62}–implications-of-prospective\textsuperscript{62} nonpresencing.-for-explicating-ontological-contiguity’ wherein for instance the positivist relative-ontological-completeness\textsuperscript{88} value-reference as walking into the forest to retrieve a plant cure overrides as of the \textsuperscript{4}<amplituding/formative–epistemicity> causality \textsuperscript{9} as-to-projective-totalitative\textsuperscript{62}–implications-of-prospective\textsuperscript{62} nonpresencing.-for-explicating-ontological-contiguity \textsuperscript{68} of ‘existence-potency \textsuperscript{39} sublimating\textsuperscript{65} nascence\textsuperscript{65} disclosed-from-prospective-epistemic-digression supererogatory\textsuperscript{64} acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{3}–for–conceptualisation’ the animistic social-setup ‘evil forest’ value-reference as of its relative-ontological-incompleteness\textsuperscript{89} and the same applies prospectively with notional–deprocrypticism relative-ontological-completeness\textsuperscript{88} ‘preempting—disjointedness-as-of-reference-of-thought’ value-reference over our positivism–procrypticism relative-ontological-incompleteness\textsuperscript{89} value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{<in-preconverging–existential-extrication-as-of-existential-unthought>} as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-
contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{6} as of `true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{69}’ doesn’t apply to us;\textsuperscript{6} ultimately, transversality<-<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated—`motif-and-apriorising/axiomatising/referencing’ further entails that the inherent incompatible and contrastive
opportunism—of-social-functioning-and-accordance’ that is socially elicited as of the underlying supposedly coherent ontological-commitment —\textless implied—self-assuredness-of-ontological-good-faith/authenticity \textgreater postconverging—de-
mentating/structuring/paradigm\textasciitilde as-being-as-of-existential-reality\textgreater
as of more profound \textless amplituding/formative—epistemicity\textgreater causality \textasciitilde as-to-projective-totalitative–implications-of-
prospective–nonpresencing, for-explicating-ontological-contiguity
validation as to existence-potency\textasciitilde sublimating–nascence, disclosed–from-prospective-epistemic-digression in inducing secondnatured institutionalisation and prospective underpinning–suprasocial-construct

uninstitutionalised-uninstitutionalised/unintemporalised/temporal-
threshold\textasciitilde solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation so-
construed-as-of-the uninstitutionalised-threshold-of-
apriorising/axiomatising/referencing as to reflected-temporal–
meaningfulness-and-teleology\textasciitilde in \textless amplituding/formative—epistemicity\textgreater totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, and so as
\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), wherein the institutionalising-
mathesis/motif/thrownness-disposition attains its institutionalising limits
as of human-subpotency relative to existence’s full-potency of sublimation
as so-construed from perspective ontological-normlacy/postconvergence; and-so-construed-as-from-the-instigating-intemporal-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality.-recurrent-shot-or-reprojection-for-
prospective-relative-ontological-completeness—with-respect-to-the-
‘parrhesiastic seeding-promise-of-human-subpotency ontological-performance’—<including-virtue-as-ontology> correspondence-with-the-
full-potency-of-existence’s—sublimating—nascence—as-of-its-
coherence/contiguity’

\[104\text{universal/universalised/universalising—}\text{when expressed specifically herein}\]

\[105\text{universalisation referenced to the specific universalisation registry-worldview/dimension as to its}\]

\[106\text{universalising apriorising/axiomatising/referencing—rules of}\]

\[107\text{entailing—amplituding/formative—epistemicity—totalising}\]

\[108\text{meaningfulness-and-teleology}\]

while when expressed herein in a
general sense universal/universalised/universalising actually and
precisely refers to ‘totalising-entailing of implied knowledge-reification—
gesturing—<in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of—
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by}—postconverging—

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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’

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

universal-transparency\textsuperscript{105} \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness}\rangle\) or understanding-as-totalitative-implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity--of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical materiality\textsuperscript{106} <amplituding/formative-epistemicity> causality -as-to-projective-causality


vices-and-impediments\textsuperscript{106} as-of- reference-of-thought imbued de-mentative/structural/paradigmatic-defect-of-ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) (with regards to human living-
development—as-to-personality-development, institutional-development—
as-to-social-function-development and as so-ultimately preconvergingly—
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology/)
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical-‘attendant-inradimensional-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-inradimensional’-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-inradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism as-of-conviction,-in-profound-supererogation -<existentially-veridical-‘attendant-inradimensional-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-inradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–’attendant-inradimensional–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—
supposedly-apriorising-in-conviction-as-to-profound-supererogation can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism\(^\text{\textsuperscript{17}}\)-as-of-compulsing-nonconviction/madeupness/bottomlining-{\langle\text{-decontextualising/de-
existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing}\rangle\text{-induced-disontologising}'-of-the-'attendant-intradimensional-ontologising'–imbued-
\langle\text{contextualising/existentialising–attendant-ontological-contiguity} \rangle\text{-in-shallow-
supererogation} \langle\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–'attendant-intradimensional–apriorising/axiomatising/referencing}'-logical-dueness}\rangle}\}
this essentially has to do not with an issue of \(^\text{\textsuperscript{5}}\) logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather an issue of
\(^\text{\textsuperscript{7}}\) perversion-of-reference-of-thought-\langle as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \rangle, as logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation is on the basis of a sound reference-of-thought
(non-\(^\text{\textsuperscript{75}}\) perversion-of-reference-of-thought) such that fundamentally ‘the notion of the dueness
for \(^\text{\textsuperscript{55}}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation’ is ontologically jeopardised by the inherent
\(^\text{\textsuperscript{7}}\) perversion-of-reference-of-thought-\langle as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle as ‘first-order
perversion, out of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\langle\text{-reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context} \rangle’, of apriorising-reference-of-thought-elements/apriorising-registry-elements which are denaturing of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^\text{\textsuperscript{100}}\). Further to this
differentiation of existential \(^5\) ‘meaningfulness-and-teleology \(^{10}\)’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge \(^3\) with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism \(^2\) induced social loss-of-awareness of the social \(^{10}\) universal-transparency \(^{10}\) ⟨transparency-of-

\text{totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising~in-
relative-ontological-completeness ⟩ ⟨}

where it elicits temporal-dispositions of 5 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 \(^{7}\)-<INCLUDING-VIRTUE-AS-ONTOLOGY>–)

[Fundamentally thus the issue of postlogism \(^8\) associated with psychopathy is de-
mentatively/structurally/paradigmatically related to human prelogism \(^7\) underlined by candidity/candour-capacity as to an ontological-contiguity \(^3\) in notional–symmetrisation-<as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking –
by–preconverging-or-dementing -perspectives-of-human– meaningfulness-and-teleology \(^{10}\)>; and so as the overall backdrop of human \(^5\) meaningfulness-and-teleology \(^{10}\) 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 \(^5\) meaningfulness-
and-teleology \(^{10}\) ontological-performance –<including-virtue-as-ontology>.

‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being
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> in ontological-contiguity  ); as reflecting the variance of the ontological-contiguity—of-the-human-institutionalisation-process as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as from the notional–deprocrypticism point-referencing required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our positivism–procrypticism registry-worldview/dimension given

<amplituding/formative–epistemicity>totalising–self-referencing-
synchretising/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–deprocrypticism 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-
imperatives/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
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-existential-unthought)

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is postconverging-or-dialectical-

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uninstitutionalised-threshold of procrypticism as wooden-language\{(imbued—temporal—mere-form/virtualities/dereification/akrasia—
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology\}. In this regard and dialectically,
‘meaningfulness-and-teleology’ is closed and opened successively’ as of the ‘successive
uninstitutionalised-threshold and institutionalisations’ driven by the 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; - 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 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 as ‘non-positivism/medievialism
uninstitutionalised-threshold’, - 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 as ‘procrypticism uninstitutionalisation’, and
prospectively opened as notional—deprocrypticism by preempting-procrypticism—or—
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-
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology^{100} is what is normal–as-of-ontological-normalcy/postconvergence ^{57} meaningfulness-and-teleology^{90} in the \underline{amplituding/formative-epistemicity}\textsuperscript{totalising}–‘ratiocontiguity/ratiocination-as-referentialism—implicited\textunderscore attendant–ontological-contiguity^{100} ‘-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of\textunderscore attendant\textunderscore ontological-contiguity \textunderscore -educed–existentialising/contextualising/textualising-contiguity\textunderscore -<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–procrypticism \textunderscore placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology^{100} is relatively abnormal by its meaningfulness \underline{amplituding/formative-epistemicity}\textsuperscript{totalising}–‘intervalist-as-categorising—implicited\textunderscore attendant–ontological-contiguity^{100} ‘-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of\textunderscore attendant\textunderscore ontological-contiguity \textunderscore -educed–existentialising/contextualising/textualising-contiguity\textunderscore -<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 \textunderscore placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology^{100} of recurrent-utter-uninstitutionalisation as of \underline{amplituding/formative-epistemicity}\textsuperscript{totalising}–‘random-as-impulsive—implicited\textunderscore attendant–ontological-contiguity^{100} ‘-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

‘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

‘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/intelligenceformation/setting-up/measuring-instrument-for-operant-or-
incidenting-predicative-insights-of evident-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–deprocripticism amplitudising/formative–
epistemicity totalising–‘ratiocentricity/ratiocination-as-referentialism—implicated_attendant–
onological-contiguity -phenomenal-abstractiveness-of-presencing-in-‘protensive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligenceformation/setting-up/measuring-instrument-for-operant-or-
incidenting-predicative-insights-of evident-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 } conflatedness in {preconverging-
disentailment–by} postconverging-entailment in construing from the notional–déprocripticism
ontological-normalcy/postconvergence the relative distinctive-alignment-to- reference-of-
thought-<of-apriorising/axiomatising/referencing>30 arising as of respective relative-
ontological-incompleteness registry-worldviews/dimensions amplitudising/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-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of
instantiative-context or 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-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of
instantiative-context or 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-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of
instantiative-context or amplituding/formative-epistemicity totalising random-as-
impulsive implicated_attendant-ontological-contiguity phenomenal-abstractiveness-of-
presencing-in ‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-

prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>, and all in subpar construals/conceptualisations to the

<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>, with the successive imprecisions wholly operating as if utterly precise, whereas these are of distractive-alignment-to –<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 archaeology as to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events archaeology as to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology as to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional–deprocripticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procripticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
implicated attendant–ontological-contiguity\textsuperscript{88}-phenomenal-abstractiveness-of-presencing-in–
‘preclusive-consciousness’-enabling–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of \textit{attendant–ontological-contiguity} \textsuperscript{87}–uced–
existentialising/contextualising/textualising-contiguity\textsuperscript{40}<reifying-or-elucidating-of–
prospective-relative-ontological-completeness \textsuperscript{68}–of–reference-of-thought–devolving-as-of–
instantiative-context>\textsuperscript{100} underlying the \textit{placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology}\textsuperscript{100}–transformative
\textsuperscript{4} <amplituding/formative–epistemicity>causality \textsuperscript{9}–as-to-projective-totalitative–implications-of–
prospective–nonpresencing,–for-explicating-ontological-contiguity\textsuperscript{68} involved with \textsuperscript{15} de-
mentation–(\textit{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\textsuperscript{<as-to-postconverging-or-dialectical-thinking–}
apriorising-psychologism\textsuperscript{8} 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\textsuperscript{8} 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 \textsuperscript{14} mental complexes. Thus candidity/candour-capacity
notional–deprocrypticism \textit{placeholder-setup/mental-devising-}
ontological-contiguity\textsuperscript{68} ‘ontological-performance\textsuperscript{73}’-<including-virtue-as-ontology>-construct of candidity/candour-capacity’ of apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity\textsuperscript{68} -educed–existentialising/contextualising/textualising-contiguity\} conflatedness\textsuperscript{13} in \{preconverging-disentailment by\} postconverging-entailment with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought ontological-performance\textsuperscript{73}’-<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{73}’-<including-virtue-as-ontology>. In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional–deprocripticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}, ascription-constructs are naïve \textsuperscript{46}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} construals of human reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{73}’-<including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{73}’-<including-virtue-as-ontology> is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought and is actually a wholly internal process of apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity\textsuperscript{68} -educed–existentialising/contextualising/textualising-contiguity\} conflatedness\textsuperscript{13} in \{preconverging-disentailment by\} postconverging-entailment, highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing\textsuperscript{16}–deprojections-in-distractiveness-of-intemporal-
projection, with the former in relative intemporality/or longness and the latter in relative tempora

lity/or shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality/or-ontological-veridicality-as-of-reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold/or. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology/or epistemicity/or causality/or-as-to-projective-totalitative—implications-of-prospective-
\{\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equation\} 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 –edued–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-ofexistential-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/intelligibility/setup/measuring/instruments are actually ‘various levels of failing to achieve the notional–deprocrypticism referentialism—
ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of.-reference-of-thought’, and thus are construed as of the same notion of referentialism implied as to knowledge-notionalisation, and so as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism imbued knowledge-notionalisation. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’, they still act as if of ‘notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology preconverging-existential-extrication-as-of-existential-unthought> 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 <including-virtue-as-ontology> is relatively ontologically-incomplete/of-
ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{1}, and so-construed from the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}-confulatedness -in-\{preconverging-disentailment–by\}-postconverging-entailment of notional-deprocrypticism; thus \textsuperscript{20}neutering is specifically ‘a contextually developed perversion-or-derived-perversion-of- reference-of-thought\textless-as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater, that is secondnatured as of its prior relative-ontological-incompleteness\textsuperscript{-of-}reference-of-thought with the consequent implications of relatively defective \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{1}-\textless including-virtue-as-ontology\textgreater. For instance, as of their relative-ontological-incompleteness\textsuperscript{38}-of-reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness\textsuperscript{38}-of-reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} relative to the ‘utter and brute’ animistic interpretation as \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{59}neutering 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 -\textless as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textgreater. This is a most elaborate articulation of \textsuperscript{20}neutering as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} implications but it equally applies where
meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrepticism and prospective deprocrepticism 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 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–deprocrepticism; 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’


constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preemption—disjointedness-as-of- reference-of-thought,-as-to-
as-of-their-respective-specific-constitutedness\(^{14}\) 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\(^{20}\)–apriorising-psychologism construed as their respective prior relative-ontological-incompleteness -of- reference-of-thought \(^{51}\) neuterising, and revealing as of the notional–confatedness\(^{13}\) of notional–deprocrypticism their \(^{44}\) reference-of-thought devolving—différence/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 \(^{59}\) neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of ‘meaningfulness-and-teleology\(^{10}\)’ as of \(^{59}\) neuterising induced failing of \(^{84}\) reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\(^{7}\)-<including-virtue-as-ontology>. Basically \(^{59}\) neuterising as so articulated is the conception of ‘the ontological-performance\(^{7}\)-<including-virtue-as-ontology> of the various institutionalisations \(^{84}\) references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ so-conceptualised from the notional–confatedness\(^{13}\) of notional–deprocrypticism protensive-consciousness, and such an ontologically-veridical evaluation of \(^{59}\) neuterising is construed as a deneuterising \(^{7}\)—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>’-and-ontologically-flawed–preconverging-or-dementing\(^{20}\)–apriorising-psychologism/deassertion’ as of the various institutionalisations ‘references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’.

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as of postconverging-or-dialectical-thinking\[1\] \– apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology\[10] \– in \– preconverging-existential-extrication-as-of-existential-unthought\[5]\] \– as of preconverging-or-dementing\[20] \– apriorising-psychologism/deassertion, that reveals \[50\] 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>\[50\] destructuring. Understanding and overcoming \[5\] neuterising as such reveals the beyond-the-consciousness-awareness-teleology\[10]\[<in- preconverging-existential-extrication-as-of-existential-unthought>\[5\] 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 \[1\] de-mentation\[\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle\]. 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\[\langle of-the-human-institutionalisation-process\[<as-to-
the-nondisjointedness/entailment-of-prospective-nonpresencing> as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality <amplituding/formative–epistemicity>totalititative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity is one grounded as of de-mentation{'supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics'} on ‘decentering/pivoting around the uninstitutionalised-threshold rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived perversion-of reference-of-thought ‘as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ and so as of the uninstitutionalised-threshold rule. This explains why at uninstitutionalised-threshold which are subject to ‘meaningfulness-and-teleology neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing ⟨amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-teleology neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness of reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that ‘the social universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of–meaningfulness-
and-teleology individuation without temporal/shortness-of-register-of—meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived—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

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pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness -of- reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of


Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness }—in—{preconverging—disentailment—by—}postconverging-entailment’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness -of- reference-of-thought in the very first place cannot be the basis for articulating, as of their given


meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require ‘their ontologically-veridical meaningfulness-and-teleology\(^{100}\) restoration’ by an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—conflectedness\(^{14}\) in {preconverging-disentailment-by}–postconverging-entailment as of ontological-normalcy/relative-ontological-completeness\(^{89}\)-of- reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness\(^{89}\)-of- reference-of-thought, so-construed as their ‘neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness\(^{14}\) mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of- reference-of-thought of Being and \(^{5}\) meaningfulness-and-teleology\(^{100}\) retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{16}\)—of-the-human-institutionalisation-process\(^{10}\). To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—constitutedness\(^{14}\) in preconverging-entailment by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity\(^{10}\) of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence\(^{14}\)/relative-ontological-incompleteness\(^{89}\)-of- reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness \(^{-of-}\) reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of
prospective relative intrinsic-reality/ontological-veridicality is an apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-
disentailment by}—postconverging entailment of ‘traditional classical mechanics axiomatic-
construct’ by an epistemic-totalising ~renewing-realisation/re-perception/re-thought as of
‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-
conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-
veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-
abnormalcy/preconvergence /relative-ontological-incompleteness —of— reference-of-thought
is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness’—of-
‘reference-of-thought perspective’, and the former can only be subsumed/implied/construed-
as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs
in their reflection of the very same <amplituding/formative–
epistemicity> totalising—devolved—purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a
construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or
the closest axiomatic-construct approximation to it, the insight here being that ‘relative
completeness/profoundness of axiomatic-construct/ reference-of-thought with respect to
intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the
notional perspective of ontological construal/conceptualisation. This is equally relevant with
regards to the <reference-of-thought—devolving-teleological-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 ⁵⁰ neuterising-induced⟩⁻⁵⁴ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁰ meaningfullness-and-teleology ¹⁰⁰ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance ⁷⁴-<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 ⁵¹ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms–as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation ‘⟨reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness⟩; given that there is a need for the requisite institutional-cumulation/institutional-recomposure-{as-to-
teleology. Such notional-contiguity/epistemic-contiguity is implied by the fact that a reference-of-thought is a mental-aestheticised-postconverging/dialectical-thinking -qualia-schema- is implied by the teleologically-degraded' or 'naïve-conviction-as-to-profound-supererogation as flawed supposedly teleologically-elevated’ relationship with the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology as associated with say a medieval or animistic social-setup implies that a postlogism -slantedness, conjugated-postlogism or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity-in-reification/dereification, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation as flawed supposedly teleologically-elevated’ relationship with the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology as associated with say a medieval or animistic social-setup implies that a postlogism -slantedness, conjugated-postlogism or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
attendant ontological contiguity...educed existentialising/contextualising/textualising-contiguity... dereification in notional-contiguity/epistemic-contiguity...<profound-supererogation...of-mentally-aestheticised-postconverging/dialectical-thinking...qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

attendant ontological contiguity in reification/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments. The same applies from a notional–deprocrypticism perspective with regards to a procrypticism–or–disjointedness-as-of reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology in the same disjointedness-as-of reference-of-thought terms as axiomatic-construct by which the procrypticism–or–disjointedness-as-of reference-of-thought arises in the first place is in circular amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centered–epistemic-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments as of that fundamental amplituding/formative–epistemicity totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context meaningfulness-and-teleology centered–epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturaizing such a prospective institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical reference-of-thought construction of
meaningfulness-and-teleology\(^{(10)}\), as of the <cumulating/recomposuring–attendant-ontological-contiguity>\(^{-}\)-succession of registry-worldviews/dimensions from the notional–deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its preempts—disjointedness-as-of- reference-of-thought, as-to–\(^{1}\)<amplituding/formative–epistemicity>\(^{-}\)-growth-or-conflatedness /transvalitative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. Furthermore, within a registry-worldview/dimension for the disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions,<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, its reference-of-thought of meaningfulness-and-teleology\(^{(10)}\) as its apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument is its \langle\text{given consciousness’s neuterising-induced-or-deneuterising-induced}\rangle reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, which by way of a différance/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology\(^{(10)}\) as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview’s/dimension’s teleological-dementating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as \(^{94}\)reference-of-thought–\(^{5}\)categorical-

The implication here is that with say notions-and-accusations-of-sorcery in a \(^{10}\) 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\(^{13}\) in \{preconverging-disentailment–by\}–postconverging-entailment we can’t simply imply the presence \(^8\) universalisationnon–non-positivism/medievalism uninstitutionalisation
existential-instantiations, which is at \(^{84}\) reference-of-thought-as-of-'reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmizing—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 \(^{03}\) that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-\(^{75}\) perversion-of-\(^{84}\) 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 \(^{8}\) procrypticism—or–disjointedness-as-of-\(^{1}\) reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-\(^{75}\) perversion-of-\(^{84}\) reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaking of prior relative-ontological-incompleteness -of- reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of \(^{55}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as of logical coherence, we need to move at the \(^{<amplituding/formative—epistemicity>totalising/circumscribing/delineating level of analysis which is the \(^{8}\) reference-of-thought and then construe \(^{57}\) meaningfulness-and-teleology \(^{00}\) as of contrastive elevation/institutionalisation \(^{54}\) reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold \(^{101}\) ‘\(^{35}\) reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold \(^{103}\)’. That is, \(^{57}\) meaningfulness-and-teleology \(^{00}\) cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-threshold \(^{103}\) but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness \(^{88}\) of- \(^{1}\) 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-normality/postconvergence-reflected—epistemicity–relativism-
determinism⟩ as of notional–confusedness ‘constitutedness -to-confusedness’ 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_psychologismic–apriorising/axiomatising/referencing– ⟨of–attendant–
ontological-contiguity –educed—existentialising/contextualising/textualising-contiguity ⟩—

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the transcendental construct of prospective universalisation institutionalisation while in base-institutionalisation–ununiversalisation 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 base-institutionalisation–ununiversalisation’ 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“ meaningfullness-and
-teleology” as of knowledge-reification–gesturing<in
-prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant ontological
-contiguity –educed–existentialising/contextualising/textualising-contiguity  }—
conflatedness –in–{preconverging-disentailment by}–postconverging entailment>),
‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued
-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of
existential-reality’ the transcendental construct of prospective positivism institutionalisation
while in universalisation–non-positivism/medievalism uninstitutionalisation (doing so by
failing the ‘<amplituding/formative> wooden-language-{imbued–temporal–mere
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing

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narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology of universalisation–non-positivism/medievalism’ in de-emphasising the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation
\langle as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
apriorising-psychologism\rangle and emphasising the supplanting–conviction-as-to-profound-
supererogation –of–‘attendant-intradimensional’–postconverging/dialectical-thinking
apriorising-psychologism of prospective relative-ontological-completeness
meaningfulness-
and-teleology as of knowledge-reification–gesturing–<in-
prospective psychologistic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }
conflatedness –in–{preconverging-disentailment by\rangle–postconverging-entailment>), and
prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism–
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality’ the transcendental construct of futural Being-development/ontological-
meaningfulness-and-teleology as of prospective notional–deprocrypticism
institutionalisation while in positivism–procrypticism uninstitutionalisation (doing so by failing
the
‘\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 of positivism–procrypticism’ in de-emphasising the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-suprerogation
\langle as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\rangle and emphasising the supplanting–conviction-as-to-profound-suprerogation
\langle of–‘attendant-intradimensional’–postconverging/dialectical-thinking
\rangle–apriorising–
psychologism of prospective relative-ontological-completeness as 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}; such that supplanting-conviction-as-to-profound-supererogation—of-attendant-intradimensional'

postconverging/dialectical-thinking—apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity eludicitation/reification of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity, and so as to dimensionality-of-
sublimating —(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as enabled by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication—of-existential-unthought> of a soulless nihilistic-teleology—<for-the-attainment-of-temporality/human-mortal-whims as it simply brings an end to the transcendental potential for
the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the ontological-contiguity\(^{16}\)—of-the-human-institutionalisation-process\(^{10}\) over a conceptualisation as of denaturing\(^{16}\) of reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{16}\). Such an approach to transcendentence-and-sublimity/sublimation/supererogatory—dementativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendentence-and-sublimity/sublimation/supererogatory—dementativity as being incremental to the prior registry-worldview’s/dimension’s reference-of-thought doesn't undermine/unshackle that prior reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity—totalising—purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity—totalising—purview-of-construal’ by the prospective registry-worldview’s/dimension’s reference-of-thought ontological-performance —<including-virtue-as-ontology> given its prospective relative-ontological-completeness\(^{64}\)—of reference-of-thought. Rather implying a grounded knowledge-construct commitment merely ‘circularly—complexifies’ the uninstitutionalised-threshold \(^{83}\) reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness\(^{91}\)—enframed-conceptualisation mental-disposition rather than a maximalising-recosposing—for-relative-ontological-completeness\(^{89}\)—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite \(^{4}\)<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought referencing/registering/decisioning—of-its—reference-of-thought—rather—
as-preconverging-or-dementing and-decentered-prior-institutionalisation’s categorical-imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the prospective reference-of-thought for renewal; that is, this will rather bring about the amplituding-formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology <in-preconverging–existential-extrication-as-of-existential-unthought> on a false notion of ‘an intemporal temporality’, naively passing for intemporal /longness as of intersubjective eliciting of temporality. Such notional–conflatedness for ontological-performance includes-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence (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, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common
universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation.

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

show the latter to be decentered and preconverging-or-dementing apriorising-psychoanalysis. As a further elaboration, the circularity and epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasia-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—reference-of-thought—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—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-normalicy/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-
postconverging–de-mentating/structuring/paradigming opened-construct-of–meaningfulness-and-teleology\textsuperscript{100} enabling the human existential tale as of the successive transcendence-and-sublimity/sublimation/supererogation\textsuperscript{59} de-mentativity behind the ontological-contiguity\textsuperscript{59} —of-the-human-institutionalisation-process\textsuperscript{59} notwithstanding that its very own institutionalisation arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-confliction level involves temporal concatenation to intemporality\textsuperscript{4}/longness as denaturing\textsuperscript{16} of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} by their elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\textsuperscript{2}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{1}, and so as of postlogism\textsuperscript{78}—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance\textsuperscript{73}—including-virtue-as-ontology>, due to lack of constraining social\textsuperscript{104} universal-transparency\textsuperscript{10}—{transparency-of-totalising-entailing—as-to-entailing—amplituding/formative–epistemicity—totalising—in-relative-ontological-completeness} at its uninstitutionalised-threshold\textsuperscript{113}. Such a threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{79}—as-to—attendant—intradimensional—prospectively—disontologising—preconverging/dementing—apriorising-psychologism\textsuperscript{5} being rather as of a temporal extricatory preconverging–de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory preconverging–de-mentating/structuring/paradigming to be intemporal/ontological/social/species/\textsuperscript{3}universal/transcendental/\textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, given a failure to de-
mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity implications, and rather
confusing this with social-aggregation-enabling implications. This is clearly made obvious
when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence
implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or
medieval non-positivistic registry-worldview’s/dimension’s threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) rather in
social-aggregation-enabling, implying no possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity so-construed from a positivistic
perspective of analysis in ontological-normalcy/relative-ontological-completeness
reference-of-thought. This further points out that, as herein implied with futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
as preempting—disjointedness-as-of- reference-of-thought ‘(re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation) ) originary/event -of-prospective
ontology-origination transcendental knowledge conceptualisations’ as putting into question a
prior registry-worldview’s/dimension’s reference-of-thought teleological-de-
mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-
prior-relative-ontological-incompleteness\textsuperscript{98}–of–reference-of-thought, established as of its (given consciousness’s \textsuperscript{57}neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of \textsuperscript{57}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/supernecessary–de-mentativity notion as of the (given consciousness’s \textsuperscript{57}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{57}meaningfulness-and-teleology\textsuperscript{100} which establishes its ‘grounded knowledge construct’, and so because of its denaturing \textsuperscript{4} 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\textsuperscript{4}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{4} at the registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103} inducing prior relative-ontological-incompleteness\textsuperscript{98}–of–reference-of-thought in need for prospective relative-ontological-completeness–of–reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior
institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities
for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness\(^{39}\)-of-
reference-of-thought, but rather construed as of prospective ontological-normalcy:relative-
ontological-completeness\(^{94}\)-of-\(^{94}\) reference-of-thought it more critically and organically points to
the uninstitutionalised-threshold\(^{103}\) state of the present registry-worldview’s/dimension’s
reference-of-thought at its uninstitutionalised-threshold\(^{103}\) with respect to the prospective
institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-
thought as of its prospective relative-ontological-completeness\(^{39}\)-of-\(^{94}\) reference-of-thought, and
thus rather implies an\(^ {15}\) de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling
commitment and not grounded knowledge construct commitment, because it is for instance
about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness
neuterising-induced)- \(^ {34}\) reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ with respect to a relatively
underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct
(warped-or-preclusive-consciousness neuterising-induced)- reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, or in the
case of articulating ‘futural Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–\(^{57}\) meaningfulness-and-teleology\(^{100}\) as of
prospective notional~deprocrypticism axiomatic-construct (protensive-consciousness
deneuterising -induced)- reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ with respect to a relatively
underdeveloped registry-worldview/dimension in prior ‘positivism–procrypticism axiomatic-
construct (occlusive-consciousness neuterising-induced)-\(^ {34}\) reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness. It is important to grasp
in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which will just induce their 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 ‘amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation construed from a succession of ‘amplituding/formative—epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ enabling successive prospective relative-ontological-completeness—of reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening underlying the institutional-cumulation/institutional-recomposure—of ontological normalcy/postconvergence—of 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—of existencialising/contextualising/textualising-contiguity—conflatedness in—{preconverging-disentailment—by}—postconverging—entailment’, and this is important ‘to avoid unduly considering our whole psychical-nature-and-potential as of our present positivistic institutionalisation mindset/consciousness as of metaphysics-of-presence—{implicated—nondescript/ignoreable—void }—as-to presencing—absolutising-identitive—constitutedness }’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism—or—preempting—disjointedness—of—reference-of-thought ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’
beyond just what we can imagine as of our presence as positivism–procrpticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmming–of-meaningfulness’ as of the prospective relative-ontological-completeness-of-reference-of-thought of the (given consciousness’s neuterising-induced-or-deneuterising induce reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmming–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/recomposing; 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-syntretising/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-existential-unthought> by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘<amplituding/formative–
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/sublation/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-
existentialising/contextualising/textualising-contiguity } —> constitutedness \textsuperscript{14} — in preconverging-entailment beyond-the-consciousness-awareness-teleology \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/intelligibility/setup/measuring/instrument as of `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 ‘meaningfulness-and-teleology’ \textsuperscript{18}, 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{68}—of-the-human-institutionalisation-process\textsuperscript{89} enabling the human existential tale in successive institutional-cumulation/institutional-recomposure \langle as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing.<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism*> \rangle 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—\langle implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence> \rangle 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 and as of prospective institutionalisation with respect to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness of reference-of-thought of same—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness at the uninstitutionalised-threshold but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity as of opened-construct-of-meaningfulness-and-teleology arise only by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation but presences in their wooden-language—{imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-nondescript/ignorable-void—with-regards-to-prospective-apriorising-implications} consider maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as of exceptional-askance and unordinary due to their mental-reflex avoiding being ontologically decentered and preconverging-or-dementing—apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human 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{8}—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} and progress requires ontologically-veridical as intemporal/ontological/social/species/ universal/transcendental\textsuperscript{2} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—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{8}—unenframed-conceptualisation amplituding/formative–epistemicity\textsuperscript{3} totalising–renewing-realisation/re-perception/re-thought prospective reference-of-thought ‘construes as circularity and amplituding/formative–epistemicity\textsuperscript{3} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} pretences of knowledge and judgements which are rather in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–attendant-intradimensional’ prospectively disontologising–preconverging/dementing apriorising-psychologism\textsuperscript{20} in ordinariness amplituding/formative\textsuperscript{1} wooden-language\textsuperscript{1}(imbued—averaging-of-thought\textsuperscript{1} as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
A totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as validated by amplituding/formative–epistemicity causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity. 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—constitutedness—in—preconverging—entailment} ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonmised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory–de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—constitutedness—in—preconverging—entailment. 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-
saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising ~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming~, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of-reference-of-thought–devolving-as-of-instantiative-context~ above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }–constitutedness ~in–preconverging–entailment defines the entire existential possibility/potency of musical compositions that can
arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educated existentialising/contextualising/textualising-contiguity }=constitutedness in preconverging entailment but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is grasplable 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-eliciting-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 <amplitudining/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 \textit{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\textit{–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\textit{–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 \textit{–conflatedness \textit{–in–preconverging-disentailment by} \textit{postconverging entailment in} \textit{re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textit{–imbued-postconverging/dialectical-thinking} ‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of-notional\textit{–deprocrypticism-prospective-sublimation} ) originary/event \textit{–of-prospective-ontology-origination projection into} \textit{attendant ontological-contiguity educed–} existentialising/contextualising/textualising-contiguity \textit{–reifying-or-elucidating-of-prospective-relative-ontological-completeness \textit{–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 \textit{–constitutedness \textit{–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 \textit{universal applicative}}
pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity construal highlights the ontological-contiguity of all knowledge as of their reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming dynamic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity 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 amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity 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

<amplituding/formative–epistemicity>causality 


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

<amplituding/formative–epistemicity>causality 


<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }

constitutedness~in–preconverging-entailment undermining requisite creativity as of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-
disentailment-by—postconverging-entailment, as it ‘critically presupposes beyond-the-
consciousness-awareness-teleology’—in-preconverging-existent-extrication-as-of-
existential-unthought> that prospective meaningfulness is deterministically tied down to a
certain categorising/taxonomising relationship with the prior conceptualisations’ in the given

<amplituding/formative–epistemicity>totalising—devolved—purview—as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching
intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to
achieve ontological-veracity requires a rather counterintuitive mental-reflex as of 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> 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 transcendent-enabling/sublimating/supererogatory—de-
mentativity <amplituding/formative–epistemicity> causality—as-to-projective-totalitative—

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implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually
‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a
‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains
this author’s construal of human consciousness development as rather of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology”; consciousness defined as of ‘notional
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag human-subpotency/subpotent-mimetic-
echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-
mimetic-echoness or existence-in-reverberation or existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of
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 the absolute a priori of
intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology prior to any
human derived knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue, and hence existence as of 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 the foundational absolute a priori any (given
consciousness’s neuterising-induced-or-deneuterising-induced-reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness constructs, by
which our limited-mentation-capacity can most pertinently accede to by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven
meaningfulness-and-teleology\textsuperscript{10} or existence-as-existence-potency\textsuperscript{39}~sublimating–nascence, disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \textsuperscript{19}~deduced-existentialising/contextualising/textualising-contiguity\}—constitutedness \textsuperscript{20}~in-preconverging-entailment lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the ‘\textsuperscript{16}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}~as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’\textsuperscript{84} imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{17}-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, and so as of the maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{28}—unenframed-conceptualisation behind the ontological-contiguity\textsuperscript{54}—of-the-human-institutionalisation-process\textsuperscript{69}. Otherwise with a naïve mental-reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\textsuperscript{60}~deduced–existentialising/contextualising/textualising-contiguity\textsuperscript{38} 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\textsuperscript{57} -induced)\textsuperscript{49} 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-supерerogation\textsuperscript{97} \langle\textit{as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'}\rangle\textsuperscript{84} imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold\textsuperscript{10}. Thus, the ontological-veracity as prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{57} -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-supерerogation\textsuperscript{97} \langle\textit{as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'}\rangle\textsuperscript{84} imbricatedness/threadedness/recomposuring’, generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue implied as \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{10}, is rather ensured by the construal of existential-instantiations as of \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—unenframed-conceptualisation which is as of apriorising/axiomatising/referencing\{-of-attendant—ontological-contiguity \textsuperscript{-educed—existentialising/contextualising/textualising-contiguity }\}—conflatedness\textsuperscript{13} \{in—{preconverging—disentailment—by}—postconverging entailment, thus enabling the ontological-contiguity\textsuperscript{13}—of-the-human-institutionalisation-process\textsuperscript{14}. It is interesting to grasp here that we cannot from our
imbricated/threaded/recompusured such an exercise, explaining why our knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue of a given <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality in apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness—in–preconverging-disentailment–by–postconverging-entailment need to be as of
reference-of-thought–categorical-imperatives/axioms/registry-teleology⁰⁰–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁰⁰,
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—in–preconverging-entailment and apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity}—conflatedness—in–preconverging-disentailment–by–postconverging-
entailment, it should be noted that emphasis is rather on the deficiency of limited-mentation-
capacity in construing intrinsic-reality/ontological-veridicality such that the more
profound/complete recomposuring of the very same <amplituding/formative–
epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true
deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why
relative-ontological-incompleteness⁰⁹–of–reference-of-thought/epistemic–
abnormalcy/preconvergence /destructuring can only be construed with certainty-as-to-their-
real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-
ontological-completeness’ -of- ‘reference-of-thought/ontological-normalcy/conflatedness’
lies in the fact that the construal/conceptualisation of an epistemic-totalising ~devolved-
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of
a perfect or near-perfect or relatively-perfect ontological correspondence between such human
construed/conceptualised meaningfulness-and-teleology and the inherent ontological-
veracity/intrinsicness of the <amplituding/formative–epistemicity>totalising–devolved–
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-
consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-
existential-unthought> of human construal/conceptualisation of it’. The only human
construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-
perfect or relatively-perfect ontological correspondence is as of prospective relative-
Since there is no direct correspondence between relative-ontological-incompleteness -of-
reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring with the inherent
intrinsicness of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-
awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought> of
human construal/conceptualisation of it, it is thus only from a constructed-deficiency of
prospective relative-ontological-completeness -of- ‘reference-of-thought/ontological-
normalcy/conflatedness’ which has such a direct correspondence that the certainty-as-to-their-
real-ontological-deficiency of relative-ontological-incompleteness -of- reference-of-
thought/epistemic-abnormalcy/preconvergence /destructuring can be established. A direct
approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-
ontological-incompleteness\(^{15}\) of reference-of-thought/epistemic-abnormalcy/preconvergence\(^{16}\)/deconstructing 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’ 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\(^{78}\) and conjugated-postlogism\(^{78}\). By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance\(^{7}\) as including-virtue-as-ontology of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance\(^{7}\) as including-virtue-as-ontology as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\(^{100}\) 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\(^{11}\) in preconverging-entailment and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness\(^{13}\) in {preconverging-disentailment-by} postconverging-

Notional-conflatedness /constitutedness—to-conflatedness as such highlights an underlying historiality/ontological-eventfulness /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 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-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, implying the <amplituding/formative-epistemicity> totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipating-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue are thus for human studies for human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity
/objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism
levels of human dispensing-with-immediacy-for-relative-ontological-completeness
-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,—in-overcoming—notionally—collateralising-beholdening-protohumanity—to—attain-
sublimating-humanity—as-to-existence-potency ~sublimating—nascence—disclosed-from-
prospective-epistemic-digression to supersede human temporality/shortness
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—\textit{as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications—})
Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose
specific ambit of human-subpotency is about ‘human consciousness as for material and
physical effecting devolving teleologies as meaningfulness’ while the social domains of study
are actually for-human-studies/for-human-constructs whose specific ambit of human-
subpotency is about ‘human consciousness inherent effecting devolving teleologies as
meaningfulness’. This validates the idea of dualism as ultimately <\textit{supererogatory—human-
subpotency}>—effecting can only arise from the apriorising/axiomatising/referencing—\{of-
attendant ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity—conflatedness—\} in \{preconverging-disentailment—by—\} postconverging-
entailment of human consciousness in-its-embodiment as the potent ‘phenomenological
transcendental-point-of-departure handle’ for human self-conscious existence and
meaningfulness-and-teleology\textsuperscript{10} construal/conceptualisation as of knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional—referential-
notions/articulations/virtue, whereas the human body as matter though physically existent
reality/ontological-veridicality as a non-derived/original mental-reflex 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. The latter is effectively what relays the ontological-veracity of the amplituding/formative-epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profundness subsuming the reality of the perceived whole and parts within the incisive apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness induced neuterising or prospectively notional–deprocrpticism
constitutedness 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 is what is effectively and ontologically defining of issues of reference-of-thought of meaninglessness and teleology 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 meaninglessness and teleology and longness-of-register-of meaninglessness 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 neuterising. historiality/ontological-eventfulness /ontological-aesthetic-tracing perspective ontological-normalcy/postconvergence reflected 'epistemicity relativism determinism' as of the
notional-conflatedness\(^{1}\) 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\(^{14}\) 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\(^{18}\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’}>\) as of the notional–conflatedness\(^{1}\) of notional-deprocrypticism construct, wherein its \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) construes beyond-the-consciousness-awareness-teleology\(^{100}\)-\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\) of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance\(^{7}\)-\(<\text{including-virtue-as-ontology}>\)-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance\(^{7}\)-\(<\text{including-virtue-as-ontology}>\) of its prior relative-ontological-incompleteness-of-reference-of-thought as this induces \(<\text{amplituding/formative}>\) wooden-language\(<\text{imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology}>\) at its uninstitutionalised-threshold\(^{103}\). Preconverging-existential-extrication-as-of-existential-unthought thus highlights the overall apriorising/axiomatising/referencing-\(<\text{attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity}>\) constitutedness\(^{1}\)-in-preconverging-entailment of humankind’s access to existence given the
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity \textsuperscript{1}/nihilistic while construing prospective opened-construct-of–\textsuperscript{10} meaninglessness-and-teleology\textsuperscript{10} as postconverging-or-dialectical-thinking\textsuperscript{11}-and-centered-to-the-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}-relative-ontological-completeness\textsuperscript{99}-of-reference-of-thought-in-ontological-good-faith/authenticity\textsuperscript{99}, thus literally expanding human access to existence-potency\textsuperscript{10}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} associated with the ontological-contiguity\textsuperscript{68}—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{10}–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{4} <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{3} reference-of-thought \textsuperscript{4} <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
Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-{implicated-nondescript/ignorable–void-as-to-presencing—absolutising-identitive-constitutedness} what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-{of-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—of-the-human-institutionalisation-process, and further in contradiction to the notion of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance,<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance,<including-virtue-as-ontology>, whereas it is deepening of human limited-
mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness of reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology —in-preconverging-existential-extrication-as-of-existential-unthought who is bound to circularly elicit shortness-of-register-of meaningfulness-and-teleology on such renewed reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s reference-of-thought as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology is a sound basis for construing the meaningfulness-and-teleology of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning–of-its reference-of-thought-rather-as-
preconverging-or-dementing\textsuperscript{10} and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity

\textsuperscript{1}/nihilistic as of \textsuperscript{1} de-mentation (supererogatory\textsuperscript{5}–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{5} reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness

\textsuperscript{10}–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\textsuperscript{18} as of its implied prospective existential reference.

Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implies that as of human\textsuperscript{46} <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{15} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-completeness-of\textsuperscript{14} reference-of-thought’ for grounding the construal of‘ meaningfullness-and-teleology\textsuperscript{100} 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\textsuperscript{14} in preconverging-entailment at the given \textsuperscript{11} reference-of-thought uninstitutionalised-threshold\textsuperscript{8}; 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 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 <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 can only credibly adopt a ‘apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—{preconverging—disentailment—by—}—postconverging—entailment exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology in re-projection-or-re-anticipation to match existence as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression given existential ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’ to further elevate its prospective relative-ontological-completeness~reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendent al apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—
'prospective-aporeticism-overcoming/unovercoming'>. Hence the very essence of a notional–deprocrypticism institutionalisation is one that comes into terms–as-of-axiomatic-construct with existence-potency\(^1\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity - educed–existentialising/contextualising/textualising-contiguity \}—confledness—in–{preconverging-disentailment–by}–postconverging-entailment in avoiding meaningfulness-and-teleology denaturing\(^1\) involved with grounded apriorising/axiomatising/referencing- \{of-attendant–
reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ by way of the successive prospective 
relative-ontological-completeness
reference-of-thought as enabling successive prospective
reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ marked by the shift of ‘centered–
epistemic-totalisation circularity of meaningfulness-and-teleology inducing relatively less and less deficient/flawed ontological-performance’.<including-virtue-as-ontology>’ right up to the attainment of notional—deprocrypticism ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology of theoretically perfect/sound ontological-performance—<including-virtue-as-ontology>; given that the ‘succession of institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive
reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of human finitudes as destructuring-threshold—{uninstitutionalised-threshold/presublimating—

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

Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of meaningfulness-and-teleology of theoretically perfect/sound ontological-performance—<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-

normalcy/postconvergence, operantly displays the philosophical tradition problem of

apriorising/axiomatising/referencing—{of-attendant ontological-contiguity—educed—
existentalising/contextualising/textualising-contiguity }—constitutedness—in preconverging—
entailment as failing to project of the transformational implications of human limited—
rather the circular meaningfulness-and-teleology representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
epistemicity>totalising~purview-of-construal’, with such a conceptualisation of centered–
epistemic-totalisation also construed as transcendental centered–epistemic-totalisation or 
extrapolated-centered–epistemic-totalisation or extrapolatory–epistemic-totalisation or 
transcendental–epistemic-totalisation and reflects the reality that a Derridean decentered–
infinite-freeplay can also be construed as an interpolatory–epistemic-totalisation or 
interpolated-decentered–epistemic-totalisation. For instance, we can grasp that ‘traditional 
classical mechanics axiomatic-construct’ is a given ‘centered–epistemic-totalisation circularity of 
meaningfulness-and-teleology’ of ‘the very same physics’ of ‘the very same physics 
meaningfulness-and-teleology’ as of a prior relative-ontological-
incompleteness of less ontological-performance of ‘the very 
same physics’ of ‘the very same physics’ as of prospective relative-
ontological-completeness of-axiomatic-construct-or-reference-of-thought as we can do more 
things with the latter axiomatic-construct more-profound/grander meaningfulness-and-
ontological-performance of ‘the very same physics’; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the 
full-potency of existence divulgeable as of ‘the very same physics’ with an ambition for a theory of everything.
However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered–epistemic-totalisation of a very same performance-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance-and-teleology-including-virtue-as-ontology, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-
‘human-amplituding/formative–epistemicity’ totalising-purview-of-construal which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology-ontological-performance-including-virtue-as-ontology has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought-as-of—reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—postconverging-entailment in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and
later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différence is the notion of 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/supercorogatory–de-mentativity as of prospective relative-ontological-completeness 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 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
construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-epistemicity>totalising~purview-of-construal’ or ‘amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicit axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of ‘meaningfulness-and-teleology’ of supposed existential-implications correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/reference-of-thought’, as the axiomatic-construct/reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming'> for human-subpotency possibilities for devolving ‘meaningfulness-and-teleology’ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, with increasing ontological-performance of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity—, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. But then as of “ontology of logic” and “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—
onological-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 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 де-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—\textit{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of\_attendant\_ontological\_contiguity \textit{-educed\_existentialising/contextualising/textualising-contiguity \}}—\textit{conflatedness \textit{-in\{preconverging-disentailment\_by\}} postconverging-entailment} for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that
mathematics (as to its epistemic-conception phenomenal/manifest-subpotency-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory-de-mentativity of the physics <amplitudding/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\(^7\). The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory–de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory–de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension → reference-of-thought-as-of-'reference-of-thought—devolving-teleological-de-mentatingstructuring/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-(implicit-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 \[57\] meaningfulness-and-teleology \[100\]. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid \[84\] reference-of-thought-as-of-‘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 \[100\] as of prospective \[1\] 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⟩ \[68\] and \[apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity } – conflatedness in \{preconverging-disentailment by\}–postconverging-entailment, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity } – constitutedness\[1\]–in–preconverging-entailment construal of meaningfulness-and-teleology \[100\] that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the \[amplituding/formative–epistemicity\]totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naïvety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated

Being as of its implied notional—deprocrypticism’s apriorising/axiomatising/referencing- {of-attendant ontological-contiguity—reduced—
existentalising/contextualising/textualising-contiguity }—conflicatedness—in {preconverging-disentailment—by} postconverging-entailment—provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <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-
relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity—aestheticised-preconverging/dementing —qualia-schema, and so with regards to ‘the very same physics <amplituding/formative–epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <amplituding/formative–epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory—de-mentativity implications as of human limited-mentation-capacity-deepening, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-
contiguity’ as of relative ontological-contiguity of reference-of-thought with regards to the-very-same-immanental-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-
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 –educated–
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–
onological-contiguity –educated–existentialising/contextualising/textualising-contiguity } –
conflatedness in {preconverging-disentailment by} –postconverging entailment

<amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-
prospective– nonpresencing–for-explicating-ontological-contiguity as of maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation
existentially supersede abstract/imagined/misconstrued/virtual
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educated–
can’t as of soundness-or-ontological-good-faith/authenticity\textsuperscript{70} exculpate ourselves to then pretend ours is the registry-worldview/dimension \textsuperscript{5} referent-of-thought that is non-transcendable as of our \textsuperscript{4}<amplituding/formative\-epistemicity>\textsuperscript{-totalising\-self-referencing\-syncretising/circularity\-interiorising/akrasiatic\-drag\textsuperscript{71}}, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory\-de-mentativity implications as of deprecrypticism-or-preempting\-disjointedness-as-of\textsuperscript{11} referent-of-thought avails, and so as the apriorising/axiomatising/referencing\{-of-attendant\-ontological\-contiguity\}\textsuperscript{-educed\-existentialising/contextualising/textualising\-contiguity\}\textsuperscript{-confalatedness\-in\-[preconverging\-disentailment\-by\textsuperscript{12}]\-postconverging-entailment upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion-as-to-depth-of-ontologising\-development-as-infrastructure-of\-meaningfulness-and-teleology\textsuperscript{100} with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism\textsuperscript{—imbued\-underdetermination-of-motif-and-apriorising/axiomatising/referencing\-as-so-being-as-of\-existential-reality} instigated ontological-contiguity\textsuperscript{—of-the-human-institutionalisation-process\textsuperscript{109} as of difference-confalatedness\-as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to\-the-nondisjointedness/entailment-of-prospective\-nonpresencing\-as-veridical-epistemicity\-relativism\-determinism\textsuperscript{4}<amplituding/formative\-epistemicity\-causality\-as-to-projective\-totalitative-implications-of-prospective\-nonpresencing\-for-explicating-ontological\-contiguity\textsuperscript{7}} is subject to epistemic-decadence as of beyond-the-consciousness-awareness\-teleology\textsuperscript{100}<in-preconverging\-existential-extrication-as-of-existential-unthought>. Such
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 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 meaningfullness-and-teleology ontological-performance -<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of
<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-quality-schema of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance...<including-virtue-as-ontology>, as of the very same amplituding/formative-epistemicity totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The amplituding/formative-epistemicity totalising-renewing-realisation/re-perception/re-thought involves taking cue from existence as to attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity/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\(^5\). Ontological-contiguity\(^5\) 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\(^6\) and newtonian physics in relative notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema}>\) rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema}>\) will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-existence’s–subsisting–nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of de-mentation \(<\text{supererogatory-ontological-de-mentation-or-dialectical-de-}
\text{mentation-stranding-or-attributive-dialectics}>\) with respect to \(^8\)reference-of-thought; as contrary to the ‘Derridean différance decentering’ freplay that is entrapped in circularity of \(^5\)meaningfulness-and-teleology\(^10\) on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension \(^8\)reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/suprerogatory-de-mentativity brings about prospective relative-ontological-completeness ‘of- reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism the prospective institutionalisation’s \(^8\)reference-of-thought-as-of\(^8\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness \(^8\)of \(^8\)reference-of-thought to override the circularity as
entailing- \(<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\), and so as of its implied prospective relative-ontological-completeness\(^8\) of-
reference-of-thought: wherein, –non-rules—apriorising/axiomatising/referencing—
psychologism,—as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-
uninstitutionalisation enables the grasp of certain \(^{57}\)meaningfulness-and-teleology\(^{100}\) on the
basis of non-rules—apriorising/axiomatising/referencing—psychologism,—as-of-accidentedness-
or-randomness-of-occurrences/existential-instantiations by its non-rules—
apriorising/axiomatising/referencing—psychologism,—abstracted-as-accidented-or-random
human-limited-mentation-capacity type of construal, as relevant in the \(^{57}\)meaningfulness-and-
teleology\(^{100}\) ontological-performance\(^{71}\)-<including-virtue-as-ontology> as of trepidatious-
consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in Base-institutionalisation enables the
grasp of certain \(^{57}\)meaningfulness-and-teleology\(^{100}\) on the basis of rules-abstracted-as-of-
tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random
human-limited-mentation-capacity type of construal, as relevant in the \(^{57}\)meaningfulness-and-
teleology\(^{100}\) ontological-performance\(^{71}\)-<including-virtue-as-ontology> of warped-
consciousness about recurrences/existential-instantiations; –\(^{104}\)universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of
universalisation enables the grasp of certain \(^{57}\)meaningfulness-and-teleology\(^{100}\) on the basis
of \(^{104}\)universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by
its \(^{104}\)universalisation-directed-rule-making-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random
human-limited-mentation-capacity type of construal, as relevant in the \(^{57}\)meaningfulness-and-
teleology\(^{100}\) ontological-performance\(^{71}\)-<including-virtue-as-ontology> of preclusive-
consciousness about recurrences/existential-instantiations; –positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity } — conflatedness\textsuperscript{13} in {preconverging-disentailment by} postconverging-entailment’ of-occurrences/existential-instantiations by its notionial–deprocrypticism as preempting—disjointedness-as-of-\textsuperscript{13} reference-of-thought human-
limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology<sup>100</sup> ontological-performance<sup>77</sup>-<including-virtue-as-ontology> of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening<sup>54</sup> 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 of transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness-<metaphoricity<disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
maturing as ontology’s-directedness-as-Being all along the institutional-cumulation/institutional-recomposure\{as-to-\_historiality/ontological-eventfulness/ontological-aesthetic-tracing\<\_perspective\>ontological-normalcy/postconvergence-reflected\-epistemicity-relativism-determinism\}> involving ontological-normalcy/postconvergence reference-of-thought in relative ontological-contiguity over relative notional-discontiguity/epistemic-discontiguity <shallow-supererogation\>of-mentally-aestheticised\-preconverging/dementing\qualia-schema>, construed as prospective relative-ontological-completeness of 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\>educed\existentialising/contextualising/textualising-contiguity\> conflatedness in preconverging\-disentailment\>by\>postconverging\-entailment construal as of notional\-deprocrypticism, - the trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited\{as-degraded-devolving-as-of-uninstitutionalised-threshold\} preformulating/preframing/premeaningfulness\metaphoricity\disposition\to-psyche-induced-psychologism-of-existential-stake\> as of social-stake-contention-or-confliction, - the warped-consciousness of base-institutionalisation\ununiversalisation is of a ‘trepidatious Being uninhibited\decomplexified\{as-elevated-devolving-as-of-prospective-institutionalisation\} but warped Being complexified/inhibited\{as-degraded-devolving-as-of-uninstitutionalised-threshold\} preformulating/preframing/premeaningfulness\metaphoricity\disposition\to-psyche-induced-psychologism-of-existential-stake\> as of social-stake-contention-or-confliction, -the preclusive-consciousness of universalisation\non-positivism\medievalism is of a ‘warped Being uninhibited\decomplexified\{as-elevated-devolving-as-of-prospective-institutionalisation\} but preclusive Being complexified/inhibited\{as-degraded-devolving-as-of-
uninstitutionalised-threshold ⟷ preformulating/preframing/premeaningfulness-
<metaphoricity^[1]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of
social-stake-contention-or-confliction, - the occlusive-consciousness of positivism—
procrypticism is of a ‘preclusive Being uninhibited/decomplexified-{as-elevated-devolving-as-
of-prospective-institutionalisation} but occlusive Being complexified/inhibited-{as-degraded-
devolving-as-of-uninstitutionalised-threshold }

preformulating/preframing/premeaningfulness-<metaphoricity^[1]-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - and
prospectively the protensive-consciousness of notional—deprocrypticism is of an ‘occlusive
Being uninhibited/decomplexified-{as-elevated-devolving-as-of-prospective-
institutionalisation} construed as protensive Being
preformulating/preframing/premeaningfulness-<metaphoricity^[1]-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This
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^[1]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises
<including-virtue-as-ontology> on its various specific
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for
"meaningfulness-and-teleology^[7] 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
Such an preconverging-existential-extrication-as-of-existential-unthought phenomenological construal obviously goes ‘beyond our ordinary intradimensional framework of phenomenological contemplation’ in drawing out the full transcendental implications of human (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) from a prospective notional–deprocrypticism perspective as the full depth of

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

teleology\textsuperscript{100} is exactly about an epistemic-totalising\textsuperscript{33}–conflated–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{102}–as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’>} preemptive projecting/anticipating of the denaturing\textsuperscript{14} possibility of human limited-mentation-capacity as of notional–deprocrypticism social\textsuperscript{104} universal-transparency\textsuperscript{105} \{transparency-of-totalising-entailing–as-to-entailing– \textsuperscript{<amplituding/formative–epistemicity>} totalising–in-relative-ontological-completeness \} ontological-performance\textsuperscript{1}–\{including-virtue-as-ontology\}; inherently a notional–deprocrypticism protensive-consciousness is one which totalises-for-conflated–\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}–as-notional–deprocrypticism with no nondescript/ignoreable–void (actually speaking of akraistic-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{89}–of–reference-of-thought-as-an-ontologically-flawed-neuterisation–or-bracketing-or-epoché of \textsuperscript{4} \textsuperscript{<amplituding/formative–epistemicity>} totalising–conflated–\textsuperscript{52} meaningfulness-and-teleology\textsuperscript{100}–as-of-notional–deprocrypticism-reflected–\textsuperscript{7} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’>} as of extended metaphysics-of-absence–\{implicated-epistemic-veracity-of–nonpresencing–\textsuperscript{<perspective–ontological-normalcy/postconvergence>}\} conceptualisation and as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–\{so-construed-as-from-perspective–ontological-normalcy/postconvergence\}’–existentialism-form-factor. The latter highlights the recurrence of such ‘uninstitutionalised-threshold\textsuperscript{103} phenomena’ as \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> and institutionalised-being-and-craft. For instance, the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions institutionalisations conceptualisation of ‘meaningfulness-and-teleology’ have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold free-for-all wooden-language-{imbued—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, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-
mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of dimensionality-of-sublimating
\(<\text{amplituding/formative}\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/\text{transvalutative-rationalising/transepistemicity/\text{anamnestic-residuality/spirit-}}\)
drivenness–equalisation} ‘direct convincing’ at individuals-level underlying deferring to institutional and formal \(^{57}\)meaningfulness-and-teleology\(^{100}\) as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendance-and-sublimity/sublimation/supererogatory–de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological \(^{57}\)meaningfulness-and-teleology\(^{100}\) 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\(^{89}\)-of-\(^{84}\)reference-of-thought apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^{11}\)-in-{preconverging–entailment as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness\(^{89}\)-of-\(^{84}\)reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} >\) of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness \(-\text{of- reference-of-thought apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } }–\text{conflicatedness\(^{11}\}-\text{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 transcendentdal dispositions as it is paradoxical to expect that what is in need for transcendance-and-sublimity/sublimation/supererogatory–de-mentativity acts as transcended, as transcendance-and-sublimity/sublimation/supererogatory–de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly
involving a crossgenerational meaningfulness-and-teleology psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of meaningfulness-and-teleology, with transcendence-and-sublimity/sublimation/supererogatory–de-mentativity conflictedly implying overriding the prior institutionalisation’s centered–epistemic-totalisation-facticity for the prospective institutionalisation’s centered–epistemic-totalisation-facticity. But then ontological-contiguity—of-the-human-institutionalisation-process is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/supererogatory–de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism—of-social-functioning-and-accordance as of human \( <\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) as social universal-transparency—\((\text{transparency-of-totalising-entailing-,as-to-entailing-}\<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness})\) avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a
social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ of 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 human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the
nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness of reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-teleology given their supposedly coherent ontological-commitment of implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality as of more profound <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity validation as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression, as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation⟩, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and
passively with any given registry-worldview’s/dimension’s institutionalisation
meaningfulness-and-teleology\(^{100}\) as its inherent social-dispositions and mental-dispositions
are rather as of beyond-the-consciousness-awareness-teleology\(^{100}\)-\[^{6}\]<in-preconverging-
existential-extrication-as-of-existential-unthought>\(^{6}\) 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\(^{17}\) meaningfulness-and-teleology\(^{100}\) social-
dispositions and mental-dispositions of suboptimal ontological implications for social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction, every social-setup
as a conventional-construct can only be held together in the long-term as of its requisite given
registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic
conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s
reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) 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\(^{58}\) for transcendence-and-sublimity/sublimation/supererogatory\(^{2}\)–de-mentativity is
rather marginal especially when not associated with any external cultural diffusion. However,
human metaphoricity\(^{58}\) as of cultural transformation had tended historically, in the main, to ebb
in peaks and lows, and so as of the relative \(^{104}\)universal-transparency\(^{10}\)-\{transparency-of-
totalising-entailing,-as-to-entailing-\<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness \} about such metaphoricity\(^{8}\) instigative reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation direct, indirect
and/or devolving implications. The fact that individuals in a social-setup are already involved
internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic
relationship of perceived social-stake-contention-or-confliction striving to draw in various ways
the optimum as of perceived existential possibilities and is thus of a minimal
opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> that is subject to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression validatory amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> threshold of a social-setup meaningfulness-and-teleology allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup meaningfulness-and-teleology. Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology needs this supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment—implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. We can consider in this regard that an animistic non-
positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent
ontological-commitment' ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> respectively as of superstitious spiritualism 57 meaningfullness-and-
teleology 57 or scholasticism pedantic dogmatism 57 meaningfullness-and-teleology 57, as of the
given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–
de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its
social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold
and function going by its specific registry-worldview/dimension as of superstitious spiritualism
or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes
available the possibility for prospective metaphoricity to demonstrably undermine the implied
supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-
of-existential-reality> of such prior social-setups registry-worldview/dimension
meaningfullness-and-teleology 57, and so as of the prospectively induced
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity superseding
meaningfullness-and-teleology 57 as from existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective
of relative-ontological-completeness -of- reference-of-thought by way of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism—of-social-functioning-and-accordance as of particular and general social interest. That said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater knowledge-reification—gesturing from prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness—{in—{preconverging-disentailment—by}—postconverging-entailment—}ly from prospective metaphoricity 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-teleology —as-of——nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} } means that it doesn’t necessarily construe such prospective metaphoricity as pertinent and so where it is nihilistically disinclined by its epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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—nascent—disclosed—from-
prospective-epistemic-digression to supersede human temporality\(^9\)/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>}), as of
its beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation. The abstract notion of antinihilism as implied by
such prospective metaphoricity\(^{55}\) is not construed in human temporal terms—as-of-axiomatic-
construct as a ‘living notion’ going by an \(<amplituding/formative-
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) elicitation of value as of untransvaluated—temporal-intemporality\(^{53}\). In this regard, as of the
temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation
prospective base-institutionalisation antinihilism—meaningfulness-and-teleology\(^{100}\) is basically
nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-
institutionalisation–ununiversalisation prospective \(^{10}\) universalisation antinihilism
meaningfulness-and-teleology\(^{100}\) is basically nothing and worthless, same with
universalisation–non-positivism/medievalism and prospective positivism, and equally so for
positivism–procrypticism and futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology\(^{10}\) 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\(^{34}\) untransvaluated—temporal-intemporality\(^{53}\). Ultimately, prospective metaphoricity\(^{55}\) 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 <amplituding/formative—epistemicity> causality —as-to-projective-totalitative—implications-of-

prospective—nonpresencing—for-explicating-ontological-contiguity , so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-
or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity with their prospectively implied metaphoricity; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by,–postconverging-entailment,—in-self-becoming/self—conflatedness /formative—supererogating> and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness—and-reference-of-thought warranting their unaffirmation/deprojection/dep...
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 }—confatedness—in-
{preconverging-disentailment by}–postconverging-entailment perspective as of notional–deprocrypticism that can articulate a conceptualisation of meaningfulness-and-teleology<sup>90</sup> ontological-performance<sup>73</sup>-<including-virtue-as-ontology> as of a notional–correspondence to existence/existential-possibilities, thus avoiding<sup>4</sup> <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>4</sup> misconstrual as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/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 }—confatedness—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-explicated reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>90</sup>-for-
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

dementing –narratives—of-the- reference-of-thought– categorical-

imperatives/axioms/registry-teleology } by the various temporalities in threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation"<as-to–'attendant-

terendiment–intradimensional”的–prospectively-disontologising–preconverging/dementing –apriorising-

psychologism" at its uninstitutionalised-threshold. This latter is only undermined driven by
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of prospective
human limited-mentation-capacity prospective relative-ontological-completeness of-
reference-of-thought– categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
universal-transparency —transparency-of-totalising-entailing,—as-to-entailing–
<amplituding/formative–epistemicity>totalising—relative-ontological-completeness }.

Again, the latter institutionalisation’s meaningfulness-and-teleology ontological-
performance —including-virtue-as-ontology> is equally vouched by transcendentally-
complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality at its
given uninstitutionalised-threshold, as its own reference-of-thought– categorical-
imperatives/axioms/registry-teleology can also be denaturing as of beyond-the-
consciousness-awareness-teleology —as-of-preconverging–existential-extrication-as-of-
existential-unthought as of their wooden-language—imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology }. The overall implication here as implied by
historiality/ontological-eventfulness/onontological-aesthetic-tracing/perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism is that only a
contextual ontologically contiguous transitioning construal of meaningfulness-and-
teleology as reflected as of the apriorising/axiomatising/referencing–of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity
conflatedness in {preconverging-disentailment by? postconverging-entailment
of notional–deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic
beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-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 reference-of-thought–categorical-
imperatives/axioms/registry-teleology at its uninstitutionalised-threshold for upholding
intemporality–as-of-ontology that reflects the ‘inherent centered–epistemic-totalisation-as-
existence’. Hence the notional–deprocrypticism registry-worldview/dimension
institutionalisation as notionally construed as in full fulfilment of transcendentally-
complementing ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as of
human (supererogatory–ontological–de-mention-or-dialectical–de
of-register-of—meaningfulness-and-teleology mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought while the latter is upholding reference-of-thought—categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of-reference-of-thought as of the prospective relative-ontological-completeness—of-reference-of-thought in intemporality/~longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness—of-reference-of-thought in temporality/~shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological
thought unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{65}. Deneuterising\textsuperscript{17}, from a storied-construct/ontologically-valid-narration perception perspective insight, highlights a temporal mental-disposition uninstitutionalised-threshold\textsuperscript{103} issue’ as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}-\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{6} involving human temporal limited-mentation-capacity at its uninstitutionalised-threshold\textsuperscript{103} wherein the \textsuperscript{84} reference-of-thought as temporal-mental-disposition-is-actually-of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions and storied background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-its-temporal-limited-mentation-capacity-mental-disposition-points-to-its-degraded-devolving-at-the-uninstitutionalised-threshold\textsuperscript{103}. Such a deneuterising\textsuperscript{17} binarity of storied ontologically-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -temporal-mental-dispositions and storied background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-such-temporal-mental-dispositions portrays how a storied-construct/ontologically-valid-narration can be articulated as of beyond-the-consciousness-awareness-teleology\textsuperscript{100}-\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{6} ‘emphasising exclusively that it is the construal of human temporality\textsuperscript{69}-to-intemporal\textsuperscript{53} limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold\textsuperscript{103} representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–'motif-and-apriorising/axiomatising/referencing’} of human limited-mentation-capacity in temporal
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment mental-reflexes at presence ’reference-of-thought, and so reflected by the implied
intemporal apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
\{preconverging-disentailment by\} postconverging entailment of phenomenological
transcendence-and-sublimity/sublimation/supererogatory_de-mentativity as of
notional-deprocrypticism. We can appreciate the metaphysics-of-absence\{implicited-
epistemic-veracity-of- nonpresencing\}<perspective-ontological-normalcy/postconvergence\} insight about such a deneuterising\[17\] 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\[34\]’ to positivistic/rational-empiricism
meaningfulness-and-teleology\[100\] with regards to occurrences and incidents best explained and
dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-
completeness\[88\]-of- reference-of-thought. As such non-positivism/medievalism or animistic
social-setup ‘will not be self-effacing as of its ontologically-flawed \<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[34\]-
temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to
psychoanalytically project about its uninstitutionalised-threshold\[103\] of non-positivism and the
prospective institutionalisation of positivism’. This equally explains how our positivism–
procrypticism mental-disposition is construed in deneuterising\[17\] from futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—\[57\] meaningfulness-and-teleology\[100\] as of prospective notional–deprocrypticism
perspective ‘as not self-effacing as of its ontologically-flawed \<amplituding/formative–
temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to
psychoanalytically project about the uninstitutionalised-threshold of its procrypticism—or-disjointedness-as-of-reference-of-thought and the prospective institutionalisation of deprocrypticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag fails to attain such an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment as of notional-deprocrypticism deneuterising insight. Central and critical to achieving such a deneuterising analysis in grasping the full and complete possibilities of ontologically-veridical construal of human meaningfulness-and-teleology given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existent-unthought. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-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
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{9}\) mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a—\(^{5}\) meaningfulness-and-teleology—\(^{10}\)-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold—\(^{0}\)-and-its-assorted-and-conjugated-temporal—\(^{12}\) meaningfulness-and-teleology such that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is always perceived as unnatural when \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{9}\), in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold—\(^{0}\)-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{9}\) mental-reflex as it overlooks human uninstitutionalised-threshold—\(^{0}\) points to the reality that the implied prior institutionalisation ‘projected reflex of entailing—\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}^{9}\) supplanting–conviction-as-to-profound-supererogation—of—\(‘\text{attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism}\) for \(^{5}\) meaningfulness-and-teleology—\(^{10}\)’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social—\(^{10}\) universal-transparency\(^{10}\) \(\{\text{transparency-of-totalising-entailing–as-to-entailing–}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\} \). Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing—\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}^{9}\) supplanting–conviction-as-to-profound-supererogation—of—\(‘\text{attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism}\).
 insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation

, it lies with universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation

, it lies with Positivism institutionalisation over universalisation–non-positivism/medievalism uninstitutionalisation

, and it lies prospectively with notional–deprocrypticism institutionalisation over our Positivism–procrypticism

imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of the notional~deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional~deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation—or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-relation to meaningfulness-and-teleology over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation—or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought> is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-
knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind organic-knowledge. Human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of—meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism’ is in a state of <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-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as
‘prelogic supplanting—conviction-as-to-profound-supererogation’—of—attendant-
intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism re-engaging
mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-
thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-
and-impediments potentially arising from such a non-positivism/medievalism worldview as
of the ‘local community dynamism of individual interests involved’ that endemises and
enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of
the non-positivism/medievalism mindset/reference-of-thought into a positivistic
mindset/reference-of-thought that is ontologically-speaking to be construed as the
postconverging—de-mentating/structuring/paradigming resolution of the vices-and-
impediments arising from a non-positivism/medievalism worldview with respect to such
notions-and-accusations-of-sorcery. The same applies with respect to our positivism—
procrypticism worldview and futural Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as of prospective notional—deprocrypticism worldview). We can appreciate such metaphysics—of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological—
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 <amplituding/formative—epistemicity>totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—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-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicans, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct
given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein the abstract intemporal/longness-of-register-of—meaningfulness-and-teleology behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturting of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void —‘with-regards-to-prospective-apriorising-implications>’ are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void —‘with-regards-to-prospective-apriorising-implications> as improper and unqualified. This was to avoid a circularity of <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void —‘with-regards-to-prospective-apriorising-implications>}. 
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–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{100} universal-transparency’\textsuperscript{100}
\{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
\textit{<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{100} universal-transparency’\textsuperscript{100}–\{transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness\}' thus enabling ‘intemporal ontological-faith-notion-or-
onological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
ontological-contiguity\textsuperscript{100}—of-the-human-institutionalisation-process\textsuperscript{100} 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-associated with Being-development/ontological-framework-expansion-as-to-

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/supercerogatory-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-\textit{transference} rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory de-\textit{mentativity} as to existence-potency\textsuperscript{19}--sublimating–nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textit{meaningfulness-and-teleology}\textsuperscript{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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing \textit{meaningfulness-and-teleology}\textsuperscript{100} value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of ‘incrementalism-in-relative-ontological-incompleteness\textsuperscript{99}—enframed-conceptualisation to presence, rather than as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity\textsuperscript{98} over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity <\textit{shallow-supererogation} -of-mentally-aestheticised–preconverging/dementing –qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textit{meaningfulness-and-teleology}\textsuperscript{100}, the insight about human
<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag as of self-referencing and syncretising–
effecting intemporal implications means that the requisite intemporal/longness-of-register-of–
meaningfulness-and-teleology psychoanalytic-unshackling positive-opportunism—of–
social-functioning-and-accordance can crossgenerationally be induced for Being–
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as–
infrasturcture-of–meaningfulness-and-teleology despite the inherent circular distractiveness
of temporality, and ultimately so as enabled by ‘social universal-transparency’
(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness’). The above analysis point out
that transcendental knowledge in particular involves more than just knowledge as a grounded
construct but as well an understanding of how such knowledge is instigated in society as part
and parcel of the knowledge construed as organic-knowledge; given that the social-construct–
as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such
transcendental-enabling/sublimating/supererogatory–de-mentativity implications that are not
priorly as of grounded constructs of knowledge. This will explain why the mere articulation of
positivism/rational-empiricism constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of
the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by
an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal–
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological–
normalcy/postconvergence–’—existentialism-form-factor as of human limited-mentation–
capacity. Thus in reflecting holographically–<conjugatively-and-transfusively> the ontological–
contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency—{transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity>totalising—of-in-relative-ontological-completeness’}. As it is the latter that induces that social positive-opportunism—of-social-functioning-and-accordance for deferential-formalisation-transference and institutional percolation-channelling—<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>reference-of-thought and introducing the prospective ontological-contiguity—reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity 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/unaffirmation/deprojection/de-assertion/undueness—

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 \( \frac{1}{3} \)–apriorising-psychologism/unaffirmation/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\( \frac{1}{3} \)–enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\( \frac{1}{3} \) of the superseded \( \frac{1}{3} \) presencing—absolutising-identitive-constitutedness\( \frac{1}{3} \), but is rather a maximalising-recomposuring-for-relative-ontological-completeness\( \frac{1}{3} \)—unenframed-conceptualisation in subsuming ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional
involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity reference-of-thought as deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought implies a transcending reification gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-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 of notional–deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold–(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance–<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–'notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence–existentialism-form-factor at uninstitutionalised-threshold that

<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag in their 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 tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing narratives) in an ontologically-flawed dereification gesturing of neuterisation, rather than maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation as of <amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold mental-reflexes of

<amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} which is ‘ontologically flawed and wanting’ but rather is as of a \textsuperscript{5}\textsuperscript{1} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity for prospective institutionalisation relative to such \textsuperscript{4}\textsuperscript{1}<amplituding/formative–epistemicity>totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} that circularly reinstitute the uninstitutionalised-threshold \textsuperscript{0}\textsuperscript{3} temporality\textsuperscript{9}/shortness as if intemporal in \textsuperscript{5}\textsuperscript{2} incrementalism-in-relative-ontological-incompleteness\textsuperscript{9}—enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

attendant ontological-contiguity\textsuperscript{4}\textsuperscript{3}–educted–existentialising/contextualising/textualising-contiguity\textsuperscript{0}\textsuperscript{4}. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event–as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness\textsuperscript{9}\textsuperscript{5}–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\textsuperscript{6}\textsuperscript{3}<shallow-supererogation–of-mentally-

aestheticised–preconverging/dementing–qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘\textsuperscript{11} procrypticism–or–disjointedness-as-of–reference-of-thought reasoning’ is not admissible to prospective ‘\textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought reasoning’ and so from the moment of the event\textsuperscript{8}–construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event\textsuperscript{9}–construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{6}\textsuperscript{4}—
of-the-human-institutionalisation-process; and so as of notional-discontiguity/epistemic-discontiguity 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/supercerogatory de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of 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—of-axiomatic-construct as the
A profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms–as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness reference-of-thought meaningfulness-and-teleology. Likewise meaningfulness-and-teleology articulated as of deprocrypticism–or–preempting–disjointedness-as-of reference-of-thought relative to our positivism–procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity from positivism–procrypticism’s disjointedness-as-of reference-of-thought mindset into deprocrypticism’s preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as otherwise such knowledge will be teleologically-degraded in circular positivism–procrypticism disjointedness-as-of reference-of-thought terms–as-of-axiomatic-construct as of prior relative-ontological-incompleteness reference-of-thought meaningfulness-and-teleology, even though in the latter case our amplituding/formative–epistemicity totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence implicited nondescript/ignorable–void ’as-to- presencing—absolutising-identitive-constitutedness blinds us to appropriately appreciating this given the human mental-reflex of representing any
The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension 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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter’s attitude/mental-disposition/care–and–episteme underlying its meaningfulness-and-teleology thus requiring the latter’s prior apriorising-teleological-elevation-in-ontological-contiguity to a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme ‘for the notion of the mutual contemplation of Newtonian physics to even arise’. This speaks of the centrality of attitude/mental-disposition/care–and–episteme with respect to human meaningfulness-and-teleology, as it is what underlies apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given registry-worldview’s/dimension’s institutionalisation reference-of-thought. Attitude/mental-disposition/care–and–episteme as such carries a registry-
inducing a given specific outcome with regards to prospective relative-ontological-completeness or-incompleteness-of reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology associated with that attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a reference-of-thought like a social projection totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing.

For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology in–preconverging–existential-extrication-as-of-existing-unthought> as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of
changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'–as-to-existence-potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, and so as of intemporality . 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 -by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development–as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-
apriorising/axiomatising/referencing’. This insight is critical as for instance with appreciating
what is 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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ by its given specific nonpresencing–<perspective–ontological-
normalcy/postconvergence> outcome; as we simply have to project/anticipate its ‘assumed-and-
unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ implied as of preempting—disjointedness-as-of—
reference-of-thought construed as thinking as it remains unintelligible to our positivism–
procrypticism’s disjointedness-as-of—reference-of-thought reconstrued as of preconverging-or-
dementing apriorising-psychologism. Attitude/mental-disposition/care–and–episteme’
‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ is a corresponding disposition for reflecting the
‘incisive-and-intransient nature of existence as absolute a priori’ to which we can only get in-
relative-synchronisation with a corresponding level of projection-or-anticipation/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that
as of its relative dispensing-with-immediacy-for-relative-ontological-completeness–by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-
sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality/shortness
<amplituding/formative> wooden-language–{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
’nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications⟩⟩ is the 
appropriate attitude/mental-disposition/care—and—episteme ‘assumed-and-unflinching
transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ required for
the correspondingly required meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology. Basically, attitude/mental-disposition/care—and—episteme is
simply a reflection of level of deneuterising—referentialism as of the
notional—conflatedness of notional—deprocrypticism. Ultimately for living-as-of-human
personality-developing, social-projection-institutional-orientations and Being
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as
infrastructure-of—meaningfulness-and-teleology, ‘the human toddling potential’ or the
human potential to develop from a relative-ontologically-flawed to a relative-ontologically
veridical attitude/mental-disposition/care—and—episteme, can only arise by notional
discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally
aestheticised—preconverging/dementing—qualia-schema induced psychoanalytic-unshackling
as of relative-ontologically-veridical attitude/mental-disposition/care—and—episteme ‘assumed
and-unflinching transversality—for-sublimating–existential-eventuating/denouement—of
affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ over relative-ontologically-flawed attitude/mental
 disposition/care—and—episteme, with the latter necessarily having to ascend to the relative
ontologically-veridical attitude/mental-disposition/care—and—episteme for the former’s implied
meaningfulness-and-teleology as of its ontological-performance—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’

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’


As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme in detachment from <amplituding/formative> wooden-language-{imbued—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–by-reification/contemplative-distension 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-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmging; inducing thereof social
institutionalisation secondnaturing by way of percolation-channelling–<in-deferential-
formalisation-transference>. Inherently, the very grounding of Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{100} attitude/mental-disposition/care–and–episteme\textsuperscript{5} is beyond
presencing—absolutising-identitive-constitutedness\textsuperscript{14}, and actually lies prospectively in
existence-potency\textsuperscript{14}~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\textsuperscript{88}—of-the-human-
institutionalisation-process\textsuperscript{95}’ Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{100} attitude/mental-disposition/care–and–episteme\textsuperscript{5} cannot be contemplated as of secondnatured
institutionalisation living-as-of-human-personality-developing and social-projection-
institutional-orientations attitude/mental-disposition/care–and–episteme in ‘preconverging–
existential-extrication-as-of-existential-unthought’ which de-
mentatively/structurally/paradigmatically ‘do not project beyond \textsuperscript{88} reference-of-thought as of
prospective relative-ontological-completeness\textsuperscript{88}–of– reference-of-thought’ to grasp prospective
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
relative-ontological-completeness\textsuperscript{88} of apriorising/axiomatising/referencing. Thus with regards
to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{100}, overall it is the
underlying intemporality\textsuperscript{5}–or-longness-of-register-of– meaningfulness-and-teleology\textsuperscript{100} attitude/mental-disposition/care–and–episteme of successive institutionalisations as associated
with the intemoral-as-conviction-as-to-profound-supererogation\textsuperscript{17} 84 reference-of-thought–
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 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 amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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→of→reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating/supererogatory→de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality→
exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of→
<amplituding/formative–epistemicity>causality→as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity→’, and so beyond institutional-being-and-craft and social-aggregation-enabling
<amplituding/formative> wooden-language→<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology→as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology→<in-preconverging-existential-extrication-as-of-existential-unthought>
denaturing of the requisite intellectualism required for further Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology→, and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory→de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/→universal/transcendental/→maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{58}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity\textsuperscript{5} 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\textsuperscript{5} reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology\textsuperscript{40}—<in-preconverging-existential-extrication-as-of-existential-unthought> prior relative-ontological-incompleteness -of- reference-of-thought construes of ‘implied grounding of \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{10}’ in terms –as-of-axiomatic-construct of \textsuperscript{6} presencing—absolutising-identitive-constitutedness\textsuperscript{14} while the new/prospective/superseding as of its prospective relative-ontological-completeness\textsuperscript{88}–of- reference-of-thought construes of ‘implied grounding of \textsuperscript{67}meaningfulness-and-teleology\textsuperscript{10}’ in terms –as-of-axiomatic-construct of prospective \textsuperscript{62} nonpresencing–<perspective–ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold\textsuperscript{103} are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality–<for-sublimating–existential-eventuating/denouement>–of-affirmative-and- unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} <amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity 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–
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-en}
educed-existentialising/contextualising/textualising-contiguity -- conflatedness-in-
{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-
conflatedness /formative-supererogating> at any such uninstitutionalised-threshold; as
fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-
positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’ are de-
mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation
within a non-positivism/medievalism scholasticism context. This is the case since at a registry-
worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-
congruence of dialogical-equivalence<as-to-
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-en}
educed-existentialising/contextualising/textualising-contiguity }}-- conflatedness-in-
{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-
conflatedness /formative-supererogating> is de-mentatively/structurally/paradigmatically
superseded, in the sense that every institutionalisation say for instance scholasticism
scholarship has its ‘genuine intellectual engagement framework’ as of its underlying
attitude/mental-disposition/care–and–episteme reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
conceptualisation, but then at its uninstitutionalised-threshold (as implied from prospective
positivism/rational-empiricism attitude/mental-disposition/care–and–episteme reference-of-
thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
conceptualisation) scholasticism and positivism are rather in transversality<for-sublimating–
existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-
and-apriorising/axiomatising/referencing”; as so reflected in their mutually beyond-the-consciousness-awareness-teleology\(^{100}\)-<>-preconverging-existential-extrication-as-of-existent-unthought\(^{6}\). This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the \(^{90}\) presencing—absolutising-identitive-constitutedness\(^{13}\) attitude/mental-disposition/care—and—episteme as of its social-stake-contention-or-confliction while the very notion of perceiving highly the \(^{8}\) meaningfulness-and-teleology\(^{100}\) within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective \(^{17}\) nonpresencing-<>-perspective—ontological-normalcy/postconvergence> sublimity/sublimation/supererogatory-de-mentativity episteme transcendence-and-attitude/mental-disposition/care—and—reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation. In addition, the disruptive uninstitutionalised-threshold \(^{13}\) contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence of dialogical-equivalence}<as-to-psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment–by}—postconverging-entailment,—in-self-becoming/self—conflatedness /formative–supererogating’ further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology\(^{100}\)-<>-preconverging-existential-extrication-as-of-existent-unthought\(^{6}\) institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology\(^{100}\)
transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent epistemicity-causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity 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 epistemicity-causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity, 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.
to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescrip/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 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 } 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/supertroductory—dementativity. This poor scepticism attitude/mental-disposition/care—and—episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} implications as of the forestalling of prospective ‘concurrent <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity’ 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\textsuperscript{53} of human meaningfulness-and-teleology, given human limited-mentation-capacity-deepening\textsuperscript{54}. Such a genuine intellectual scepticism construes of knowledge by its given \texttt{<amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms—as-of-axiomatic-construct} of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness\textsuperscript{56}, 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{58}, ontological-bad-faith/inauthenticity\textsuperscript{44} scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness\textsuperscript{46} <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective– nonpresencing,—for-explicating-ontological-contiguity\textsuperscript{62} 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{49} -by-reification/contemplative-distension, a perfidious ontological-bad-faith/inauthenticity\textsuperscript{61} scepticism involves eliciting a sense of immediacy and temporality\textsuperscript{47}/shortness as of \texttt{<amplituding/formative> wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>} and untransvaluated–temporal-intemporality\textsuperscript{53} social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{69} -by-
reification/contemplative-distension\textsuperscript{27} 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{88} as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27}, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness\textsuperscript{88}. ontological-bad-faith/inauthenticity\textsuperscript{5} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\textsuperscript{14} but of a poor conception outside the prospective relative-ontological-completeness\textsuperscript{88} behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}, are but denaturing \textsuperscript{6} and down the line equally undermines prospective relative-ontological-completeness\textsuperscript{88} for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\textsuperscript{65} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\textsuperscript{14} are of the same notional-contiguity/epistemic-contiguity—aestheticised-postconverging/dialectical-thinking—qualia-schema\textsuperscript{97} kind that bathe in the untransvaluated—temporal-intemporality\textsuperscript{53} and untransvaluated—temporal-intemporality\textsuperscript{53} social-chainism that implied as much about extolling social practices—presencing—absolutising-identitive-constitutedness\textsuperscript{14} of preconverging—

regard, reasoning-through/messianic-reasoning is driven as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal projection, and reflects the fact that however explicited, as of reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme explicitation of $\langle$amplituding/formative–epistemicity$\rangle$ causality $\rightarrow$-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity procedure of transversal-contention-for-determination-of-veridical-meaningfulness, human $\langle$reference-of-thought–$\rangle$ categorical-imperatives/axioms/registry-teleology$\rangle$,-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology$\rangle$; so-implied as of the différance/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument $\langle$reference-of-thought–$\rangle$ that is the $\langle$reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity$\rangle$—of-the-human-institutionalisation-process as of difference-conflatedness $\rightarrow$-as-to-totalitative-reification-in-singularisation $\langle$as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing$\rangle$ $\rightarrow$-as-veridical-epistemicity- relativism-determinism $\rightarrow$ $\langle$amplituding/formative–epistemicity$\rangle$ causality $\rightarrow$-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity $\rangle$), and as the $\langle$reference-of-thought then aposteriorises/intelligises/logicises meaningfulness-and-teleology$\rangle$ as of the temporal-to-intemporal ontological-performance $\langle$including-virtue-as-ontology$\rangle$ différance/internal-dialectics/difference-deferral of the
always room for human denaturing of temporal ontological-performance 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-existenceal-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology,--for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-relativism-determinism
<amplituding/formative–epistemicity> causality  as-to-projective-
totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-
contiguity > as of grander dispensing-with-immediacy-for-relative-ontological-completeness -
by-reification/contemplative-distension . Finally as a further analysis, prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology is by a rather surreptitious manner
undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-
meaningfulness-and-teleology’ which are rather as of ideology; ideology in the sense that
these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its
ontological-veracity’ which is the only assurance of optimum construct of knowledge for
human emancipation. Ideology as such takes the form of either ‘ideology denaturing of
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology’, or ‘reactive fear of
ideology denaturing of prospective Being-development/ontological-framework-expansion–as-
In both instances what is lost is prospective Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology itself, such that besides temporal/shortness-of-register-of–meaningfulness-
and-teleology interests undermining it, prospective Being-development/ontological-
meaningfulness-and-teleology is circularly perceived as a risk that will foster ‘ideology
denaturing of prospective Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’, or
‘reactive fear of ideology denaturing of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology itself loses out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in ‘an undertone reaction/anticipation of threat’ rather than natural as of human communion. Thus ‘subterfuges of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ arise as of the suboptimality of human intemporal/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in neutering; as such neutering is the outcrop of human limited-mentation-capacity. In other words neutering 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 amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, 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...
epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply a attendant-ontological-contiguity\(^6\) -educed-existentialising/contextualising/textualising-contiguity\(^9\)-lowest-level-reification perpectivity-as-of-bad-omen as of its relative \(^5\)neuterising as of its random-as–uncircumscribing/undelineating-as-‘epistemic-totality\(^3\)’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\(^10\) given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perpectivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imibued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply attendent-ontological-contiguity\(^6\) -educed-existentialising/contextualising/textualising-contiguity \(\) -second-level-reification perpectivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative \(^5\)neuterising as of its tendentious–circumscribing-as-‘epistemic-totality\(^7\)’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\(^10\) 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 perpectivity-as-of-a-specific-place-or-specific-
and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as a projective–totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications. The latter as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as of its ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality’—or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of–existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ for the effectively devolving différance/internal-dialectics/difference-deferral
teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional-deprocriptism deneuterising, 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’ reference-of-thought-devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold meaningfulness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the ill-health reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as-uncircumscribing/undelineating-as-epistemic-totality existential–epistemic-totalisation-scheme-of meaningfulness-and-teleology, as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold as such, as of the reference-of-thought beyond-the-consciousness-awareness-teleology, is the basis for determining both intemporal as well as temporal ontological-performance including-virtue-as-ontology.
various temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation-as-to-'attendant-intradimensional'-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism–ontological-
performance-including-virtue-as-ontology by the respective underlying interpretations as
evil-forest-bad-omen/failure-to-heed-the-Deity/full-disease-and-scientific-theory-construct-as-
the-exclusive-cause-and-effect-conceptualisation/and-further-factoring-in-
hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-
information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-
medical-delivery respectively as of their base-institutionalisation–ununiversalisation warped-
consciousness, universalisation–non-positivism/medievalism preclusive-consciousness,
positivism–procrypticism occlusive-consciousness and notional–deprocrypticism protensive-
consciousness, inducing their respective tendentious/qualifying/categorising/referentialism–
circumscribing-as-'epistemic-totality'-or-delineating-as-'epistemic-totality' ‘existential–
epistemic-totalisation-scheme-of–meaningfulness-and-teleology’; and so, respectively due
to their rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism,
universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–
psychologism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules–apriorising/axiomatising/referencing–psychologism, and preempting—
disjointedness-as-of-reference-of-thought,-as-to–amplituding/formative-
epistemicity–growth-or-conflatedness/transvaluative-
raternalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules–apriorising/axiomatising/referencing–psychologism. Insightfully, the foregoing
points out that human meaningfulness-and-teleology is ‘a metaphoricity’ of social-stake-
contention-or-confliction as of existential-instantiations dynamics among individuals and the
teleology as reflected in the idea of full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation. Such that in the final analysis, there is an underlying tendency of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology that decomposes-as-of-conflatedness ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought’ induced ‘neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional—deprocrypticism ontological-normalcy/postconvergence epistemic—or-notional—projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—re-originariness/re-origination as of referentialism—circumscribing-as—epistemic-totality’—or-delineating-as—epistemic-totality’—existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of notional—deprocrypticism is as of deneuterising —referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-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—

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différance/internal-dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/supererogatory/de-mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence


reference-of-thought as this enables transcendence-and-sublimity/sublimation/supererogatory/de-mentativity, thus fulfilling the full implications of knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-

postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-

conflatedness—of-notional–deprocrypticism-prospective-sublimation) originary/event-of-prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a profound-and-complete mentation-capacity, then human meaningfulness-and-teleology[10] will be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-

meaningfulness-and-teleology[10] requiring as of existential-constraint human limited-mentation-capacity-deepening[1] as the circular driving notion of différance/internal-
directedness-as-Being’, and thus fails to get to the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness of notional~depocrypticism deneuterising —referentialism’ reflected by metaphysics-of-absence-\{implicited-epistemic-veracity-of-\_nonpresencing-\_perspective-\_ontological-normalcy/postconvergence\} in the conception of meaningfulness-and-teleologyontological-performance \(\{\text{including-virtue-as-ontology}\}\) which is as of the transcendental implications in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process. The further insight here is that, such a most ontologically-complete profundness/depth of ‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation’ reflected by metaphysics-of-absence-\{implicited-epistemic-veracity-of-\_nonpresencing-\_perspective-\_ontological-normalcy/postconvergence\}\} for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

teleology and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory-dementativity as of reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency\textsuperscript{10} \{{\text{transparency-of-totalising-entailing,-as-to-entailing-}} <\text{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness \}, an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology\textsuperscript{100} with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity\textsuperscript{65}
between the prospective episteme and the prior episteme as of the 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-totalising-purview-of-construal’ with respect to social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing- totalising-in-relative-ontological-completeness⟩; and so more than just as of beyond-the-consciousness-awareness-teleology—⟨in-preconverging- existential-extrication-as-of-existential-unthought⟩, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatedness—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 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–firstnatedness—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 priesthoids 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-teleology⁴, 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-threshold⁵ actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology⁶—<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-teleology⁷ ontological-performance—<including-virtue-as-ontology>—turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology⁸ 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\textsuperscript{100} as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/\textsuperscript{1 universal/transcendental/\textsuperscript{2 maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—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\textsuperscript{7}/shortness or intemporality\textsuperscript{43}; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity however the institutionalisation-level as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that it is impossible for the intemporal projection as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} that prospectively construes of successive frameworks of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicated \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of the specific institutionalisation,
to ensure that human meaningfulness-and-teleology<sup>100</sup> ontological-performance<sup>73</sup> <$\langle$including-virtue-as-ontology$\rangle$ will remain intemporal-as-ontological as of their<sup>84</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup> given ‘the impossibility of overcoming the abstract human seed of temporality<sup>99</sup>/shortness dynamically involved, as of beyond-the-consciousness-awareness-teleology<sup>100</sup> <$\langle$in-preconverging-existential-extrication-as-of-existential-unthought$\rangle$, in a formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>97</sup> deterministic relation with such reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup> by <$\langle$amplituding/formative$\rangle$ wooden-language<sup>1</sup> (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup>) thus failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’. Thus the ontological effectiveness of such intemporal-projection as longness-of-register-of—meaningfulness-and-teleology<sup>100</sup> lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold<sup>103</sup>/uninsitutionalisations as of bringing about prospective relative-ontological-completeness<sup>88</sup> of reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social<sup>104</sup> universal-transparency<sup>105</sup> <$\langle$transparency-of-totalising-entailing—as-to-entailing— <$\langle$amplituding/formative—epistemicity$\rangle$totalising—in—relative-ontological-completeness $\rangle$ which renders untenable temporality<sup>99</sup>/shortness as of the given uninstitutionalised-threshold<sup>107</sup> instigated from the prior institutionalisation’s<sup>84</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>100</sup> denaturing<sup>16</sup>; as implied with base-institutionalisation prospective relative-ontological-completeness<sup>99</sup> of reference-of-thought over recurrent-utter-uninstitutionalisation,<sup>106</sup> universalisation prospective relative-ontological-completeness ‘of reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness<sup>99</sup> of reference-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transeptisticemic/anamnestic-residuality/spirit-drivenness–equalisation) exercise engaging with intemporal-as-ontological meaningfulness-and-teleology. Such prospective intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology as of the said uninstitutionalised-threshold. This point out that maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions in their intemporality /longness or longness-of-register-of— meaningfulness-and-teleology are as of a projected-or-anticipated apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed— existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging-disentailment by} postconverging-entailment of social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing— <amplituding/formative— epistemicity>totalising— in-relative-ontological-completeness } for institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. That is at the uninstitutionalised-threshold such intemporal-as-ontological meaningfulness-and-teleology is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating— {<amplituding/formative>supererogatory—de- mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transeptisticemic/anamnestic-residuality/spirit-drivenness–equalisation) ideal which is socially-too-abstract but rather as a de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance as of institutional and formal percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation. It is such a 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> to attain social approbation’ that holds together in social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such an 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, intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -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\textsuperscript{14} in \textit{preconverging-entailment} to engage a registry-worldview/dimension at its uninstitutionalised-threshold\textsuperscript{03} rather by an \textit{\textsuperscript{2}incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness\textsuperscript{9} of- reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold\textsuperscript{03} a more complex but ontologically-veridical \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{97}—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness\textsuperscript{92} of- reference-of-thought or superseding metaphysical framework of contention as of `apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{13} in \{\textit{preconverging-disentailment–by}–postconverging- entailment\} That is, engaging a non-positivism registry-worldview/dimension \textit{meaningfulness-and-teleology}\textsuperscript{100} 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 \textit{amplituding/formative} wooden-language-{`imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\}} in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension \textit{meaningfulness-and-teleology}\textsuperscript{100} and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious \textit{amplituding/formative} wooden-language-{\textit{imbued—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
expression/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as
well that many an intellectual or public figure today actively or passively voiced for the recent
cars 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 causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing-for-explicating-ontological-contiguity construal as implied with
notional-deprocrypticism as preempting-disjointedness-as-of-reference-of-thought and so
be able to keep their head up from drowning in human totalising-thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance <including-virtue-as-ontology>) in order to be able to produce ‘veridical ontology’ on a same parity as nature
constrains on the natural sciences. Effectively, such transcendental insight points out that
existence/existential-possibilities is inherently a radical ontology beyond our

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-
involvelement element of the social’. Human

(I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance\footnote{<including-virtue-as-ontology>} implies the need for a sound perpetuating construct of universal projection as intemporality-or-longness-of-register-of-meaningfulness-and-teleology\footnote{as the opportunity for prospective transcendental-enabling/sublimating/supererogatory-de-mentativity}. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s apriorising/axiomatising/referencing-\{of-attendant–ontological-
constitutedness in pre-converging 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–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’.

This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity!

We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’
which simply provides comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied here is with regards to reference-of-thought/epistemic-totalisation level ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human’amplituding/formative–epistemicity-totalising–purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘phenomenal-abstractiveness’
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 }—confalatedness—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 apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> is by itself construed as ‘the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as<reference-of-thought as an implied-
theory, with the ‘implied about existence’ arising as of a given/specific
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given human limited-mentation-capacity implied registry-worldview/dimension consciousness, such that meaningfulness-and-teleology is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context with no meaningfulness-and-teleology construable outside it but for an epistemic-totalising~renewing-realisation/re-perception/re-thought of prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reference-of-thought’ as of human limited-mentation-capacity-deepening implied prospective registry-worldview/dimension consciousness and its corresponding existence’s the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
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 }—conflicatedness—\textsuperscript{12}—in-three-converging–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\textsuperscript{68} 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—\textsuperscript{14}—in–preconverging-entailment, and this issue is recurrent-beyond-historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>—with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{54} due to inherent human temporality\textsuperscript{47}/shortness and intemporality\textsuperscript{53}/longness across all registry-worldviews/dimensions, and speaks of a human preconverging-existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional–conflicatedness\textsuperscript{11} of notional–deprocriptivism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold\textsuperscript{03} mental-dispositions. As highlighted before: consciousness is the point-of-focus
<amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}–as-of-notional–deprocriptivism-reflected- historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-<perspective–ontological-
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 in {preconverging-disentailment by} post-converging 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 meaningfulness-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–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing meaningfulness-and-teleology is always susceptible to the further deepening of human limited-mentation-capacity as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought such that prospective meaningfulness-and-teleology arises out of the adjunction to this ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity, with metaphoricity construed as the signification implied as of syncretising-effecting meaningfulness-and-teleology.

Thus language effectively reflects the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of human
meaningfulness-and-teleology\textsuperscript{100}, as language is always a blending of the ‘underlying
\textit{amplituding/formative–epistemicity>totalising/circumscribing/delineating} signifying-construct of language’ with the \textit{apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—}
conflatedness \textit{in \{preconverging-disentailment by\}–postconverging-entailment} adjunction of its metaphoricity\textsuperscript{58}. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of \textit{meaningfulness-and-teleology}’ is always
\textit{amplituding/formative–epistemicity>totalising/circumscribing/delineating} and is effectively signifying a \textit{reference-of-thought as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’}. Such centered
\textit{amplituding/formative–epistemicity>totalising/circumscribing/delineating} \textit{meaningfulness-and-teleology}\textsuperscript{100} construed as \textit{reference-of-thought}, and its signification as implied by an ‘underlying
construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-ontological-contiguity as of human limited-mentation-capacity-deepening adhocly produces by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity} conflatedness in [preconverging disentailment by] post-converging entailment adjunctive significations where these do not fit in with the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness -of- reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity –signification so produced as reflected by ‘a transcendental syncretising-effecting meaninglessness-and-teleology’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater meaningfulness-and-teleology <amplituding/formative–epistemicity> totalising/circumscribing/delineating effect over the prior notion of the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some significations of the prior ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity –significations of the prior ‘underlying <amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-
construct of language’, while ELIMINATING some significations of the prior ‘underlying
<amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity’significations of the prior ‘underlying
<amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying
<amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity’significations of the prior ‘underlying
<amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying
<amplituding/formative–epistemicity> totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity’significations to which other adjunctive-metaphoricity’significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing
<amplituding/formative–epistemicity> totalising/circumscribing/delineating 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>
contiguity’, with regards to ‘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’, and speaks of a non-speculative, non-
imaginary, theoretical, conceptual and operant construal of an internal-dialectic in **attendant–
onological-contiguity**/Derridean-différance/Sartrean-existence-precedes-essence/Heideggerian-essencing-
as-of-the-ontological-difference construed as of human limited-mentation-capacity-deepening. Such **adjunctive-metaphoricity**-significations **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—mirror
the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal
differentiation, national language formation, and the cultural diffusion associated pidginisation
and creolisation; as of social-stake-contention-or-confliction context **adjunctive-
metaphoricity**-significations **apriorising/axiomatising/referencing-**{of-**attendant-ontological-
contiguity**-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment-by}—postconverging-entailment
induced
‘underlying<amplituding/formative–epistemicity>totalising/circumscribing/delineating
signifying-construct of languages’. In another respect with regards to language acquisition as
mirroring a child’s existential integration into the dynamics of social-construct existential
situations/instances, stakes, institutions and processes, a new born child existential integration
into society, from its perspective, develops as of a dynamics of **adjunctive-metaphoricity**-
significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-
freeplay construed here as the phenomenology of human language acquisition différance’ that fundamentally mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-of/integration-with the supposedly ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> for its evolving-and-devolving construct of meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-
social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay’ with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity is thus rather construed as of its overall \(\text{apriorising}/\text{axiomatising}/\text{referencing}-\{\text{of-attendant-ontological-contiguity}\} -\text{educed}/\text{existentialising}/\text{contextualising}/\text{textualising-contiguity}\} -\text{conflatedness}\} -\{\text{preconverging-disentailment-by}\} -\text{postconverging-entailment}\} -\text{amplituding/formative-epistemicity-}\text{causality-}\text{as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}\} -\text{of full consciousness development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-}\text{meaningfulness-and-teleology}\} -\text{underlying}\)
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-eneduced-
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-
normality/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-

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conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon/projection. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay is not only about the successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as différance transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness /relative-ontological-contiguity as axiomatic-constructs of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construed as the historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-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 intemporalitasy-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 art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark
of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology<sup>100</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality<sup>67</sup>/longness doesn’t take its due place, it is occupied by ignorance as of human temporality<sup>99</sup>/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology<sup>100</sup>. Basically, just as the adjunctive-metaphoricity<sup>58</sup>-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<sup>100</sup>, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity<sup>58</sup>-signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology<sup>100</sup>. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness<sup>11</sup> of notional–deprocrypticism deneuterising — referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>7</sup> and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity }—conflatedness<sup>11</sup>–in–{preconverging–disentailment–by}–postconverging-entailment that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity’ or difference-of-kind disposition, and so beyond just reflecting such presencing—absolutising-identitive-constitutedness privilege undermining as of transcendental outcomes implied by historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. While the ‘Derridean quasi-transcendental-freeplay différence’ 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 }—confatedness—in-{preconverging-disentailment—by}—postconverging-entailment, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différence’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différence 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 différence’ unsuspectingly points out that ‘meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon/projection, such that as of a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag facet it
is then already compromising nonpresencing-or-withdrawal-or-metaphysics-of-absence-{implicit-epistemic-veracity-of nonpresencing}<perspective-ontological-normalcy/postconvergence>-or-transcendental-reasoning-of-event-as-prospective-ontology-origination meaningfullness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment of 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 meaningfullness-and-teleology, and so as disambiguating presencing—absolutising-identitive-constitutedness from nonpresencing-{perspective-ontological-normalcy/postconvergence} by their respective supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the presencing—absolutising-identitive-constitutedness as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ between presencing—absolutising-identitive-constitutedness and nonpresencing-{perspective-ontological-normalcy/postconvergence} (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing), and so contradictorily as if both are of the presencing supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to 'traditional classical mechanics axiomatic-construct' thus explaining the reality of a notional-discontiguity/epistemic-discontiguity <shallow-supererogation of-mentally-aestheticised preconverging/dementing qualia-schema> between the two as of their distinct supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay is akin to the complete 'epistemic-break', as of Einstein's defining-threshold contribution with the-theory-of-relativity and Bohr's defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to 'the very same physics <amplituding/formative epistemicity> totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a 'Derridean quasi-transcendental-freeplay différance' doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation which points to a prospective relative-ontological-completeness /ontological-contiguity as of the very same <amplituding/formative epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—conflededness—in-{preconverging-
disentailment-by}—postconverging-entailment 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'> in its nonpresencing—<perspective—
onstological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différance
which is then in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in-
preconverging-entailment as not factoring in the process of a tendential-deliberation-of-
decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory—
mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-
entailment because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-
freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied-
prospective-aporeticism-overcoming/unovercoming'>. So because at the point of
transcendence-and-sublimity/sublimation/supererogatory—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-normality/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-normality/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 <amplituding/formative-epistemicity> causality -as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. 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—disambiguating—‘motif-and-apriorising/axiomatising/referencing’ depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ‘are not really reasoned-out’ but rather
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/deassertion/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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing developments in physics since then, even though its meaningfullness-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 cross-generationally as of human beyond-the-consciousness-awareness-teleology\textsuperscript{100}–\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater . 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\textsuperscript{10} 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\textsuperscript{7}–\textless including-virtue-as-ontology\textgreater ; 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 \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{3} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{1}–\textless including-virtue-as-ontology\textgreater ). 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 20\textsuperscript{th} 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 18\textsuperscript{th} and 19\textsuperscript{th} centuries the dual-
language/split-mentality of \( 104 \) 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 emancipating 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 \( 18 \) deprocripticism—or—preempting—disjointedness-as-of-
\( 8 \) 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
\( 100 \) 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 \( 8 \) reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism \( 8 \) reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically
implied at the phenomenological depth of reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into meaningfulness-and-teleology as grounded on a given registry-worldview’s/dimension’s reference-of-thought <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of meaningfulness-and-teleology as grounded on a given ‘registry-worldview’s/dimension’s reference-of-thought’ as well as the ‘psychological comfort’ habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional–deprocrypticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> arising as of human prior relative-ontological-incompleteness-of-reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment implication with respect to existence-potency sublimating-nascence,-disclosed-from-prospective-epistemic-digression is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior nonpresencing-<perspective-ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise
always held in prospective existence-potency\(^1\)-sublimating-nascence-disclosed-from-prospective-epistemic-digression relative-ontological-completeness\(^2\) of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness\(^3\)-of-axiomatic-construct-or-reference-of-thought \(^4\) causality as-to-projective-totalitative-implications-of-prospective- nonpresencing- for-explicating-ontological-contiguity for transcendence-and-sublimity/sublimation/supercratory-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\(^5\) grounding as always prospective as of prospective relative-ontological-completeness\(^6\)-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\(^7\) grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \(^8\) universalisation–non-positivism/medievalism, and positivism–procrypticism \(^9\) presencing—absolutising-identitive-constitutedness\(^1\). Interestingly we can appreciate that the attitude/mental-disposition/care—and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions \(^4\) reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^5\). 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\(^5\) as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of its prospective relative-ontological-completeness\(^3\)-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 non-presencing-perspective-ontological-normalcy/postconvergence even at its uninstitutionalised-threshold despite its notional-discontiguity/epistemic-discontiguity shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific neuterising as it fails to construe of meaningfulness-and-teleology projectively as of prospective existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing. The implied maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation notion also underscores the postmodern conception of human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation as to the-nondisjointedness/entailment-of-prospective non-presencing totalising—devolved—purview-as-domain-of-construal—as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression as so validatable by their causality—as-to-projective-totalitative—implications-of-prospective non-presencing—for-explicking-ontological-contiguity. Hence it is ‘more real in its human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation as to the-nondisjointedness/entailment-of-prospective non-presencing understood as a double-gesture reification for prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought’ by its maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as to existence-potency sublimating—nascence-disclosed-from-prospective-epistemic-digression than any other prior non-

For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human
limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness as of reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness as 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-emancipating-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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity 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-emancipating-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-emancipating-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-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation] has nothing to do with the
inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with
‘enlightening [human-subject-emancipating-relativism-driven-recomposuring-constructivism-
towards-singularisation]’ 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-
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation] 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-
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\textsuperscript{[2]} (implicit-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\textsuperscript{[14]} 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\textsuperscript{[100]}. 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-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{[4]}} limited-mentation-capacity-deepening\textsuperscript{[94]} to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/\textsuperscript{[94]} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as underlying a given registry-worldview’s/dimension’s \textsuperscript{[94]} reference-of-thought for meaningfulness-and-teleology\textsuperscript{[100]} conceptualisation and ontological-performance\textsuperscript{[7]}-<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by \textsuperscript{[9]} human-subject-emancipating-
relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing paradoxically and
ridiculously amounts rather to construing of a prospective registry-worldview/dimension
institutionalisation’s reference-of-thought as of its prospective relative-ontological-
completeness -of- reference-of-thought in terms of the prior registry-worldview/dimension
uninstitutionalised-threshold’s reference-of-thought as of its prior relative-ontological-
incompleteness -of- reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-
metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made
argument ontologically, since it is being wrongly articulated/made from the ‘modern
perspective/frame/reference/horizon’ which is actually in prior relative-ontological-
incompleteness -of- reference-of-thought as of a shallower limited-mentation-capacity (as to
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance’ -<including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’
associated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
and thus has to be decentered-as-preconverging-or-dementing –apriorising-psychologism.
Rather the ontologically-veridical articulation of the postmodern argument as of its actual
prospective relative-ontological-completeness -of- reference-of-thought which has to be
prospectively centered-as-postconverging-or-dialectical-thinking –apriorising-psychologism
over the modern take as prospectively decentered-as-preconverging-or-dementing –apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is
about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies
including socio-econo-political ideologies and ontologically-flawed professed ideologies like
demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from
ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete
objectivity of meaning as of prospective relative-ontological-completeness reference-of-
thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as of human-subpotency
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflicatedness —in {preconverging-
disentailment-by} postconverging entailment’, and it is much more than just a naïve notion of
a multiplicity of narratives as wrongly implied from the modern take of
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness{as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} necessarily subject to ontological-bad-
faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of
procrypticism or disjointedness—as-of-reference-of-thought in many ways explaining the
difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each
was asked whether they were poststructuralist) underlied/organised respectively by messianicity
and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-
completeness re-originary-as-unenframed/unbeholdening/outlier-conceptualisation{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflicatedness ’-of-notional-deprocrypticism-prospective-sublimation} appraisal of human
narratives as to dimensionality-of-sublimating {<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} thus
implying rather a notional-deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing—supererogation’ parameterisation/reparameterisation

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reflecting a supererogatory decisionality of socioinstitutional conceptions as to their nascent sublimations dynamic preempting of presublimatory decisionality numbing traction desublimation as so operationalising scalarisation as to rescalarisation as re-ontologisation. The implication here is that hitherto postmodern thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care—and—episteme’ as of its procrypticism or disjointedness as of reference of thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern deprocrypticism or preempting disjointedness as of reference of thought apriorising axiomatising referencing intelligibility setup/measuring instrument attitude/mental-disposition/care—and—episteme’ which prospectively represents the modern as preconverging or dementing apriorising psychology while the postmodern is postconverging or dialectical thinking apriorising psychology; 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 affirmative 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
4<amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ; wherein for instance, for
the recurrent-utter-uninstitutionalisation 2 reference-of-thought ill-health is as of a attendant–
ontological-contiguity 4 educed–existentialising/contextualising/textualising-contiguity 4
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 1 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 10 universal-transparency
{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } avails as of overall underlying
human ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation 97 for relative-ontological-completeness 38 , as herein implied originarily/as-of-
event 38 with the ‘prospective/new postmodern 1 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\(^1\)-of-reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity \(\langle\text{shallow-supererogation of mentally-}\rangle\) 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\(^2\)-in-preconverging-existential-extrication-as-of-existential-unthought\(^3\). 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 traditionally 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 \(\langle\text{universal-transparency }\rangle\)\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-as-of-relative-ontological-completeness }\rangle\) as of overall underlying human ontological-commitment\(^4\) \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity }\rangle\text{postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality}\rangle\) as to existence—as-assublimating-withdrawal,-eliciting-of-prospective-supererogation\(^5\) for relative-ontological-completeness\(^6\); it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern \(\langle\text{deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought}\rangle\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ to articulate its full-fledged discourse as of \(\langle\text{universal-}\rangle\)
necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold\(^0\), and so as of mutually beyond-the-consciousness-awareness-teleology\(^0\)–in-preconverging–existential-extrication-as-of-existent-thought\(^7\). This has to do with the fact that the full-potency of existence that divulges relative ontological-verticality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness\(^8\). Thus while the idea of ‘concurrent causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^0\) of its totalising/circumscribing/delineating reference-of-thought–devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold\(^0\) as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^0\) of its totalising/circumscribing/delineating reference-of-thought–devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived
overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism—of-social-functioning-and-accordance that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking –projective-insights’/epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation}) originary/event –of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ is very much limited and such prospective ‘concurrent causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ 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 causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental meaningfulness-and-teleology superseding uninstitutionalised-threshold do not come about as of simplistic continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-upheld by the associated successive prospective ‘concurrent causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ postconverging-de-mentating/structuring/paradigming of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’, as of successive prospective relative-ontological-completeness-of-reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction
framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct
‘concurrent <amplituding/formative–epistemicity>causality as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ implies
that just as prospective de-mentative/structural/paradigmatic transcendental knowledge
prospective ‘concurrent <amplituding/formative–epistemicity>causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’ could be ‘objected to as of human social-stake-contention-or-confliction
framework’ notwithstanding its inherent prospective relative-ontological-completeness—of-
reference-of-thought given its prior lack of ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’; any such
prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed
and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill
deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as
of its prospective relative-ontological-completeness—of—reference-of-thought supersedes the
prior relative-ontological-incompleteness—of—reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise
‘concurrent <amplituding/formative–epistemicity>causality as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’
tonologically-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\(^\text{[2]}\)-<including-virtue-as-ontology> of any ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^\text{[3]}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{[4]}\)’. 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\(^\text{[5]}\)-<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–episteme, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care–and–episteme. In this regard, attitude/mental-disposition/care–and–episteme is fundamentally the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought is rather a notional-conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> as of huma attendant-ontological-contiguity educated-existentialising/contextualising/textualising-contiguity”; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of preconverging ‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is ‘relevant as the attitude/mental-disposition/care–and–episteme’ of wholly immersed-and-engrossed meaningfulness-and-teleology. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-
supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human 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 totalising—purview-of-construal’. Effectively, ‘postmodern deprocrypticism—or—preempting—disjointedness—of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ implied notional—deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human totalising—purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening has always encountered its uninstitutionalised-threshold all along in reflecting holographically—conjugatively-and-transfusively the ontological-contiguity,—of-the-human-institutionalisation-process retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of—
meaningfulness-and-teleology\(^{100}\) and intemporal/longness-of-register-of-meaningfulness-and-teleology\(^{100}\) nature at uninstitutionalised-threshold\(^{103}\), as of prospective institutionalisation prospective relative-ontological-completeness\(^{58}\)-of-reference-of-thought and uninstitutionalised-threshold\(^{03}\) prior relative-ontological-incompleteness\(^{60}\)-of-reference-of-thought. This departs from the ‘modern take attitude/mental-disposition/care-and-episteme’, which poorly appreciates the continuity implied by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existentia

ontological-contiguity\(^{68}\)—of-the-human-institutionalisation-process\(^{67}\) as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism-as-amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^{100}\) and is rather caught up, beyond-the-consciousness-awareness-teleology\(^{100}\)-in-preconverging-existential-extrication-as-of-existential-unthought>, in the reasoning-from-results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from non-positivism/medievalism, and as it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness\(^{104}\)-of-reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold\(^{103}\) which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold\(^{03}\). 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) untransvaluated–temporal-intemporality\(^{03}\) at its ontologically-veridical uninstitutionalised-threshold\(^{03}\), as it doesn’t even and fails to recognise any such uninstitutionalised-threshold\(^{03}\) pointing to its prior relative-ontological-incompleteness\(^{03}\)-of-\(^{03}\) reference-of-thought. Thus, the manifestations of temporality\(^{02}\)/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold\(^{03}\) are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–\(^{45}\) meaningfulness-and-teleology\(^{100}\) posture in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)^{34}, rather than a recognition of it prior relative-ontological-incompleteness\(^{03}\)-of-\(^{03}\) reference-of-thought, implying recognising its uninstitutionalised-threshold\(^{03}\) 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 \(^{57}\) meaningfulness-and-teleology\(^{100}\) 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-\textsuperscript{44} reference-of-thought

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-

disposition/care–and–episteme’ grounded on such rational-realism recognition of humankind
temporal-to-intemporal nature at its uninstitutionalised-threshold\textsuperscript{43} is actually ‘effectively
empowered’ to incisively tackle issues arising from human temporality\textsuperscript{99}/shortness as of its
prospective de-mentative/structural/paradigmatic prospective relative-ontological-
completeness-of-reference-of-thought; and so beyond just \textless\textsuperscript{amplituding/formative–
epistemicity}\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}
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\textsuperscript{99}/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{99}/shortness as of the vices-and-
impediments\textsuperscript{106} at its uninstitutionalised-threshold. So because its
\textless\textsuperscript{amplituding/formative–
epistemicity}\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}
is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of
meaningfulness-and-teleology\textsuperscript{100} as of \textsuperscript{44} procrypticism–or–disjointedness-as-of–\textsuperscript{44} 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\textsuperscript{100} of value-construct and value-reference at the
procrypticism uninstitutionalisation. Such prospective change as of \textsuperscript{1} de-mentation
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 on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestatons so-construed as a ridiculous untransvaluated—temporal-intemporality notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional—deprocrypticism attitude/mental-disposition/care—and—episteme as of ontological-normalcy/postconvergence epistemic perspective in postconverging—nonextricatory-existential-preempting-of-existential-unthought’; as much more than just with regards to a resolutory conception of acts and miscuings in temporality /shortness as of themselves circumstancially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind’s temporal ontological-contiguity as beyond-the-consciousness-awareness-teleology—<in—preconverging-existential-extrication—as—of—existential—unthought—> attitude/mental-disposition/care—and—episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in—reification/dereification cognisant—and—inTEGRATIVE of such acts and miscuings in temporality, thus endemising and enculturating the reference-of-thought vices-and—impediments. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating preconverging—dementating/structurINg/paradigming in ontological-contiguity, warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional—deprocrypticism attitude/mental-disposition/care—and—episteme as of ontological-normalcy/postconvergence epistemic perspective in postconverging—nonextricatory-existential-preempting-of-existential-
unthought’ notional-discontiguity/epistemic-discontiguity - shallow-supererogation -of-
mentally-aestheticised-preconverging/dementing –qualia-schema>. The fact is any registry-
worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’ is de-
mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own
prospective relative-ontological-completeness -of- reference-of-thought as the underlying
basis of its own specific-level induced vices-and-impediments, and is rather palliative as of
its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven
palliating virtue constructs. The question can actually be asked, as of prospective relative-
ontological-completeness -of- reference-of-thought of the notional-discontiguity/epistemic-
discontiguity - shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> of this ‘made-up’ normativity
supposed ontological-contiguity, whether such a prior relative-ontological-incompleteness -of-
reference-of-thought as - totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology at its uninstitutionalised-threshold, and
in a position, on the basis of such palliation, to address the actual fundamental grounding of its
vices-and-impediments; which in reality are actually ontologically addressable/resolvable as
to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
so-implied as of prospective relative-ontological-completeness -of- reference-of-thought.
What is particular with notional-discontiguity/epistemic-discontiguity - shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> is this
insight that fundamentally the appropriate prospective relative-ontological-completeness -of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-


disposition/care–and–episteme necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring \(^{57}\) meaningfulness-and-teleology\(^{100}\), equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of \(^{81}\) procrypticism–or–disjointedness-as-of-\(^{84}\) reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of \(^1\) deprocrypticism–or–preempting—disjointedness-as-of-\(^{84}\) reference-of-thought implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as reflected by the prospective ‘postmodern \(^{18}\) deprocrypticism–or–preempting—disjointedness-as-of-\(^{84}\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\(^5\)” is the requisite appropriate attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–\(^3\) categorical-imperatives/axioms/registry-teleology\(^{100}\) in preempting—disjointedness-as-of-\(^{84}\) reference-of-thought as so implied by postmodern \(^1\) human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\), for prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional–deprocrypticism \(^{57}\) meaningfulness-and-teleology\(^{100}\) referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{1}\) meaningfulness-and-teleology\(^{100}\) is one that ignores this bigger picture of attitude/mental-disposition/care–and–episteme\(^5\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding aposteriorising/logicising/deriving/intelligising/measuring \(^{57}\) meaningfulness-and-teleology\(^{100}\), and thus strives to articulate \(^{57}\) meaningfulness-and-teleology\(^{100}\) while oblivious to its attitude/mental-disposition/care–and–episteme\(^5\)
attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought– categorical-imperatives/axioms/registry-teleology, aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms– as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-

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-variable-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 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology’ for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications}; given
that no secondnaturized institutionalisation grounding of ‘meaningfulness-and-teleology’ exists
for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The
ontological-veracity of such dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩individuation reasoning-through as of Derridian messianic reasoning
can be grasp when we contemplate that in a secondnaturized institutionalisation framework of
deferential-formalisation-transference we give pre-eminence to say a professional or technician
for resolving a technical problem, and as non-technicians we don’t get involve in
⟨<amplituding/formative>wooden-language—imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩exercise
to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-
sublimating—⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩individuation reasoning-through that is instigative of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology. Thereof, what is critical for enabling
human successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is
‘appropriate prospective institutionalisation secondnaturing metaphoricity’. Consider in this
regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc.
of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not
a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian
messianic reasoning’ over non-positivism/medievalism scholasticism’s 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 of its <amplituding/formative> wooden-language-{imbued—averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -
as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- {of-
attendant ontological-contiguity -educated–existentialising/contextualising/textualising-
contiguity }—constitutedness—in-preconverging-entailment. Such altogether new
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’ metaphorcity possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-
human-knowledge grasp of that full-potency of existence’ is ever one of nonpresencing-
<perspective–ontological-normalcy/postconvergence>;
as the very notion of ‘human-
subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-
dentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-
potency of existence’ for new human existential and knowledge possibilities as of
attendant ontological contiguity – deduced – existentialising/contextualising/textualising contiguity } — constitutedness – in preconverging entailment is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of– reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought prospective relative-ontological-completeness—of– reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in many ways they adopted a presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme ’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of
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presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in
inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern
take for prospective postmodern-notional—deprocrypticism institutionalisation as of prospective
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the
prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically
validated as of its prospective relative-ontological-completeness of reference-of-thought,
divulging the vagueness and futility of the pretences and judgments of the destructuring-threshold—of-ontological-performance—including-virtue-as-ontology.
We can equally appreciate here that such a conception of transcendence-and-
sublimity/sublimation/supercorogatory—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—causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity 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—totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity
rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification
organic-knowledge nature of such prospective institutionalisation transcendental
meaningfulness-and-teleology, which in its prospective relative-ontological-
completeness -of- reference-of-thought is ‘the dimensionality-of-sublimating’
\(<\text{amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\) inventing’ of the prospective notion of ‘thinking/postconverging-or-
dialectical-thinking’—apriorising-psychologism’ as positivism/rational-empiricism thinking or
notional–deprocrypticism thinking respectively, and so as their successive prospective
reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-
through/messianic-reasoning cannot be construed as grounded-as-intelligible on the
superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care–
and–episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation
of procrypticism–or–disjointedness-as-of-reference-of-thought, but rather as of its very own
transcendental-enabling/sublimating/supererogatory–de-mentativity prospective
institutionalisation attitude/mental-disposition/care–and–episteme of positivism or
deprocrypticism respectively. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a
dispensing-with-immediacy-for-relative-ontological-completeness–by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity’–to–‘attain-
sublimating-humanity’–as-to-existence-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>
})
depth/profundness of human posterity; projecting well beyond the narrow and decadent
obessions of shallow as of extricatory/temporal preconverging—dementating/structuring/paradigming of social-stake-contention-or-confliction, as it actively
strives as of its prospective <reference-of-thought—categorical-imperatives/axioms/registry-
teIdeolog>—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-
and-teleology to supersede such <preconverging—‘motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—
as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and their
associated institutional-anchoring and mandarinism and
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) temporally induced denaturing of meaningfulness-and-teleology, and so
as of human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming. Reasoning-through/messianic-
reasoning metaphoricity brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied
reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the
full-potency of existence as of prospective <amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing-for-explicating-ontological-contiguity over human-subpotency with the latter adjusting to existence as-of-de-mentation supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics enabling its prospective relative-ontological-completeness. Dimensionality-of-sublimating

process/gesturing implications is definitely as of the relative-ontological-completeness\textsuperscript{10} perspective since a untransvaluated–temporal-intemporality\textsuperscript{63} non-ontological interpretation 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 psy<onologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -edued–existentialising/contextualising/textualising-contiguity }— conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> is to understand human destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{109}/presublimating-desublimating-decisionality}–of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}. This tendency to misconstrue the meaning of <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and associated philosophical notions like leveling, critically arises because of a poor construal of philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/~epistemic-projection-in-conflatedness ’-of-notional–deprocripticism-prospective-sublimation)} up-to-date knowledge-reification–gesturing-<in-

prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability\textsuperscript{12} 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\textsuperscript{13}. It is herein contended that the critical notion underlying \textit{amplituding/formative} wooden-language\textsuperscript{14}, 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\textsuperscript{15}~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\textsuperscript{16} 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\textsuperscript{17} induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{18}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that
dimensionality-of-sublimating,<$\text{amplituding}/\text{formative}>$,$\text{supererogatory}$,$\text{de-mentativeness}/\text{epistemic-growth-or-conflatedness}$,$\text{/transvaluative}$,$\text{rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}$/\text{spirit-drivenness}$–$\text{equalisation}$ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ is aporetically the more fundamental incipient/seeding originariness-parrhnesia,–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/$\text{supererogatory}$–$\text{de-mentativity}$ 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 emancipating inspiration. Thus with all these instances rather warranting renewed originariness-parrhlesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷ and so as of prospective projection as implied with the ontological-contiguity⁹⁸—of-the-human-institutionalisation-process⁹⁹, 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/authenticity⁷⁰.
However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation, notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to difference-conflicatedness-as-to-totalitative-reification-insingularisation-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 successiveness of registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the very same intelligible rational-empiricism/positivism registry-worldview/dimension reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather one of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-
worldviews/dimensions 

reference-of-thought, inducing human limited-mentation-capacity-deepening

as of the very ontologically same existence/existential-reality’ so-reflected as the
difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the
nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-
relativism-determinism of the

<cumulating/recomposuring–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/intelligibilitysetup/measuringinstrument—for–
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology in existence’, and so-construed as the
<cumulating/recomposuring–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–registering/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’ 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-
In this regards, we can appreciate that all human \(^*\) meaninglessness-and-teleology\(^{100}\) arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance -<including-virtue-as-ontology>. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and
leveling (as to <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>});
pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more
critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
transformation towards prospective ontologisation rather than the mere critique of any given
human aestheticisation as of its inherence, as the fact is all human aestheticisations including
religion (which is often a target in modern times, however rightly so on many an occasion) are
sub-ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> and the more salient
point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-
towards-ontology as of relative-ontological-incompleteness /relative-ontological-
completeness —(<sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>)} <amplituding/formative—epistemicity> causality —as-to-
projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-
ontological-contiguity. Such a possibility recurrently arises mainly as of human value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness human-and-
social—expectations/anticipations—metaphoricity —as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-
normalcy/postconvergence>. Transvaluation notionally refers to the de-
mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for prospective human limited-mentation-capacity-deepening\textsuperscript{24} as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency\textsuperscript{29}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness\textsuperscript{30}/relative-ontological-completeness\textsuperscript{31}’

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence\textsuperscript{32}) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{33}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{90} dimensionality-of-sublimating\textsuperscript{25}

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{24}) as of difference-conflatedness\textsuperscript{1}–as-to-totalitative-reification-insingularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> –as-veridical-epistemicity-relativism-determinism\textsuperscript{4} <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity\textsuperscript{36} (that doesn’t allow for any nondescript/ignorable–void to allow for notional-contiguity/epistemic-contiguity\textsuperscript{37} <profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema\textsuperscript{21}) while the value proposition as of human-subpotency is one that is based on absolutising the present \textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as of \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{14}/identitive-
of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the-Good/understanding/notional~knowledge-reification–gesturing:<in-

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

conflatedness —in—{preconverging-disentailment by]—postconverging-
entailment>/ <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity lies in the
de-mentative/structural/paradigmatic effectuation of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity in the bigger social construct as of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the
prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness,
preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness
so-implied with the ontological-contiguity—of-the-human-institutionalisation-process
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity induced prior to
prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human meaningfulness-and-teleology as of amplituding/formative-epistemicity~causality~as-to-projective-totalitative–implications-of-prospective
nonpresencing,–for-explicating-ontological-contiguity in reflecting holographically-
nonpresencing> –as-veridical-epistemicity-relativism-determinism, as undermining the successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic
meaningfulness-and-teleology infrastructure. Thus the more critical contribution to human value-construct has to do with the requisite value-construct instigating as of dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor, in overcoming–notionally–
deepening\textsuperscript{54} is blanked out as nondescript/ignorable–void \textsuperscript{50}, and rather tends to come at ‘dimensionality-of-sublimating \textsuperscript{25} \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{induced self-consciousness} \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} infrastructure’ in a secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} disposition and so in reflecting holographically-\langle conjugatively-and-transfusively\rangle \text{the ontological-contiguity —of-the-human-institutionalisation-process}\textsuperscript{100}; explaining the inclination of all \langle cumulating/recomposuring–attendant-ontological-contiguity \rangle \text{successive registry-worldviews/dimensions to be engrossed in a \langle amplituding/formative} \text{wooden-language} \rangle \text{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \text{-as-of–'nondescript/ignorable–void '–with-regards-to-prospective-apriorising-implications}> \text{in} \text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \text{difficultly recognising the idea of prospective destructuring-threshold–\{uninstitutionalised-threshold /prespresublimating–desublimating-decisionality\}–of-ontological-performance} \text{-<including-virtue-as-ontology>, and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating \text{\{amplituding/formative} \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{induced self-consciousness} \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers \textsuperscript{104} universalising-idealisation and budding-positivists projected \text{meaningfulness-and-teleology\textsuperscript{100} infrastructure} rather met initially with the antipathy of their underpinning–suprasocial-construct and
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications—\}\) and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity ’—whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation 57 meaningfullness-and-teleology\{infrastructure of the Socratic-philosophers and their successors as providing the appropriate 5 meaningfullness-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 5 meaningfullness-and-teleology\{infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism 57 meaningfullness-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 4 <amplituding/formative—epistemicity> causality—\<as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity—\> in reflecting holographically—<conjugatively-and-transfusively—\> the ontological-contiguity\{of-the-human-institutionalisation-process\}\{anamnesis as of difference—
conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the-
-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
-relativism-determinism  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{imbuend—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology —
as-of—‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications> in
-<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiac-drag as construing of value-construction within
any given registry-worldview’s/dimension’s  presencing—absolutising-identitive-
-constitutedness <meaningfulness-and-teleology and so whether as of trepidatious
(recurrent-utter-uninstitutionalisation), warped (base-institutionalisation—ununiversalisation),
preclusive (“universalisation–non-positivism/medievalism) or occlusive (positivism–
procrypticism) implications’. This discrepancy (between the human capacity to achieve
transvaluation and effective social–value-construction narrative as of any given registry-
worldview/dimension) is reflected in the underlying reality that effectively practised human
value-construction is the ‘outcome of privileged institutional end-purpose
perspective/framing/reference/horizon/projection’; wherein social–value-construction across the
<cumulating/recomposuring—attendant-ontological-contiguity >successive registry-
worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly
coherent ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality> and so in order to elicit stable social-functioning-and-accordance for social-
stake-contention-or-confliction, whether such social–value-construction is ontologically-
pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’. In this regards, social–value-construction arises from two levels; as of the inherent 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
<amplituding/formative–epistemicity>causality <as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity>, as it can perfectly be
argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-
distributive system ‘excessively skewed towards final product/service/financial delivery as-of-
first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth
accumulation’ while excessively overlooking/devaluing the return to massive public
externalities/external-resources contributions to economic production such as public education,
human and social development, infrastructure, basic research, technological research, etc. rather
speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-
justified inequity’ as of its occlusive ‘presencing—absolutising-identitive-constitutedness’ is
gearied towards propping special interests, warfare spending, anti-taxation, anti-immigration,
trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal
social–value-construction). But this doesn’t cancel the fact that individuals throughout
sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>
notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-
construction, intuitively cognisant of the pertinence of human transvaluation have elicited the
underlying ontological-veracity/ontological-impertinence of their social-construct value-
construction as of its supposedly coherent ontological-commitment —<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—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
ontological-contiguity-educed-existing-contextualising/textualising-contiguity
confoundedness in [preconverging-disentailment by] postconverging-entailment of social–value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective meaningfulness-and-teleology infrastructure transvaluation so-implied as of notional–deprocrypticism or appropriate foregrounding entailment-{postconverging-narrowing-down–sublimation-as-to-
'existance—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '
'reflecting-‘immanent-ontological-contiguity ’;—as-operative-notional–deprocrypticism) and so as the disparateness-of-conceptualisation-{unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity '} of our rational-empiricism/positivism occlusivity in its
wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
tend to rather reflect our <amplituding/formative–epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag . The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather
nondescript/ignorable–void falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance —<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<sup>29</sup>-<including-virtue-as-ontology> thus explaining its given
registry-worldview/dimension vices-and-impediments<sup>106</sup>. Thus the transvaluation of the
<cumulating/recomposuring–attendant-ontological-contiguity> Successive registry-
worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity<sup>68</sup>—of-the-human-institutionalisation-process<sup>69</sup> is critically of
dimensionality-of-sublimating<sup>25</sup> (<amplituding/formative> supererogatory de-
mentativeness/epistemic-growth-or-confalatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of
dispensing-with-immediacy-for-relative-ontological-completeness<sup>5</sup>-by-
reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality<sup>29</sup>/shortness
<amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as of
successive human construction-of-the-Self as from based animality to trepidacious–self-
consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-
consciousness and prospectively protensive–self-consciousness. Thus human limited-
mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of
transvaluation, social–value-construction is rather accomplished phronetically/in-practicality as
of the specific social-setup<sup>105</sup> universal-transparency<sup>105</sup>–{transparency-of-totalising-entailing,
as-to-entailing-<amplituding/formative–epistemicity> totalising–in-relative-ontological-
completeness } of supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> with respect to social-
stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-
and-justified inequity’ narrative(s) where such 106 universal-transparency -{(transparency-of-
totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising—in-
relative-ontological-completeness } is muted and where such 106 universal-transparency 106 (transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness } 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 10 presencing—absolutising-identitive-constitutedness11 as of prior
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
simply reflects the 4 <amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag12 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 4 foregrounding__entailment
(postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,
required prospective rational-empiricism/positivism registry-worldview/dimension
construction-of-the-Self in deflating the non-positivistic social-setup value-construction
dilemmas as 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 of the prior non-positivistic registry-worldview/dimension so-
associated with notions-and-accusations-of-sorcery. Likewise implied social–value-
construction dilemmas in our positivism–procrypticism are ontologically deflated as of
‘foregrounding _entailment{(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism) with
the-Good/understanding/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-
we can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness/psychologismic-construct’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a ‘reference-of-thought-devolving-level manifestation of the primacy of existence equally extends to ‘reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t imply the elimination
of human sovereignty and free-will but rather effective speaks of human-subpotency within
existence-potency ~ sublimating – nascence, disclosed-from-prospective-epistemic-digression,
so-construed as ‘human-subpotency ontological-performance’ – including-virtue-as-ontology,
within the full-potency-of-existence’s – sublimating – nascence-as-of-its-coherence/contiguity;
and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence–
as-panintelligibility – (imbued-and-’hermeneutically/reprojectively/supererogatingly/zeroingly-
educuing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising –
re-motif–and–apriorising/re-axiomatising/re-referencing–conceptualisation), wherein within
the absolute a priori framework that is existence, humankind can construe of existence
becoming/emancipation manifestations allowing for human knowledge-reification–gesturing–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 emancipating 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 \( \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising-throwness-in-existence} \rangle \) 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_psychologismanic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } — conflatedness -in-[preeconverging-disentailment_by]-posteconverging-entailment> and empowerment from such knowledge-reification-gesturing-<in-prospective_psychologismanic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } — conflatedness -in-[preeconverging-disentailment_by]-posteconverging-entailment> within existence as this defines human ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) reflected as of constructiveness-of-ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) and destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \). In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human \( \langle \text{amplituding/formative-epistemicity} \rangle \text{totalising-throwness-in-existence} \rangle \) is rather grounded in the reality that all humans come into existence as of an overall framework of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-
development within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment <- implied self-assuredness-of-ontological-good-faith/authenticity ~ postconverging de-mentating/structuring/paradigming as-being-as-of existential-reality: Thus, on this basis, the reality of human ontological-performance ^-<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance ^-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold / presublimating desublimating-decisionality} of-ontological-performance ^-<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification-gesturing<in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity - educed existentialising/contextualising/textualising-contiguity }— conflatedness in [preconverging disentailment by] postconverging entailment> and empowerment from such knowledge-reification-gesturing<in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity - educed existentialising/contextualising/textualising-contiguity }— conflatedness in [preconverging disentailment by] postconverging entailment> as enabling the framework of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfullness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development’ and then ‘the individual dimensionality-of-sublimating {<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation) mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness/psychologismic-construct’, while naively ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⟨as-to-perspective–ontological-normalcy/postconvergence-implied-
prospective-aporeticism-overcoming/unovercoming⟩ reflected in ⟨amplituding/formative–epistemicity⟩totalisingly–preceding-and-redefining attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recogni
se that the overall human deferential-formalisation-transference actually has a "historiality/ontological-eventfulness"/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⟩ character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ⟨as-to-perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'⟩, and as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically-⟨conjungatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-
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 as-of prior relative-ontological-incompleteness implied preconverging/dementing~qualia-schema and constructiveness-of-ontological-performance as-of prospective relative-ontological-completeness implied postconverging/dialectical-thinking~qualia-schema as elucidation of <amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness/psychologismic-construct’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification–gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—confatedness-in-{preconverging-disentailment-by}–postconverging entailment> and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s² and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity>. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency
medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of meaningfulness-and-teleology\(^{100}\)’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness} appraisal of meaningfulness-and-teleology\(^{100}\)’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification–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—{in-
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—of-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-verity 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-the-nondsjoinitedness/entailment-of-prospective—nonpresencing—as-to-as-the-identitive-constitutedness of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency — sublimating—nascence—disclosed—from-prospective-epistemic-digression to manifest itself in determining causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity of human meaningfulness-and-teleology. We can garner for instance that there is and has never been any truly presencing—absolutising-identitive-constitutedness of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency — sublimating—nascence—disclosed—from-prospective-epistemic-digression to manifest itself in determining causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any 'purported science-ideology' but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in—preconverging—disentailment—by—postconverging—entailment—rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—as-to-perspective—ontological-normalcy/postconvergence—implied—
prospective-aporeticism-overcoming/unovercoming’. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and
diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness/relative-ontological-
completeness \{\text{sublimating~referencing/registering/decisioning,~as-self-becoming/self-
\text{conflatedness}~/\text{formative–supererogating}<\text{projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,--in-perspective–ontological–
\text{normalcy/postconvergence}>\}}\ <\text{amplituding/formative–epistemicity}>\text{causality}~\text{as-to–}
\text{projective-totalitative–implications-of-prospective–nonpresencing,--for-explicating–}
\text{ontological-contiguity}~\text{in reflecting holographically---<conjugatively-and-transfusively> the
ontological-contiguity--of-the-human-institutionalisation-process};\text{ 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’ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism for knowledge-reification—gesturing—in-prospective_ontological-apriorising/axiomatising/referencing—{of-attendant_ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflicatedness—in—{preconverging-disentailment—by}—postconverging-entailment—underlying sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’ as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and-}
human-sovereignty-and-free-will-effectively-varied-in-reflecting-holographically—<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process as from the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and-
insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness\(^14\) conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness’/\(\text{relative-ontological-completeness}\)\(^8\) \([\text{sublimating}\text{-registering/decisioning, } \text{as-self-becoming/self-conflatedness} /\text{formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, -in-perspective–ontological-normalcy/postconvergence>}\) as to human-and-social–expectations/anticipations—metaphoricity\(^7\)–as-re-de-mentating/restructuring/reparadigming—psychologism\(^90\) that effectively and empirically underline sublimating \(^4\) historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\); and so especially as it is often implied by a ‘naïve type of philosophising that the conception of human sovereignty and free-will can be abstracted outside \(\text{attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}\)\(^9\) as to the underlying supposedly coherent \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} –\text{postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality}>\) in wrongly implying that human sovereignty and free-will is rather veridically underlied by ‘human social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside \(\text{attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity}\)\(^9\) implications of relative-ontological-incompleteness\(^9\) to relative-ontological-completeness\(^8\). But then such pretence of presencing—absolutising-identitive-constitutedness\(^14\) veracity of ‘human social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification–gesturing–in-prospective_psychoLOGISM减少了axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity implications. Such ‘human social-vestedness/normativity’<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology9 infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity’<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity implications of relative-ontological-incompleteness89 to relative-ontological-completeness88’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness89 and relative-ontological-completeness88 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-contiguity89 which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness89 and relative-ontological-completeness88 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-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all
meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’)
operate on priorly established apriorising/axiomatising/referencing and inherently all
apriorising/axiomatising/referencing purport to be as of 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—as-rede-mentating/restructuring/reparadigming–psychologism as to their
existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and
free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-
grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-
ontological-completeness. Consider in this regards for instance as of the ‘presencing—
absolutising-identitive-constitutedness notion of ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human
social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism–of any such implied slavery ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
of any such implied slavery ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of amplitunding/formative–epistemicity causality as-to-projective-totalititative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a presencing—absolutising-identitive-constitutedness false sense of logical-dueness as of ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-

normaely/postconvergence⟩ as to human-and-social–expectations/anticipations—

metaphoricity ″as-rede-mentating/restructuring/reparadigming–psychologism″ may seem to

arise; but as with say the American civil war and the Haitian slave revolt, the reality that such

implied ‘human social-vestedness/normativity⟩<discretely-implied-functionalism⟩ implied

contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction′ is

rather of flawed apriorising/axiomatising/referencing power-

grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and

logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is

rather meted with relative-ontological-completeness perspective

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–

conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-

logicising/unsuitable-measuringinstrument-invalidating-measuring⟩<as-to-preconverging-or-

dementing –apriorising-psychologism>. In fact, besides the more starkly demonstrable case

with respect to say slavery this equally applies with less starkly obvious situations having to do

with human social differentiation as well as any other situations requiring prospective

knowledge-reification–gesturing–<in-

prospective_psycho logically–apriorising/axiomatising/referencing–{of-attendant–ontological-

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

conflatedness in {preconverging-dissentailment 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-
by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening\(^3\) possibilities of relative-ontological-completeness\(^4\) analysis over the absolutising of ‘human social-vestedness/normativity\([^\text{discretely-implied-functionalism}\)]\_] implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity\([^\text{discretely-implied-functionalism}\)]\_] implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of \(^8\) presencing—absolutising-identitive-constitutedness\(^4\) and not subject to prospective ‘relative-ontological-incompleteness’\(^4\)/relative-ontological-completeness\(^4\) 

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating=<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigmig—psychologism\(^9\) with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening\(^4\) (and thus paradoxically in want of its very own ‘prospective’\(^\text{amplituding-formative–epistemicity}\)/growth-or-conflatedness\(^4\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as–spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency -sublimating-nascence-disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification-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-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness and meaningfulness-and-teleology as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibility/setup/measuringin-mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination’). Even with the modern-day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity—discretely-implied-functionalism’ implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’ and this is the very legitimation for any intellectualism purporting knowledge-reification-gesturing- in-


inclinations very much appreciative 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–
on-ontological-normalcy/postconvergence⟩ as to human-and-social—expectations/anticipations—
metaphoricity\textsuperscript{[1]}–as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{[2]} as of
difference-conflatedness\textsuperscript{[3]}–as-to-totalitative-reification-in-singularisation–<as-to-the–
nondisjointedness/entailment-of-prospective–nonpresencing>-as-veridical-epistemicity–
relativism-determinism \textsuperscript{4} <amplituding/formative—epistemicity> causality –as-to-projective–
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological—
contiguity. In this regards, one can appreciate the human sovereignty and free-will expansion
contiguity—ened–existentialising/contextualising/textualising-contiguity }—
confliedness—in—{preconverging-disentailment—by}—postconverging-entailment> associated
with the Socratic\textsuperscript{104} universalising philosophers, budding-positivists/rational-empiricists and
today’s postmodern critical thinkers emancipating\textsuperscript{[5]} meaningfulness-and-teleology\textsuperscript{100}
infrastructure while on the other hand the prospective dereification as reflected in
‘<amplituding/formative> wooden-language—{imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
telesiology } of non-universalising sophists’, non-positivising/non-rational-empiricist medieval
scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as
providing the \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100} infrastructure for their respective present-day
vested postures and interests. The paradox here is that the lack of dimensionality-of-
sublimating \{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—or—
confliedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
(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’ construes such ‘dimensionality-of-sublimating’ ⟨<amplituding/formative> supererogatory–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality seeding promise of human-subpotency ontological-performance” ⟨<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating–nascence-as-of-
its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating ⟨<amplituding/formative> supererogatory–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩
originariness-parrhesia,—as–spontaneity-of-aestheticisation ←meaningfulness-and-teleology that ‘presencing—absolutising-identitive-constitutedness’ formulaic interpretation adopt as
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor as of the full potential 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>. Such a human-causative-construction as of the underlying 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 construed as ‘more than just about direct re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-

intelligibilitysettingup/re-measuringinstrumenting in <amplituding/formative–

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

sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation> implications and secondnatured institutionalisation implications. That is, the all-pervasiveness of the reality of human notional–firstnaturedness—temporal-to-

intemporal-dispositions—<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding ontological-performance’—<including-virtue-as-ontology> (as so-reflected as of human-

subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor) interjects-and-invalidates the
possibility of merely such intemporal-as-ontological dimensionality-of-sublimating

\langle\text{amplituding/formative}\rangle supererogatory–de-mentativity/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality\rangle construal of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity; thus implying ‘relative-ontological-
incompleteness’/relative-ontological-completeness”;

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normacy/postconvergence}> as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigmising—psychologism” (and not
‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at
all moments, as so-reflected in the prospective destructuring-threshold\langle\text{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}\rangle—of-ontological-performance-
<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential
desublimation manifestation underlined by \langle\text{amplituding/formative}\rangle wooden-language
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology —as-of–‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>\rangle or \langle\text{amplituding/formative}\rangle wooden-language
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology —as-of–‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>\rangle. This more effectively speaks to the fact that
‘dimensionality-of-sublimating’<\text{amplituding/}\text{formative}>\text{supererogatory-}
\text{de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-
\text{beholdening-protohumanity’}-to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression to supersede human temporality}\text{/shortness}<\text{amplituding/}\text{formative}>\text{wooden-language–imbu
\(<\textit{amplituding/formative}>\textit{supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness }/\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) in such a way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentiaising/contextualising/textualising-contiguity }—conflicatedness -in-{preconverging-disentailment-by}–postconverging-entailment of dimensionality-of-sublimating:\n
dimensionality-of-desublimating-lack-of \langle\text{amplituding/formative}\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle
dimensionality-of-desublimating-lack-of \langle\text{amplituding/formative}\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle


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

de-mentatively/structurally/paradigmatically carries the possibility (as of its apriorising/axiomatising/referencing-{of-attendant ontological contiguity -educed—existentialising/contextualising/textualising-contiguity } —constitutedness —in—preconverging—entailment epistemic stance in —presencing—absolutising-identitive-constitutedness ) for ‘prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation’, instigative of the ‘inventing’/‘creating’ of the possibility for ‘prospective secondnated institutionalisation as prospective renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ so-reflected in their existential desublimation manifestation of

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

in

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Hence the need for prospective rede-mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as from the instigation of dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equallisation}, as the latter as the intemporal-as-ontological de-mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression depth/profundness of conception of human-subpotency causality as of


{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equallisation}. 
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-[preconverging-disentailment by]–postconverging-entailment

as so-reflected in the transepistemicity/confating-nature of notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of reference-of-thought

in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{68}\)—of
the-human-institutionalisation-process\(^{59}\) as from recurrent-utter-uninstitutionalisation, base-
institutionalisation, universalisation, positivism/rational-empiricism and prospectively

deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought. It is this

epistemic-conflatedness\(^{13}\) veracity (construed as transepistemicity) over epistemic

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^{14}\)-in-preconverging-
entailment (construed as \(^{8}\)presencing—absolutising-identitive-constitutedness ), of human

knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like
conception / misconception, intellectualism / sophistry, leveling / deleveling, human-
subpotency / existence-potency\(^{39}\)–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression\(_2\) 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 }—conflatedness\(^{13}\)-in-
{preconverging-disentailment by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating>, organisational / mechanicalism,
postconverging/dialectical-thinking\(^{21}\)–qualia-schem / apreconverging/dementing\(^{20}\)–qualia-
schema, etc., respectively as to ‘dispensing-with-immediacy-for-relative-ontological-
completeness\(^{50}\)-by-reification/contemplative-distension\(^{27}\) (as of human self-surpassing—
existentialism-form-factor -in-overcoming-'notionally–collateralising-beholdingen-
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/resentment/closed-construct-of—meaningfulness-and-teleology -
as-of—'nondescript/ignorable—void –with-regards-to-prospective-apriorising-implications>)}

and preconverging-existential-extrication-as-of-existential-unthought-implications’ for veridical
ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-
veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality
as of ontological-primemovers-totalitative-implications as so-implied with the ontological-
contiguity—of-the-human-institutionalisation-process opened-construct-of—
meaningfulness-and-teleology. What is critical with respect to prospective
depocrypticism—or—preempting—disjointedness-as-of—reference-of-thought is effectively
the fact that its prospective institutionalisation is much more than just any such ‘secondnatured-
institutionalisation existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression epistemically-induced/constrained—reproducibility-motif-of—
meaningfulness-and-teleology as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance —of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
confledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)’ as prospective notional–depocrypticism involves ‘superseding
preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency
epistemic perspective with the integration of the necessary, abstract and non-elicitng-of-
opportunism dispensing-with-immediacy-for-relative-ontological-completeness—by—
reification/contemplative-distension\textsuperscript{27} into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional–deprocrypticism meaningfulness-and-teleology\textsuperscript{100} with the ontological-contiguity\textsuperscript{11}—of-the-human-institutionalisation-process\textsuperscript{69} ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating\textsuperscript{27}–\textsuperscript{27}\langle\textsubscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle; as otherwise such supposedly prospective notional–deprocrypticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/‘re-creative’ preservation/sustaining/upkeep of ‘deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought. The fact is the elucidation/resolving of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor has ever always been about the interplay of ‘immediacy of temporal-dispositions in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ and ‘dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}-by-reification/contemplative-distension\textsuperscript{27} as intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-preconverging-existential-extrication-as-of-existential-unthought> ) is mainly responsive to ‘secondnatured-institutionalisation existence-potency\textsuperscript{10}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology\textsuperscript{100} as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{26}–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative} \rangle \sec \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalvative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) and is rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of ‘dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification/contemplative-distension\(^{27}\) as intemporal-disposition’ that de-mentatively/structurally/paradigmatically enables the preserving/sustaining/upkeep and ‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of ontological-normalcy/postconvergence of existence-potency\(^{30}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression, such dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification/contemplative-distension\(^{27}\) (as of human self-surpassing—existentialism-form-factor,—in-overcoming–notionally–collateralising-beholdening-protohumanity’-to–attain-sublimating-humanity’-as-to-existence-potency –sublimating–nascence,–disclosed-from-prospective-epistemic-digression to supersede human temporality\(^9\)/shortness \( \langle \text{amplituding/formative} \rangle \text{wooden-language} \)\(^8\) (imbued—averaging-of-thought—\(<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of–nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>\)\) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\(^{31}\) of all \(^{19}\) presencing—absolutising-identitive-constitutedness\(^{14}\)’, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\(^{11}\) of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective \(^{17}\) deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought implies the apriorising/axiomatising/referencing
epistemic-abnormalcy/preconvergence\(^3\) of our positivism–procrypticism, even as no registry-worldview/dimension is preconvergingly–de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\(^5\) where it is prospectively of preconverging/dementing\(^6\)–qualia-schema at its destructuring-threshold-(uninstitutionalised-threshold\(^1\)/presublimating–desublimating-decisionality)-of-ontological-performance\(^7\),<including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity\(^8\) of \(^0\) meaningfulness-and-teleology\(^9\) is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,–as–spontaneity-of-aestheticisation required for any such prospective institutionalisation can be contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-institutionalisation existence-potency\(^3\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology\(^0\) as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\(^8\)–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of–\} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to
collection-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-
tribution and high-extrinsic-attrtribution-susceptibility, in-dimensionality-of-desublimating-
ack-of \(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-}
\text{conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
ivenness–equalisation}\rangle\) (as of prospective ‘secondnatured-institutionalisation existence-
ent–nascence, disclosed from prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–\(\text{meaningfulness-and-teleology}\)\(^{100}\)
as of relatively-shallow-frame-ofelicited-positive-opportunism—of-social-functioning-and-accordance\(^7\)–of-low-intrinsic-attrtribution and high-extrinsic-attrtribution-susceptibility, in-dimensionality-of-desublimating-lack-of \(\langle<\text{amplituding/formative}>\text{supererogatory–de-}
mentativeness/epistemic-growth-or-conflatedness /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
ivenness–equalisation}\rangle\) in coherently perpetuating priorly-and-prospectively the possibility for human registry-
worldview’s/dimension’s institutionalisation to arise in the very first place. This explains in
many ways temporal-dispositions to preconverging existential-extrication-as-of-existential-
unthought as of human-subpotency epistemic perspective over intemporal-disposition of
dispensing-with-immediacy-for-relative-ontological-completeness\(^{15}\)–by-
reification/contemplative-distension\(^{27}\) across all the registry-worldviews/dimensions reflected
in the repetitive succession of \(\langle<\text{amplituding/formative}>\text{wooden-language–\{imbued–}
\text{averaging-of-thought–\{as-to-leveling/ressentiment/closed-construct-of–\text{meaningfulness-and-}
\text{teleology –as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-
\text{implications}\}}\rangle\) assuming a \(^{10}\) presencing—absolutising-identitive-constitutedness\(^{10}\) inclination
about all that ever existed and matters, implying an orientation to Being-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of its temporal social-vestedness/normativity-<discretely-implied-functionalism> goes on recurrently (in its \( \langle \text{amplituding/formative-epistemicity} \rangle \) totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( \langle \text{amplituding/formative-epistemicity} \rangle \)) in reflecting holographically-<conjuguatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process to undermine prospectively the very dimensionality-of-sublimating \( \langle \text{amplituding/formative} \rangle \) supererogatory–de-mentativeness/epistemic-growth—or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (from which it obtained its prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold\( ^{\circ} \) attendant framework of lack of social \( ^{\circ} \) universal-transparency\( ^{\circ} \) –{transparency-of-totalising-entailing,-as-to-entailing- \( \langle \text{amplituding/formative-epistemicity} \rangle \) totalising—in-relative-ontological-completeness }-or-understanding-of- \( \langle \text{amplituding/formative-epistemicity} \rangle \) causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity—of-underlying-phenomena and institutional ascendancy as to flawed \( ^{\circ} \) presencing—absolutising-identitive-constitutedness\( ^{\circ} \), against which dimensionality-of-sublimating \( \langle \text{amplituding/formative} \rangle \) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\( ^{\circ} \)-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} for prospective ‘secondnatured-institutionalisation existence-
potency’–sublimating–nascence, disclosed from prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
accordance–of-low-intrinsic-attrition-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
(resolving the prior destructuring-threshold–{uninstitutionalised-threshold/presublimating-
desublimating-decisionality}–of-ontological-performance–<including-virtue-as-ontology>
given human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint), and so for the latter to paradoxically
 prospectively become homeless as reflected with the
<cumulating/recomposuring–attendant-
onological-contiguity>-successive registry-worldviews/dimensions
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}. This
protensive-consciousness analysis (as from the
<amplituding/formative–
epistemicity–causality-as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of prospective deprocrypticism–or–
preempting—disjointedness-as-of–reference-of-thought registry-worldview/dimension) in
reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-
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}angle as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation of the <cumulating/recomposuring—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—
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〉 from dimensionality-of-sublimating

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

\<amplituding/formative–epistemicity> causality \ as-to-projective-totalititative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity \ construal of causality as

\<amplituding/formative–epistemicity> causality \ as-to-projective-totalititative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity \, as can be so reflected in
the ‘historiality/ontological-eventfulness \ ontological-aesthetic-tracing<perspective–
ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ of the
contrasting \ postconverging/dialectical-thinking \ qualia-schema and
preconverging/dementing \ qualia-schema of any specific registry-worldview/dimension as to
its ‘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-existential-extrication-as-of-
existential- unhought); and effectively, wooden-language ⟨imbued—averaging-of-thought—langle-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology —as-of—’nondescript/ignoreable—void ’—with-regards-to-
prospective-apriorising-implications⟩ is operantly construed as the constrained postconverging/dialectical-thinking —qualia-schema and preconverging/dementing —qualia-schema, as from the perspective of relative-ontological-completeness over relative-ontological-incompleteness (as to reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology ). In the bigger picture (of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrasestructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-development), the overcoming of wooden-language ⟨imbued—averaging-of-thought—langle-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—’nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications⟩ (as to human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor ‘relative-ontological-
incompleteness /relative-ontological-completeness ⟨sublimating—referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative—supererogating—langle-to-projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing—langle-to-perspective—ontological-
normalcy/postconvergence⟩⟩ as to human-and-social—expectations/anticipations—
metaphoricity ‘–as-rede-mentating/restructuring/reparadigming–psychologism’ ) has been the determinant for the possibility for the <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected‘epistemicity-relativism-determinism’> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation. Humanity is thus intimately tied to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor ‘relative-ontological-incompleteness’ /relative-ontological-completeness ⟩

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-existent-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 □ □ □ □ □ □ □ □ □ □ □ \[\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\] that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as—to—existence-potency —sublimating—nascence,—disclosed—from—prospective-epistemic-digression to supersede human temporality'/shortness \[\langle\text{amplituding/formative}\rangle\text{wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications>})\]; as the Foucauldian take truly reflects the fact that there is no given human nature but rather the becoming possibility of human nature as of the ultimate construction-of-the-Self towards attaining deprocrypticism/preempting—disjointedness-as—reference-of-thought, thus overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance’—of-low-intrinsic-attribute-
and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of
 ⟨amplituding/formative>supererogatory–de-mentativness/epistemic-growth-or-conflatedness
 /transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’, underlying prior
 ⟨cumulating/recomposuring–attendant-ontological-contiguity⟩-successive registry-worldviews/dimensions destructuring-threshold
 ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩-of-ontological-performance
 ⟨including-virtue-as-ontology⟩’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated
stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of notional–firstnatures-temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance</including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold</uninstitutionalised-threshold</presublimating–desublimating–decisionality> of-ontological-performance</including-virtue-as-ontology>. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism—of-social-functioning-and-accordance’, generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered
dimensionality-of-desublimating-lack-of  
{<amplituding/formative> supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}

idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute
prospective inclination for human dispensing-with-immediacy-for-relative-ontological-completeness
(by-reification/contemplative-distension (as of human self-surpassing—
existentialism-form-factor—in-overcoming—'notionally–collateralising-beholdening-
protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression to supersede human
temporality /shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)}

for the possibility of renewed originariness-parrhesia,–as–spontaneity-of-aestheticisation to
induced prospective ‘secondnatured-institutionalisation existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–
reproducibility-motif-of—meaningfulness-and-teleology 100 as of relatively-shallow-frame-of-
elicited-positive-opportunism—of-social-functioning-and-accordance76 of-low-intrinsic-
attribution-and-high-extrinsic-attribution-susceptibility,--in-dimensionality-of-desublimating-
lack-of  
{<amplituding/formative> supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ 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–procrypticism may falsely project of itself
(beyond-the-consciousness-awareness-teleology 100 <in-preconverging-existential-extrication-
associated with various social and institutionalised frames of wooden-language-imbued-averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-
‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications⟩}, and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate meaningfulness-and-teleology in terms eliciting human temporality/shortness but then of teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; and this particular point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the presencing—absolutising-identitive-constitutedness’ conception of value-construction and overall ‘meaningfulness-and-teleology’ (as to its destructuring-threshold {uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-performance}-<including-virtue-as-ontology> induced <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}) for the possibility of prospective transvaluation as of dimensionality-of-sublimating ~{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}, as so-reflected empirically in the instigation of the <cumulating/recomposuring—attendant-ontological-contiguity>-successive registry-worldviews/dimensions institutionalisations.

Thus, there is a direct relation between human-subpotency and existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance}—<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness ‘-by-reification/contemplative-distension in its construction-of-the-Self with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent meaningfulness-and-teleology but rather as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility - (imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), that is, as to 'human-subpotency potential to epistemically converge to the full-potency of existence'; and this underlying structure of reflexivity is the very structure in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of 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 -{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-

normalcy/postconvergence—existentialism-form-factor, with such human dimensionality-of-

sublimating \langle\text{amplituding/formative}\rangle supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality\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 presencing—

absolutising-identitive-constitutedness\textsuperscript{14} in preconverging existential-extrication-as-of-

existential-unthought failing to address the\textsuperscript{10} universal implications of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This

underlying human knowledge-notionalisation is what speaks of the distinction between the

physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the

sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-

and-its-institutionalisation bluntly profess that ‘human temporality’/shortness

\langle\text{amplituding/formative}\rangle wooden-language\textsuperscript{\langle\text{imbued—averaging-of-thought—as-to—}

leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\text{as-of—}

‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications\rangle’ is in

want for secondnatured knowledge and institutionalisation, and so as to the former human

limited-mentation-capacity-deepening\textsuperscript{54} (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 \langle\text{implied—self-assuredness—

of-ontological-good-faith/authenticity—postconverging—de-

mentating/structuring/paradigming—\text{as-being-as-of-existential-reality}\rangle). In the bigger picture,

this speaks to a human socially expanded framework of deferential-formalisation-transference
as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality>; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩⟩’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening”). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual
between human-subpotency and existence-potency\textsuperscript{1}\textsuperscript{1}~sublimating–nascence, disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity\textsuperscript{2} discretely-implies-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\textsuperscript{100} capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology\textsuperscript{100}, in-presencing—absolutising-identitive-constitutedness as historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), and so towards humankind’s
presencing—absolutising-identitive-constitutedness notional framework of human stake-contention-or-confliction. historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus involves a amplituding/formative—epistemicity totalising/circumscribing/delineating conception of social-vestedness/normativity discretely-implied-functionalism as to an underlying human psychological entrapment (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) that is incapable to re-stake/put-back-at-stake meaningfulness-and-teleology out of its historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition social-vestedness/normativity discretely-implied-functionalism in order to reflect the true prospective overall aestheticisation—and—aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening. Such social and institutional social-vestedness/normativity discretely-implied-functionalism for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency sublimating—nascence, disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification—gesturing in—prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological—contiguity—conflatedness—in—preconverging—dissentailment—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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality) 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-
normaley/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(\textsuperscript{2}). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality\textsuperscript{5}/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/reparadigming–frames-as-from-living,-institutionalising,-and-Being–
ontologising/infrastructure-of—meaningfulness-and-teleology\(^{10}\) of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—'—existentialism-form-factor\(^{1}\); and so in all situations particularly those poorly constrained to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. Such that such ontologically-flawed \(^{9}\) presencing—absolutising-identitive-constitutedness\(^{14}\) becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued \(^{48}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes-contention-or-confliction framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of \(^{4}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (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-teleology100 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 dementatively/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-teleology100 given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness—meaningfulness-and-teleology100’ the modern mindset has
tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology\(^{100}\)-<in-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 \(^5\) meaningfulness-and-teleology\(^{100}\) with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness\(^3\)-by-reification/contemplative-distension\(^27\). 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-originariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a \(^{100}\) presencing—absolutising-identitive-constitutedness\(^1\)-of—\(^5\) meaningfulness-and-teleology\(^{100}\) given historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective \(^4\) historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs–of—\(^5\) meaningfulness-and-teleology\(^{100}\)—in-cumulation/recomposuring is often
articulated as resting on ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’

presencing—absolutising-identitive-constitutedness^14/constitutedness^14 apriorising/axiomatising/referencing–conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment ^1 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^13 of apriorising/axiomatising/referencing–conceptualisation as to existence-potency^17~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation–and–aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism>; such a traditional conception from the relative-ontological-completeness^8 perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness^9 manifestation of human ^8 presencing—absolutising-identitive-constitutedness^14/constitutedness^14 (as to ^4 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation for meaningfulness-and-teleology\(^{10}\) with respect to existence-potency\(^{19}\) ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{69}\) —of-the-human-institutionalisation-process\(^{99}\) with: base-constitutedness \(^{1}\) at recurrent-utter-uninstitutionalisation, first-level \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{14}\) at base-institutionalisation–ununiversalisation, second-level \(^{10}\) presencing—absolutising-identitive-constitutedness\(^{14}\) at base-institutionalisation–ununiversalisation–non-positivism/medievalism, third-level \(^{89}\) presencing—absolutising-identitive-constitutedness\(^{14}\) at our positivism—procrpticism, and prospectively full-conflatedness\(^{13}\) at prospective deprocrpticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\) ~postconverging–de-mentating/structuring/paradigming \(<\text{as-being-as-of-existential-reality}>\) with regards to the ‘full-conflatedness\(^{13}\) of apriorising/axiomatising/referencing–conceptualisation as to existence-potency\(^{19}\) ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) but that such a reality is oblivious to the traditional construal in \(^{89}\) presencing—absolutising-identitive-constitutedness\(^{14}\) of apriorising/axiomatising/referencing–conceptualisation that speaks of ‘human social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ in \(^{89}\) presencing—absolutising-identitive-constitutedness\(^{14}\). This is so inherently because of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{74}\) (imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation), by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–conceptualisation shallow \( \langle \text{amplituding/formative–epistemicity}\rangle \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( \rangle \) presencing—absolutising-identitive-constitutedness \( \rangle \) in relative-ontological-incompleteness \( \rangle \) (that is, in epistemic-abnormalcy/preconvergence \( \rangle \) as to existence-potency \( \rangle \) sublimating–nascence,—disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of ‘human social-vestedness/normativity \( \langle \text{discretely-implied-functionalism}\rangle \) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness \( \langle \text{sublimating–referencing/registering/decisioning,–as-self–becoming/self-conflatedness } /\text{formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence}\rangle \) human-subpotency reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting holographically–\( \langle \text{conjugatively-and-transfusively}\rangle \) the ontological-contiguity \( \langle \text{of-the-human-institutionalisation-process}\rangle \) with ‘various registry-worldviews/dimensions shallow \( \langle \text{amplituding/formative–epistemicity}\rangle \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( \rangle \) presencing—absolutising-identitive-constitutedness \( \rangle \) apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness \( \langle \text{sublimating–referencing/registering/decisioning,–as-self–becoming/self-conflatedness } /\text{formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological–}\rangle \)
normalcy/postconvergence>). In both cases it is rather from the full causality as-to-projective-totalitative–implications-of-prospective-
epistemicity that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment)<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> with regards to the ‘full-conflatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’, rather in shallow <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag presencing—absolutising-
identitive-constitutedness /constitutedness of apriorising/axiomatising/referencing–
conceptualisation (and not full-conflatedness of apriorising/axiomatising/referencing–
conceptualisation with existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression). Such prospective ontological-normalcy/postconvergence epistemic-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-constructs–of–meaningfulness-and-teleology—
in-cumulation/recomposuring as to human limited-mentation-capacity-deepening’, that is, as
driven as of dimensionality-of-sublimating-supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
epistemic-digression to supersede human temporality/shortness 
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}) can be 
observed with the traditional first peoples like the pygmies. As for instance the very basic 
initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing 
community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to 
existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression 
(in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process ), as from human-subpotency ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the 
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral 
location/spot in the hope that the other will take it and reciprocate out of ontological-good-
faith/authenticity with a satisfactory trade/exchange item (and so with the very real possibility 
that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity ), and so 
as to their underlying correspondingly ‘instigatable/promptable ontological-good-
faith/authenticity or ontological-bad-faith/inauthenticity’ apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily instigated/prompted ontological-good-faith/authenticity apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-
desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology—in-
out that the central deterministic argument made as from ‘human social-vestedness/normativity’
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ conceptualisation perspective (in
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-
sublimity/sublimation/supererogatory—de-mentativity implications with respect to human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (and this effectively explains everything in ontological-contiguity and notional-contiguity/epistemic-contiguity—profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema—and so in reflecting holographically—conjugatively-and-transfusively—the ontological-contiguity—of-the-human-institutionalisation-process as from relative-ontological-incompleteness to prospective relative-ontological-completeness as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema discreteness perspective of ‘human social-vestedness/normativity—discretely-implied-functionalism’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’); as we can appreciate that the very possibility for prior successive and prospective human emancipation paradoxically lies in superseding any such ‘human social-vestedness/normativity—discretely-implied-functionalism’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’


<amplituding/formative> 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, beyond-the-consciousness-awareness-teleology \( \langle \text{in preconverging existential-extrication-as-of-existential-unthought} \rangle \). This point out that just as prior registry-worldviews/dimensions specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \( \langle \text{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing} \rangle \) human-subpotency—epistemic-perspective-of-projective/reprojective—aesthetising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation \( \langle \text{corresponding human-subpotency ontological-performance} \rangle \) rather implied their corresponding human-subpotency ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) transcendental-enabling/sublimating/supererogatory—de-mentativity reflexivity in ecstatic-existence, this ontological-normalcy/postconvergence \( \langle \text{amplituding/formative—epistemicity} \rangle \) causality —as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity as of its prospective relative-ontological-completeness \( \langle \text{deprocrypticism—or—preempting—disjointedness-as-of} \rangle \) reference-of-thought re-originariness/re-origination construction-of-the-Self meaningfulness-and-teleology as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking —qualia-schema (over our presencing—absolutising-identitive-constitutedness as procrypticism—or—disjointedness-as-of reference-of-thought preconverging/dementing —qualia-schema). Critically, from the notional—deprocrypticism/notional—preempting—disjointedness-as-of reference-of-thought epistemic-or-notional—projective-perspective ontological-
normalcy/postconvergence (beyond any relative-ontological-incompleteness\textsuperscript{7} given registry-worldview/dimension \textsuperscript{4} <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{7}, which basically ‘projects a unified referencing construal of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as of postconverging/dialectical-thinking –qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}’ that fails to reflect from the prospective relative-ontological-completeness \textsuperscript{3} perspective its preconverging/dementing\textsuperscript{20}–qualia-schema), the projection of ‘an absolute-coherent-rationalising-framework of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}’ is actually of unreal ontological-veracity as to the effective temporal ontological-performance \textsuperscript{7} <including-virtue-as-ontology> at any given registry-worldview’s/dimension’s uninstitutionalised-threshold \textsuperscript{0}. The reality at any such uninstitutionalised-threshold \textsuperscript{0} is rather one of ‘dynamically-convergent-rationalising-frameworks of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} of differing ontological-performance \textsuperscript{7} <including-virtue-as-ontology> implications’ hence defining both the given institutionalisation/constructiveness-of-ontological-performance \textsuperscript{7} <including-virtue-as-ontology> and its destructuring-threshold {uninstitutionalised-threshold /presublimating–desublimating–decisionality} of-ontological-performance \textsuperscript{7} <including-virtue-as-ontology>}. This effectively ‘dynamically-convergent-rationalising-frameworks of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} of differing ontological-performance \textsuperscript{7} <including-virtue-as-ontology> implications’ reflects the fact that human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} operate along criss-crossing rationalising-frameworks: as of ‘social-rationalisation–as–reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility–of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to the possibility of its temporality\textsuperscript{7}/shortness articulation as <amplituding/formative> wooden-language {(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–}
categorical-imperatives/axioms/registry-teleology as of its uninstitutionalised-threshold)

as defining the given registry-worldview/dimension meaningfulness-and-teleology, and
secondly ‘the ordering-of-values within the scope of the social-rationalisation–as–reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /
transvaluative-rationalising/transeptisticicity/anamnestic-residuality/spirit-drivenness–equalisation) of the social-rationalisation–as–reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. These three

criss-crossing rationalising-frameworks are parametrically reflected 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-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
notional–firstnatureredness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’. This
theoretical elucidation is critical from the
notional–deprocrypticism/<amplituding/formative> notional–preempting—disjointedness-as-of-
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
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-

transposition aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as construed from the prospective notional—deprocrypticism ontological-normalcy/postconvergence epistemic-or—notional—projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s

\(\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\), as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically—\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity—of-the-human-institutionalisation-process as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology-for-institutionalisation induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation'); such that the notional—deprocrypticism potential is ‘a wholly other of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing—\langle\text{perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism}\rangle\) beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically—\langle\text{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-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnattedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence—‘existentialism-form-factor’ (with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-
apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness\textsuperscript{88} in prospective notional-contiguity/epistemic-contiguity \textsuperscript{-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\textsuperscript{106} universalis implications, such that it is as of a crossgenerational transformation/supererogatory–de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness
sublimation’ to effectively come to terms with ‘manifest existence-potency’—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—{in—{preconverging—disentailment—by}—postconverging-entailment }, thus inducing its notional—discontiguity/epistemic—discontiguity—<shallow-supererogation—of-mentally—aestheticised—preconverging/dementing—qualia-schema> as to the fact that notional—contiguity/epistemic—contiguity—<profound-supererogation—of-mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema> is now implied prospectively as of prospective relative—ontological—completeness as from the ontological—normalcy/postconvergence epistemic—or—notional—projective—perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublate beyond our positivism—procrypticism historicity-tracing—in-presencing—hyperrealisation/hyperreal—transposition of aestheticisation—and—aestheticisation—towards—ontology as meaningfulness—and—teleology; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re—originariness/re—origination beyond procrypticism—or—disjointedness—as—of—reference—of—thought historicity—tracing—in—presencing—hyperrealisation/hyperreal—transposition inclination now reflected as prior notional—discontiguity/epistemic—discontiguity—<shallow—supererogation of mentally—aestheticised—preconverging/dementing—qualia—schema>, as so—construed projectively from the prospective ontological—normalcy/postconvergence epistemic—or—notional—projective—perspective of deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought in prospective notional—


underlying sense of ‘drift/homelessness/destitution of ‘meaningfulness-and-teleology’ in
dimensionality-of-desublimating-lack-of (\{amplituding/formative\} supererogatory-de-
dementativeness/epistemic-growth-or-confusion/transvaluitive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of any
given registry-worldview/dimension and eliciting the prospect for ‘renewed reference-of-
thought-level and ‘reference-of-thought-devolving-level apriorising/axiomatising/referencing–psychologism of conceptualisation of ‘meaningfulness-
and-teleology’ as of ‘prospectively projected relative-ontological-completeness’ in
dimensionality-of-sublimating \{amplituding/formative\} supererogatory-de-
dementativeness/epistemic-growth-or-confusion/transvaluitive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’. Hence

historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition reflects the given
registry-worldview’s/dimension’s aestheticisation—and—aestheticisation-towards-ontology (as of
its apriorising/axiomatising/referencing–psychologism) ‘saturation of ontological-
performance’ (\{including-virtue-as-ontology\}) with respect to prospective relative-ontological-
completeness existence-potency sublimating–nascence, disclosed-from-prospective-
epistemic-digression at its uninstitutionalised-threshold (where it induces the notional-
discontiguity/epistemic-discontiguity (shallow-supererogation of mentally-aestheticised–preconverging/dementing–qualia-schema) of aestheticisation—and—aestheticisation-towards-ontology relative to the ‘requisite prospective
apriorising/axiomatising/referencing–conceptualisation implied notional-contiguity/epistemic-
contiguity’ (profound-supererogation of mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema); such that the ‘mere complexification of given registry-
worldview’s/dimension’s aestheticisation—and—aestheticisation-towards-ontology
apriorising/axiomatising/referencing–conceptualisation’ doesn’t suffice to recover ontological-
performance\textsuperscript{73}—<including-virtue-as-ontology> as to prospective relative-ontological-completeness\textsuperscript{88}—existence-potency\textsuperscript{79}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression.\textsuperscript{48} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is so-reflected with the mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation—and—aestheticisation-towards-ontology of any such registry-worldview’s/dimension’s underlying intellection induced \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} infrastructure (whether positivism/rational-empiricism manifestation of procrypticism—or—disjointedness—of—reference—of—thought, \textsuperscript{104} universalisation—non-positivism/medievalism, base-institutionalisation—ununiversalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} increasingly construing their defining prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed—of—perspective—ontological—normalcy/postconvergence—>'—existentialism-form-factor (reflecting their uninstitutionalised-threshold\textsuperscript{90}) rather
as imponderable/inscrutable/unavoidable/inexorable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable as to their given \textsuperscript{4} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of—mentally—
aestheticised—preconverging/dementing —qualia-schema> of aestheticisation—and—aestheticisation-towards-ontology) induced lack of \textsuperscript{104} universal-transparency\textsuperscript{105}—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—
apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-discontiguity\(\langle\text{shallow-supererogation }\text{of mentally-}\)

aestheticised–preconverging/dementing \(\text{–qualia-schema}\rangle\) for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as 57 meaningfulness-and-teleology\(\langle\text{profound-supererogation }\text{of mentally-}\)

aestheticised–postconverging/dialectical-thinking \(\text{–qualia-schema}\rangle\) (so-construed as human limited-mentation-capacity-deepening\(\langle\text{amplituding/formative}\) supererogatory\text{–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) recovery of notional-contiguity/epistemic-contiguity\(\langle\text{profound-supererogation }\text{of mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema}\rangle\) of aestheticisation–and–aestheticisation-towards-ontology as 57 meaningfulness-and-teleology\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking\(\langle\text{qualia-schema}\rangle\) over prior preconverging/dementing\(\langle\text{qualia-schema}\rangle\). The implication here is that the overcoming of any historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening\(\langle\text{reification/contemplative-distension}\rangle\) as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-completeness\(\langle\text{by-reification/contemplative-distension}\rangle\). Insightfully, while with prior registry-worldviews/dimensions human consciousness sublation ontological-performance\(\langle\text{by-reification/contemplative-distension}\rangle\).
had rather assumed ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ as to the underlying ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional–deprocrypticism is one that as to its full grasp/understanding/universal-transparency\(^{(1)}\)–\(\langle\)transparency-of-totalising-entailing, as-to-entailing-\(\langle\)amplituding/formative–epistemicity\(\rangle\)totalising–in-relative-ontological-completeness\(\rangle\) of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as \(^{5}\) meaningfulness-and-teleology\(^{(10)}\) should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-\(\langle\)conjugatively-and-transfusively\(\rangle\) the ontological-contiguity —of-the-human-institutionalisation-process\(^{(9)}\) in adopting a re-originariness/re-origination consciousness sublimation over \(^{4}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition that overcome ‘a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering effect (as so-implied with the notional–deprocrypticism prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance \(^{1}\)–of-low-intrinsic- attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of–\(\langle\)amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\(\rangle\)). Thus (as it projects beyond human ‘social-stake-contention-or-
confliction—presencing—absolutising-identitive-constitutedness
psychological entrapment'
imbued notional-discontiguity/epistemic-discontiguity
<shallow-supererogation-of-
mentally-aestheticised—preconverging/dementing—qualia-schema
of aestheticisation—
aestheticisation-towards-ontology),
prospective historiality/ontological-eventfulness
/ontological-aesthetic-tracing<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—
aestheticisation-towards-ontology as meaningfulness-and-teleology. Thus the prospective
historiality/ontological-eventfulness
/ontological-aesthetic-tracing<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—
sublimating—nascent, disclosed-from—
prospective-epistemic-digression,
given that prospective historiality/ontological-eventfulness
/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>

is more than just
the prospective reproducibility potential of aestheticisation—
aestheticisation-towards-ontology but is actually the ‘equalisation of all
historiality/ontological-eventfulness
/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>
aestheticisation—
aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
confledness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)
of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity²⁷~postconverging–de-mentating/structuring/paradigming²⁸,–over–
desublimating–deselectivity-of-ontological-bad-faith/inauthenticity²⁹~preconverging–de-
mentating/structuring/paradigming³⁰ as to existence-potency³¹~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to
ontologically-valid

language-as-of-dialogical-equivalence—as-to-

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

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

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

conflatedness /formative–supererogating> can even arise in the first place; explaining in many

ways the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective

projecting of a dynamic differentiated transversality<for-sublimating–existential-

eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ of human-subpotencies ontological-performance

<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-
potency³²~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so over
the purported inherent human-subpotency/mortal perspective pre-eminence over the
sublimating-over-desublimating implications of existence-potency³³~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective
succession’ as to the <cumulating/recomposing–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions in reflecting holographically–<conjugatively-and-
transfusively> the ontological-contiguity³⁴—of-the-human-institutionalisation-process
(beyond just their mere secondnaturing reproducibility aestheticisation–and–aestheticisation-
towards-ontology), prospective notional–deprocrypticism protensive–self-consciousness is
more critically bechanced as to an originariness/origination<so-construed-as-to-ontological-
subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies ‘\(\text{de-mentation}(\text{supererogatory-ontological-de-mentation-or-dialectical-de-}
\text{mentation-stranding-or-attributive-dialectics})\)
\(\text{supererogatory-acity/perspicacity/astuteness/edginess/incisiveness}\)
\(\text{apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology}\)

as to postconverging/dialectical-thinking—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for-
‘\(<\text{amplituding/formative-epistemicity>totalising-pseudoconflation/conflation-of-human-limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
\text{mentation-stranding-or-attributive-dialectics})\)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness

of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) of human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—disinhibited-mental-aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising), such that prospective notional—deprocrypticism mental-aestheticisation as predicated upon its dimensionality-of-sublimating

excogitation in its own present and the prospective projection implications (as so-reflected herein with the ontological-contiguity of the human-institutionalisation-process conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency sublimating–nascent–implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity ‘ educed—existentialising/contextualising/textualising-contiguity’ even as notable natural scientists as to their candid knowledge-reification–gesturing—in-prospective-psychologismic—in-priorising/axiomatising/referencing—of-attendant—ontological—contiguity ‘ educed—existentialising/contextualising/textualising-contiguity’ conflatedness—in—preconverging-disentailment–by—postconverging—entailment> intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve 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 } projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—'immanent-ontological-contiguity '> and desublimation/gimmickiness is poorly inclined as to its blurriness to be critically exposed to the validative/invalidative sublimating-oversublimating implications of existence-potency—sublimating–nascent—disclosed—from-prospective-epistemic-digression (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological—
normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and the consequential ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating~referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification—gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in{preconverging—disentailment—by}—postconverging—entailment> and elucidation of true thought for justifying its deferential-formalisation—transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in{preconverging—disentailment—by}—postconverging—entailment> potential as all such posturing end up assuming a corresponding social—vestedness/normativity—<discretely—implied-functionalism> role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual 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
aestheticisation—as-of ‘dimensionality-of-sublimating’

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

\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} over 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 } 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-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> will effectively
have to be as of a variedly sublimating-humanity that humankind could generate
crossgenerationally by its dimensionality-of-sublimating\textsuperscript{25}:
\begin{align*}
\langle \text{amplituding/formative}\rangle & \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } \\
& \text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \\
& \text{ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality} \\
& \text{‘seeding promise of human-subpotency ontological-performance\textsuperscript{27}–} \\
& \text{<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s-sublimating–nascence-as-of-its-coherence/contiguity’ towards its potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencng>–} \\
& \text{projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and so construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of base-institutionalisation–ununiversalisation, and likewise for prospective\textsuperscript{104} 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\textsuperscript{48}—of-the-human-institutionalisation-process\textsuperscript{69} historiality/ontological-eventfulness\textsuperscript{47}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> of aestheticisation–and–aestheteticisation-towards-ontology (as of human self-surpassing—existentialism-form-factor,-in-overcoming–’notionally–collateralising–beholdening-protohumanity’-to–’attain-sublimating-humanity’–as-to-existence-}
\end{align*}
potency ~sublimating~nascence, disclosed from prospective epistemic digression to supersede human temporality”/shortness <amplituding/-formative> wooden-language

institutionalising, -and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective-ontological-normalcy/postconvergence>—existentialism-form-factor'). 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—amplituding/formative—supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), as if the
human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive-constitutedness inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought. In this regards, dimensionality-of-sublimating (\langle{amplituding/formative}\superscript{de-mentativeness/epistemic-growth-or-conflatedness}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\rangle ) and dimensionality-of-desublimating-lack-of (\langle{amplituding/formative}\superscript{de-mentativeness/epistemic-growth-or-conflatedness}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\rangle ) are intimately related respectively to ontological-good-faith/authenticity (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and ontological-bad-faith/inauthenticity (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>.

Prospective notional–deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/ instrument –for–conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating (\langle{amplituding/formative}\superscript{de-mentativeness/epistemic-growth-or-conflatedness}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\rangle ) and dimensionality-of-desublimating-lack-of (\langle{amplituding/formative}\superscript{de-mentativeness/epistemic-growth-or-conflatedness}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) implications in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\(^{69}\)—of-the-human-institutionalisation-process\(^{69}\) (for
prospective critical/decisive skewing towards dimensionality-of-sublimating
\(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\); as enabling ‘organic attainment’ of \(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation}\rangle\), rather as to a mere and further complexification of
our very same positivism/rational-empiricism manifestation of \(\langle<\text{amplituding/formative}>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation}\rangle\), rather as to a mere and further complexification of
our very same positivism/rational-empiricism manifestation of \(\langle<\text{amplituding/formative}>\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation}\rangle\) over the
desublimation/gimmickiness of dimensionality-of-desublimating-lack-of
\(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\). Interestingly, human rememoration/historical-recording is highly
skewed towards the rememorising/recording of ‘transvaluative sublimating-outcomes-of-
institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved
contendingly as non-transvaluative/temporal and transvaluative/intemporal dispositons’ in
eventually producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’.
desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—incumulation/recomposuring, dimensionality-of-sublimating

\{<\text{amplituding}/formative>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\} \text{ reflected in the } ‘\text{disseminative—sublimating-selectivity—of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>) \text{ while dimensionality-of-desublimating-lack—of—}

\{<\text{amplituding}/formative>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\} \text{ reflected in the } ‘\text{disseminative—desublimating-deselectivity—of-ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the } \{\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology—}\text{for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\} <\text{amplituding}/formative>\text{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 )}, \text{ such that human ontological-bad-faith/inauthenticity (as to its lack of prospective dimensionality—of—sublimating}{<\text{amplituding}/formative>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) \text{ is again

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growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of base-institutionalisation–ununiversalisation’ = ‘the dimensionality-of-desublimating-lack-of


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–de-procrypticism 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–equalisation} as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity—of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity »-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema>) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity »-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema>) as projected from prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the \langle \text{amplituding/formative–epistemicity} \rangle causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the \langle \text{amplituding/formative–epistemicity} \rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of \langle \text{amplituding/formative} \rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (in preconverging–existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity »-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema>.)
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 notional-pedantising/muddling/formulaic-hollowing-out—insubontologisation/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-
sublimating-humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression) to supersede human temporality*/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>). In this
regards, this author construes such gimmicky pretences of intellection in our modern-day rather
‘intimating of preconverging–existential-extrication-as-of-existential-unthought as of human-
subpotency epistemic perspective’ with regards to otherwise de-
mentative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-
normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-
preempting-of-existential-unthought), which articulation and constructive addressing should
actually be the very conceptualisation of intellection. In this regards, we can appreciate that the
Socratic-philosophers and budding-positivists actually addressed and resolved the human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating
intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in
postconverging–nonextricatory-existential-preempting-of-existential-unthought, involving a
sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence
implications as to existence-potency/sublimating–nascence,-disclosed-from-prospective-
epistemic-digression) undermining their respective gimmickiness-of-thought (in preconverging–
existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
perspective) associated with sophists and medieval-scholastics then respectively defining the
‘thought/intellectual Establishment’, and that the possibility for such sublimating
intellectualism as to its crude and unsavoury social discomfort implications is hardly a question
of eliciting human temporality/shortness wooden-language
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of–‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications}) as of moral and intellectual
disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things
dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} warrants
that the prospective projection of any human \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as
transcendental-enabling/sublimating/supererogatory-de-mentativity should be articulated in
such a way as to imply that all human \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} should assume the
same disposition as to the possibility of enabling the sublimation in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{68}—of-the-human-
institutionalisation-process\textsuperscript{69}; such that ‘supposed reifying’ \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{57} preconverging–de-mentating/structuring/paradigming \textsuperscript{66}, 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\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69}) but
rather preconverging existential-extrication-as-of-existential-unthought (undermining the
possibility for the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69}) in
recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in
universalisation–non-positivism/medievalism and prospectively in our positivism–
procrysticism, then the de-mentative/structural/paradigmatic possibilities in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{68}—of-the-
human-institutionalisation-process\textsuperscript{69} wouldn’t be possibile. Such \textsuperscript{57} meaningfulness-and-
teleology\textsuperscript{100} in preconverging existential-extrication-as-of-existential-unthought as of human-
subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of\textsuperscript{26}
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/ignorable—void '-with-regards-to-prospective-apriorising-implications>}. In many ways, this dimensionality-of-desublimating-lack-of... 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... 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\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification–gesturing\textsuperscript{<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment>} (as of ontological-normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-preempting-of-existent-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\textsuperscript{<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-existent-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\textsuperscript{<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 20\textsuperscript{th} century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic
perspective in postconverging nonextricatory existential preempting of existential unthought; whereas in many a blurry domain of study, disparate ness of conceptualisation tends 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 prospective psychologism apriorising axiomatising referencing of attendant ontological contiguity —educed existentialising contextualising textualising contiguity conflatedness in preconverging entailment by postconverging entailment sublimating over desublimating implications of existence potency sublimating nascence disclosed from prospective epistemic digression) as to the fact that the human mortal whim discretion of thought projected as aura and imprimatur comes to be enshrined as being bigger than ecstatic existence de-mentative structural paradigmatic implications. In many ways (unlike is the case with the natural sciences directly constrained to ecstatic existence predicative effectivity sublimation as to underlying ontological commitment implied self-assuredness of ontological good faith authenticity postconverging de-mentating structuring paradigm ing 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 extrapolating constituting abstracting deducing inferring of elucidation outside attendant constitut edness in preconverging entailment as of elaboration as to mere extrapolating constituting abstracting deducing inferring of elucidation outside attendant
ontological-contiguity\(^{40}\)-educed-existentialising/contextualising/textualising-contiguity\(^{39}\)
without the defining ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating attenant–ontological-contiguity\(^{40}\)-educed–existentialising/contextualising/textualising-contiguity\(^{40}\)
\(\langle\)postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism\(\rangle\) in elucidating ontological-contiguity \(<\)as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective\(\rangle\) as to the lack or poor predicative-effectivity–sublimation\(<\)as-to-underlying,-ontological-commitment \(<\)implied—self-assuredness-of-ontological-good-faith/authenticity \(<\)postconverging–de-mentating/structuring/paradigming \(<\)as-being-as-of-existential-reality\(\rangle\) 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\(\rangle\) 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\(^{40}\)-educed–existentialising/contextualising/textualising-contiguity\} conflatedness \(<\)in\{preconverging–disentailment-by\}–postconverging-entailment\(\rangle\) implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(\langle\)imbued-and-
hermeneutically/reproductively/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-confatedness. 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–
prospective_psychologism–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity–
confatedness–in–{preconverging-disentailment–by}–postconverging-entailment> and
empowering implications, etc. are not strictly meant for given specific social and cultural
frameworks, and are rather amenable to all human social and cultural frameworks with regards
to ‘relative-ontological-incompleteness’/relative-ontological-completeness–
{sublimating–referencing/registering/decisioning–as-self-becoming/self-
confatedness/~formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence}> as to human-and-social–expectations/anticipations–
metaphoricity–as-rede-mentating/restructuring/reparadigming–psychologism as to
‘enlightening’ human-subject-emancipating-relativism-driven-recomposuring-constructivism–
towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> "), as the ontological inherently permeates all social and cultural frameworks
so-reflected as of their underlying supposedly coherent ontological-commitment <implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> thus inducing the
possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity when any of its given [9] meaningfulness-and-teleology is discovered/shown not to
be ontologically veridical leading to its effective human limited-mentation-capacity-
deepening[5]. 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-
normalcy/postconvergence)} as to human-and-social–expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism as to
‘enlightening [9] human-subject-emancipating-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—sand–re-apriorising/re-axiomatising/re-referencing,—in-perspective–
ontological-normalcy/postconvergence)} as to human-and-social–expectations/anticipations—
metaphoricity as–rede-mentating/restructuring/reparadigming—psychologism is not about
the subjugation of the state of relative-ontological-incompleteness but quite the contrary as
the state of relative-ontological-completeness (as to its true human self-surpassing—
existentialism-form-factor, in-overcoming-'notionally-collateralising-beholdening-
protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency ~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression to supersede human
temporality/shortness wooden-language (imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -
as-of-'nondescript/ignorable—void 'with-regards-to-prospective-apriorising-implications>)}
implies an ‘emancipating attitude/mental-disposition/care—and—episteme’ in relation to ‘the
other’ that is in the state of relative-ontological-incompleteness. Interpreting the historical
failures associated with colonising or slaving or otherwise-exploitative-or-extermminating
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—
aestheticising-re-motif—and—apriorising/re-axiomatising/re-referencing,—in-perspective—
onological-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<sup>1</sup>. Such a wrong interpretation arises as to lack-of—
<amplituding/formative–epistemicity>growth-or-conflicatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications as to the ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction in presencing—absolutising-identitive-constitutedness<sup>14</sup> identitive-constitutedness<sup>14</sup>-as—‘epistemic-totality’—dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > -as—flawed-epistemicity-relativism-determinism in
<amplituding/formative–epistemicity>causality as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity’ that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care—and—episteme<sup>5</sup>. Such a wrong interpretation actually falls back into prospectively
disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation\} (underlying human construction-of-the-Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/mechanical knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies pointing to ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progress implied ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in
‘amplituding/formative–epistemicity>totalising/circumscribing/delineating 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-
existentialising/contextualising/textualising-contiguity \( ^0 \) forgrounding__entailment (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation \( ^1 \)-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\( ^>\)’. It is critical to grasp here that this ‘internally implicated epistemic reflection of
natural sciences sublimating \( ^4 \) historiality/ontological-eventfulness \( ^5 \)/ontological-aesthetic-
tracing-\( ^<\text{as-from-}

prospective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’\( ^>\)’ (as overall and defining \( ^<\text{amplituding/formative–}
epistemicity>\text{totalising/circumscribing/delineating attendant-ontological-contiguity –educed–}
existentialising/contextualising/textualising-contiguity\( ^0 \) forgrounding__entailment
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation \( ^1 \)-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\( ^>\)’ 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-\( ^<\text{conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process }\), as from human-subpotency ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming , –over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
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™>. This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity™<profound-
supererogation™-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema™ and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
contiguity™<profound-supererogation™-of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema™ as to ‘<amplituding/formative–
epistemicity™totalising/circumscribing/delineating attendant ontological-contiguity™-educed–
existentialising/contextualising/textualising-contiguity™<forefronting__entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;-as-operative-notional–deprocrypticism} in elucidating ontological-contiguity™<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective™) is equally pertinent with respect to the ontological-veracity of the social but for the confusion induced by its blurriness (unlike in the natural sciences where the constraint of predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment™<implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality™> ‘naturally/intuitively’ guides the scientist in its directly operational purpose without overly needing to epistemically explicit the underlying successive projections of its past, present and prospective sublimating ‘historiality/ontological-eventfulness™/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as so-required in the social domain, and as herein explicited with the ontological-contiguity\textsuperscript{69}—of-the-human-institutionalisation-process\textsuperscript{69} elucidative notional-contiguity/epistemic-contiguity\textsuperscript{\langle profound-supererogation\textsuperscript{\rangle}}—of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{\langle qualia-schema\rangle}\textsuperscript{\langle cumulating/recomposuring–attendant-ontological-contiguity \rangle}-successive registry-worldviews/dimensions difference-conflicatedness\textsuperscript{11}—as-to-totalitative-reification-in-singularisation\textsuperscript{\langle as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing\rangle}—as-veridical-epistemicity-relativism-determinism dimensionality-of-sublimating\textsuperscript{25}\textsuperscript{\langle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle} implications, and as reflected with the specific dimensionality-of-sublimating\textsuperscript{25}\textsuperscript{\langle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle} insights about\textsuperscript{10} universalising-idealisation thinkers and budding-positivists). The idea of ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero\textsuperscript{\langle 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\textsuperscript{\langle perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'\rangle}\textsuperscript{\langle as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with\textsuperscript{4} historicity-tracing—\langle in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced\textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{14} ) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’
from-scratch/as-from-zero\(\langle\text{wrongly-implying-no-human-limited-mentation-capacity-deepening}\hspace{1em}-\text{implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness}\hspace{1em}/\text{ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\rangle\), as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with \(\langle\text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced }\) presencing—absolutising-identitive-constitutedness \rangle). Such a critical epistemic and true knowledge-reification—gesturing—\(\langle\text{in-prospective psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity}\rangle—\text{confatedness} \langle\text{preconverging-disenentailment by} \hspace{1em} \text{postconverging—entailment}\rangle \text{implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening\(^{5}\)) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—\langle\text{from-scratch/as-from-zero}\hspace{1em}(\text{wrongly-implying-no-human-limited-mentation-capacity-deepening}\hspace{1em}-\text{implications-of–re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness}\hspace{1em}/\text{ontological-aesthetic-tracing}<\text{perspective—ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\rangle\), as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with \(\langle\text{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced }\) presencing—absolutising-identitive-constitutedness \rangle); as human limited-mentation-capacity-deepening\(^{54}\) (reflected in its re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity


conflatedness - in {preeconverging-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-

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measuring instrumenting 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:

entailment> beyond "presencing—absolutising-identitive-constitutedness"

mere methods/methodologies/approaches as to ‘the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of the cumulating/recomposing—attendant-ontological-contiguity —successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of

it fails to represent ontological-contiguity\(^{68}\) implications of conceptualisation’; and so with ‘the notional-pedantising/muddling/formulaic-hollowing-out—in-
.<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatc-drag\(^{13}\)#. The latter is so-criticised as to the fact that methods/methodologies/approaches, as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-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
faith/authenticity\textsuperscript{70} or outright ontological-bad-faith/inauthenticity\textsuperscript{65} relation to existence-potency\textsuperscript{79}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to existential-contextualisation-contiguity. Critically ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ (which is actually constrained to ‘amplituding/formative—epistemicity—totalising/circumscribing/delineating attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{60} foregrounding entailment\textsuperscript{1} (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\textsuperscript{2}) precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening\textsuperscript{54} with regards to existence-potency\textsuperscript{79}—sublimating—nascence,—disclosed-from—prospective-epistemic-digression. More than just about abstract knowledge-reification—gesturing—<in-prospective-psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—an—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic
implications it projects upon society and social \textsuperscript{10} 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 \textsuperscript{10} 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 \textsuperscript{10} presencing—absolutising-identitive-constitutedness \textsuperscript{14} analyses that fail to factor in that the very notion of ‘positivistic science experimental framework \textsuperscript{4} historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a flawed prior_knowledge-reification–gesturing-<in- prior_psychologismic–apriorising/axiomatising/referencing–of_attendant–ontological-...
contiguity -educted–existentialising/contextualising/textualising-contiguity
mentating/structuring/paradigming –as-being-as-of-existential-reality\}’ at the very least (as of human self-surpassing—existentialism-form-factor,–in-overcoming-‘notionally–collateralising-
beholding-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality /shortness AMPLITUDE/formative wooden-language\(imbed—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\}) in originariness-parrhesia,—as–spontaneity-of-aestheticisation; speaking to the requisite ‘human corresponding-sublimation-inducing,
sublimation, dimensionality-of-sublimating /\langle<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism—of-social-functioning-and-accordance\(^7^6\), as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension\(^2^7\) that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of-social-functioning-and-accordance\(^7^6\) elicits parallel competing meaningfulness-and-teleology\(^1^0^0\) (in preconverging existential-extrication-as-of-existent-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of \langle<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension\(^2^7\) inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism—of-social-functioning-and-accordance\(^7^6\) inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating \langle<amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance\(^7^6\)
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{57}meaningfulness-and-teleology, as in many ways the reality of our past and present aestheticisation–and–aestheticisation-towards-ontology as \textsuperscript{100}meaningfulness-and-teleology has ‘paradoxically hugely been burdened with desublimating \textsuperscript{47}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-
\textsuperscript{48}historicity-tracing—inhibited-mental-aestheticising as of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—
originariness/origination—as-to–historiality/ontological-eventfulness /ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-
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{106} possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating \textsuperscript{47}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating \textsuperscript{25}\{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) capacity
‘to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity’~postconverging—de-mentating/structuring/paradigming”~over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity~preconverging—de-mentating/structuring/paradigming’ (as to the underlying human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity). It is important to grasp here that such a construal of deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought highlighting the prospective implications in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of the specific human-subpotency with regards to overall reifying-and-empowering—reflexivity-of-ecstatic-existence—as-pain intelligibility—{imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly—educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation} (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern-day science such a conception speaks to ‘the inherent ontological implications as to human knowledge-reification—gesturing—in—prospective_psy chologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity}—conflatedness—in—{preconverging—disentailment by}—postconverging—.
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 of potentiation imbued in humankind defined by ‘human lack-of-capacity/capacity for dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’; as this relates to ‘preconverging-existential-extrication-as-of-existential-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism”> / prospective-ontological-projection / ideality as to prospective originariness-parresia, as spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} / desublimating-or-gimmickiness-untoughtfulness / historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance\(76\)-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(68\)—of-the-human-institutionalisation-process\(69\) rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’ \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming} –\text{as-being-as-of-existential-reality}>\) (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative
capacity for prospective emancipative implications (as can be so-contemplated from prospective notional–deprocriptism 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-recomposing. 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—and—the-human-institutionalisation-process (wherein the <cumulating/recomposing–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’ potentialisation’ 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
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘—existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes); as to the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality’ (as of the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with regards to the overall ontological-contiguity<sup>68</sup>—of-the-human-institutionalisation-process<sup>69</sup> induced construction-of-the-Self. Effectively the ontological-contiguity<sup>68</sup>—of-the-human-institutionalisation-process<sup>69</sup> possibility of successive transcendence-and-sUBLIMATION/supererogatory—de-mentativity is a reflection 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


<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking —qualia-schema> as from successive human consciousness forward-facedness postures in ‘presencing—absolutising-identitive-constitutedness’<sup>11</sup>’, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity<sup>68</sup> rather
speaks of their successive notional-discontiguity/epistemic-discontiguity\(^a\). This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity\(^b\) points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity\(^c\))’ contrasted with the successive ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,–as–spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity\(^d\))’, is actually the ontological-contiguity\(^e\)—of-the-human-institutionalisation-process\(^f\) ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment\(^g\)’ (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\(^h\))

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness


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

<amplituding/formative—epistemicity>totalising—pseudoconflation/conflation-of-human-limited-mentation-capacity’—as-to-correspondingly-ensuing—desublimating-or-sublimating—mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to—successively-profound-rede-mentating/restructuring/reparadigming—frames—as-from-living,—
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
(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-
ormality/postconvergence—a—existentialism-form-factor) is fundamentally underlined by human
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—view
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–totalitative–restructuring’—educing—
sublimation/desublimation} (driving de-mentation—supererogatory—ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics) as-so
eliciting transcendence-and-sublimity/sublimation/supererogatory—de-mentativity or
desublimation/gimmickiness; as of the specific human-subpotency registry-
worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-paintelligibility—(imbued—hermeneutically—reprojectively/supererogatingly/zeroingly-
educing—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing–conceptualisation). This
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—view

\textsuperscript{100}

{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—circumscrip-
mentative–amplituding—as-mental-aestheticising-attuning) interlay/organicism/aestheticising-handle\textsuperscript{4} - {imbued-superoerogatory–projective-arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscription/totalitative–restructuring\textsuperscript{‘}}–educing–sublimation/desublimation\textsuperscript{>\textsuperscript{}} (mental-aestheticising-becoming-manifestation as consciousness) driving \textsuperscript{15} de-mentation\textsuperscript{-}{superoerogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics} dynamics. Conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\textsuperscript{-{as–<amplituding/formative–epistemicity>totalising–‘effusing/ecstatic–inlining’–}\textsuperscript{;} {hermeneutically/reprojectively/superoerogatingly/zeroingly-educing}\textsuperscript{-}{superoerogatory–de-mentative–amplituding—as-mental-aestheticising-attuning)} interlay/organicism/aestheticising-handle\textsuperscript{4} - {imbued-superoerogatory–projective-arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—as-postconverging_circumscription/totalitative–restructuring\textsuperscript{‘}}–educing–sublimation/desublimation\textsuperscript{>\textsuperscript{}} further reflects the fact that \textsuperscript{46} <amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } – conflatedness \textsuperscript{14} in {preconverging-disentailment–by}–postconverging-entailment is associated with human sublimating-capacity,-as-of-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> whereas \textsuperscript{4} <amplituding/formative–epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness \textsuperscript{14} is associated with human desublimating-capacity,-as-of-

disjointedness-as-of- reference-of-thought implied boundless human aestheticisation–and–
aestheticisation-towards-ontology as to dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}, effectively requires human conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-{as- <amplituding/formative–
epistemicity>totalising–‘effusing/ecstatic–inlining’};-
{hermeneutically/reproductively/supererogatingly/zeroingly-educing}-as–'(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning);
interlay/organicalism/aestheticising-handle’-{imbued-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–’aestheticising–re-margining/re-edging/re-acuity–
as-postconverging_circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation>) converging towards ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination–as-to–’historiality/ontological-
eventfulness’/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’>–disinhibited-
mental-aestheticising epistemic-or-notional–projective-perspective as of deneuterising’
exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so
over ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-
origination–as-to–’historicity-tracing–inhibited-mental-aestheticising
epistemic-or-
otional–projective-perspective as of ‘neuterising interiorisation-and-re-interiorisations as
prior distortive-originariness-and-redistortive-re-originariness’ (as to the
dementative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-
ontological-completeness’–by-reification/contemplative-distension} with respect to social-

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\(>^\) mechanical-knowledge in poor ontological-good-faith/authenticity\(^7\) or ontological-bad-faith/inauthenticity\(^6\); and critically so as of the enabling dynamics for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as reflected by the fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\<imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in–conflatedness ‘–of-notional–deprocrypticism-prospective-sublimation\>\(>^\) nature are effectively what explain the possibility for the ontological-contiguity\(^5\)—of-the-human-institutionalisation-process\(^9\) on the basis of eliciting the social-construct supposedly coherent ontological-
epistemicity > causality - as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity, and rather is oriented towards
sovereign extrication over knowledge-reification-gesturing < in-
prospective psychologistic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity - educed-existentialising/contextualising/textualising-contiguity } —
conflatedness - in - { preconverging-disentailment-by } - postconverging-entailment > at this
uninstitutionalised-threshold 03 as of social-aggregation-enabling), as of its bare constraining
mechanical-knowledge since 04 reference-of-thought- categorical-imperatives/axioms/registry-
teleology 05 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 psychologistic-apriorising/axiomatising/referencing- { of-attendant-ontological-
contiguity - educed-existentialising/contextualising/textualising-contiguity } —
conflatedness - in - { preconverging-disentailment-by } - postconverging-entailment > (as herein
articulated-and-implied) has to factor in the reality of ‘human notional - 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-
<conjunctively-and-transfusively> the ontological-contiguity\(^{(5)}\) of-the-human-institutionalisation-process\(^{(4)}\) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency\(^{(9)}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <-including-virtue-as-ontology>\}) dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality}\rangle\) 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 disenfranchise/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
as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag 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~firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <<including-virtue-as-ontology}> at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism> possibilities’, 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

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

is often articulated sophistically in terms of wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }, and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’

involving human limited-mentation-capacity-deepening as to the ‘conflating totalising/circumscribing/delineating re-originariness/reorigination of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology’

(with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
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 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⟩ 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/ontological-aesthetic-tracing−<perspective−ontological-normalcy/postconvergence-reflected−'epistemicity-relativism-determinism'> with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating’ ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall 4 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’ ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity ⟨discretely-implied-functionalism⟩ posture clouded in its presencing—absolutising-identitive-constitutedness⟩ ⟨<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⟩, and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’ ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
implications for prospective preconverging existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of ...

very much reflects the fact that all presencing—absolutising-identitive-constitutedness are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as all such presencing—absolutising-identitive-constitutedness fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the human emancipating disposition associated with dimensionality-of-sublimating.

Similarly with respect to the ‘requisite human dimensionality-of-sublimating’ dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, in many ways just as prior human scientific and technological sublimation momentously induced historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> inevitably required its accompanying social sublimation (as the manifestations of failing social
sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human technoscientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self\textsuperscript{12} in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in presencing—absolutising-identitive-constitutedness that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <-including-virtue-as-ontology}> at uninstitutionalised-threshold\textsuperscript{103} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ and the idea of prospective human emancipating transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibilities critically lies in appreciating
epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold imbed 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 <including-virtue-as-ontology> capacity’ as of a ‘supposed human-sub potency abstract self-determinative ontological-performance <including-virtue-as-ontology> capacity as to the full-potency of existence’. This reflects the reality that the transcendental meaningfulness-and-teleology of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocripticism—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 procripticism—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-existent-reality> ) constraining that prospectively transforms human ontological-performance <including-virtue-as-ontology> capacity’; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment <implied—self-assuredness—of-ontological-good-faith/authenticity ~postconverging—de—mentating/structuring/paradigming —as-being-as-of-existent-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment <implied—self—
contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness — in {preconverging-disentailment—by} — postconverging-entailment,—in-self-becoming/self-conflatedness /formative—supererogating>’. In other words, the human as ‘manifesting presencing—absolutising-identitive-constitutedness<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/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<amplitudes-of> 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<amplitudes-of> prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as—asto-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—

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contiguity—educed—existentialising/contextualising/textualising-contiguity

confatedness—in{preconverging-disentailment-by—postconverging-entailment,—in-self-
becoming/self-confatedness/formative—supererogating} as to the fact that with regards to
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression,
the ‘supposed human-subpotency abstract self-determinative ontological-performance—
<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its
given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation) is prospectively underdetermined for articulating prospective transcende-
Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance—
<including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be
construed in terms of notional—deprocrypticism imbued dimensionality-of-sublimating
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
confatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) (so-construed as from the ontological-normalcy/postconvergence
epistemic projective-perspective) ‘as it resolves human underdetermination for articulating
prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
meaningfulness-and-teleology’ as to existence-potency—sublimating—nascence,—disclosed-
from-prospective-epistemic-digression. In other words, ‘human notional—firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordioning{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance—<including-
virtue-as-ontology>} at uninstitutionalised-threshold as reflecting both desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
prospective institutionalisations’ (associated with its coherencing rede-
mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’
reproducibility—mathesis/motif/thrownness-disposition, as—a reproducibility-of-aestheticisation as of their overall decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation’, speaking of dimensionality-of-sublimating—
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
meaningfulness-and-teleology of desublimating —historicity-tracing—in-presencing—
ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective).

structure of intemporality’). The possibility for prospective human sublimation as to the very essence of human knowledge-reification–gesturing–<in-

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

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

constrained by existence-potency\(^3\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to \(\langle\text{amplituding/formative–epistemicity}\rangle\)totalising/circumscribing/delineating attendant ontological-contiguity\(^6\)educed–existentialising/contextualising/textualising-contiguity\(^1\)) foregrounding entailment\(^2\) (postconverging–narrowing-down~sublimation-as-to~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~in-reflecting~‘immanent-ontological-contiguity ’; as-operative-notional~deprocrypticism) in elucidating ontological-contiguity\(^7\)~<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective\(^5\)>, and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing~superseded-logical-basis-of~dialogical-equivalence<-as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-{preconverging-disentailment–by}–postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating\(^3\}) mechanical-knowledge prospectively in poor ontological-good-faith/authenticity\(^7\) or outright ontological-bad-faith/inauthenticity\(^7\) overlooking existence-potency\(^3\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In order words, the possibility for prospective human sublimation has ever always arisen by undermining ‘the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ and upholding the ‘messianic-structure of intemporality ’; as so-constrained to ‘\(\langle\text{amplituding/formative–epistemicity}\rangle\)totalising/circumscribing/delineating attendant--
ontological-contiguity\textsuperscript{68} -educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}

d‘foregrounding__entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-superserogation
\textsuperscript{99}‘in-
reflecting-‘immanent-ontological-contiguity
\textsuperscript{68}‘;–as-operative-notional–deprocrypticism} in elucidating ontological-contiguity \textsuperscript{68}–<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ enabling ontological-normalcy/postconvergence notional–deprocrypticism induced overriding of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence-<as-
to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity \textsuperscript{68}–educed–existentialising/contextualising/textualising-contiguity}-
conflatedness \textsuperscript{13}–in–{preconverging-disentailment-by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating\textsuperscript{82} with prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence-<as-
to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity \textsuperscript{68}–educed–existentialising/contextualising/textualising-contiguity}-
conflatedness \textsuperscript{13}–in–{preconverging-disentailment-by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating\textsuperscript{82}. Critically, social-
vestedness/normativity\textsuperscript{80}–discretely-implied-functionalism> presencing—absolutising-
identitive-constitutedness\textsuperscript{14} <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{14} are opportunistically wedded 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’ as to the sophistic/pedantic possibility for eliciting human temporaity\textsuperscript{99}/shortness <amplituding/formative> wooden-language–{imbued—

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
طبقية '<motif-and-apriorising/axiomatising/referencing'–imbuing>–existentialising—
enframing/imprintedness{as-to- historicity-tracing—framework
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否–sublimating–nascence,–disclosed-from-prospective-
epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’ tends to be rather constrained to both the
‘messianic-structure of intemporality ’ and its derived deferential-formalisation-transference
secondnaturung. The possibility of such a transformation critically constrained to
طقية '<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity

"foregrounding entailment{postconverging–narrowing-down–sublimation-as-to–
existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ’–in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deproscripticism) in
elucidating ontological-contiguity \(<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemie-or-notional-projective-perspective}>\)’ underlying notional–deprocrypticism is only possible because of the tight-and-entwined relationship between the overall human ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}>\)~postconverging–de-mentating/structuring/paradigmising \(<\text{as-being-as-of-existential-reality}>\) (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation\(<\text{as-to-underlying,-ontological-commitment}>\) \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}>\)~postconverging–de-mentating/structuring/paradigmising \(<\text{as-being-as-of-existential-reality}>\) as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology\(<i>^9\</i>\); with \(<i>^4\</i>\) foregrounding\(<\text{entailment}>\)~postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,–eliciting-of–prospective-supererogation\(<i>^7\</i>\)–in-reflecting–‘immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism) thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification–gesturing\(<\text{in-prospective-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \<\text{educed–existentialising/contextualising/textualising-contiguity }\}\}–conflatedness \(<\text{in-\{preconverging-disentailment-by}\}<\text{-postconverging-entailment}>\) framework involving a detour to existence-potency\(<i>^9\</i>\)–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’ as of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence\(<\text{as-to-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }\}\)


conflatedness in {preconverging-disentailment–by}–postconverging-entailment> framework involving a detour to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. We can appreciate in this regards that
the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing— superseded-logical-basis-of—dialogical-equivalence—<as-to—
psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—}
educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—
{preconverging-disentailment—by—}—postconverging-entailment.—in-self-becoming/self—
conflatedness /formative—supererogating» that did not recognise notions like space-time, considered the ether real, did not consider that the laws of physics are different at atomic scale, etc. speaking to ‘human self-satisfactory mere-formulaic—
methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any way beholden to existence as to the prospective sublimation of the theory-of-relativity-together—
with-quantum-mechanics—axiomatic-constructs prospective-
apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—<as—
to—psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—}—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—
{preconverging-disentailment—by—}—postconverging-entailment.—in-self—
becoming/self-conflatedness /formative—supererogating» that recognised notions like space—
time, considered the ether as real, considered that the laws of physics are different at atomic—
scale, etc., and so as ‘genuine knowledge-reification—gesturing—<in—
prospective—psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—}—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—
{preconverging-disentailment—by—}—postconverging-entailment> framework involving a detour to existence-potency—sublimating—nascence—disclosed—from—prospective—
epistemic—digression induced prospective determination which then is de—
mamentatively/structurally/paradigmatically preceding—and—constraining to human—subpotency as enabling prospective sublimation—over—desublimation’. It is interesting to appreciate that given
perspective–ontological-normalcy/postconvergence> not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing human temporality/′/shortness averaging-of-thought/<as-to-leveling/resentment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference seconndaturing, with regards to such sciences foregrounding__entailment{postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation '-in-reflecting-'immanent-ontological-contiguity ';–as-operative-
notional–deprocrypticism} as to the tight-and-entwined relationship between the overall human ontological-commitment '<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) prediciative-effectivity–sublimation-(as-to-underlying–ontological-
commitment' '<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>} as critically enabling prospective sublimation. foregrounding__entailment{postconverging–narrowing-down–sublimation-as-to-
′existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ′-in-
reflecting-'immanent-ontological-contiguity ';–as-operative-notional–deprocrypticism) as
to-psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }---
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness /formative-supererogating> framework’. This speaks to the fact that human dialogical-equivalence<as-to-
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }---conflatedness -in-
{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-
conflatedness /formative-supererogating> framing doesn’t supersede prospective sublating existence’s necessitating implications and consequences, at which point existence-potency<sup>79</sup>-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-
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }---conflatedness }-in-
{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-
conflatedness /formative-supererogating> of the proponents of classical-mechanics—axiomatic-constructs’ but for the 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 |—conflatedness |—im-
{preconverging-disentailment by;}—postconverging-entailment,—in-self-becoming/self-
conflatedness /formative–supererogating> of theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs 
foregrounding entailment {(postconverging—narrowing-
down—sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation '-in-reflecting-'immanent-ontological-contiguity ';—as-operative-
notional—deprocrypticism) of physics implied tight-and-entwined relationship between the
overall human ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) predicative-effectivity—sublimation—(as-to-underlying—ontological-
commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) as critically enabling prospective sublimation. In effect, such a controversy
of ontological-bad-faith/inauthenticity never arose (as explained by the prior enculturation of
an underlying 'scientific—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
(as-to-underlying—ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) induced by budding-positivists and associated with their persecution), and
further because of the very high predicative-effectivity—sublimation—(as-to-underlying—
ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) associated with the physical sciences and as generally reflected by the
social-stake-contention-or-confliction disinterested natured of 'much of the basic/fundamental

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and natural sciences’. However, the case with psychological, social and ‘interest-driven’ scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity–sublimation–⟨implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality⟩’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification–gesturing–in-prospective_psycho_logismic~apriorising/ axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in {preconverging disentailment by} postconverging entailment> issues as to prospective sublating historicity/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-, existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’in-reflecting-’immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism) imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity educed existentialising/contextualising/textualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding entailment (postconverging narrowing-down sublimation-as-to-‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism); and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s sublimating nascence) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s sublimating nascence). In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest subpotencies (in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s sublimating nascence)’ with the ‘supposedly profound
phenomenal/manifest~subpotencies\(\langle\text{in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) disparateness-of-conceptualisation\(<\text{unforegrounding-disentailment, -failing-to-reflect–‘immanent-ontological-contiguity’}>\); thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency \(~\text{sublimating–nascence,}~\text{disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity}~\)–of-the-human-institutionalisation-process\(\text{(*)}\). 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\(\langle\text{in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest~subpotencies\(\langle\text{in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) (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\(\text{(*)}\)” 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\(\text{(*)}\)” of physics, chemistry, biological, genetic theories as to the ontological-
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

normaley/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-contiguity8) of biological/neurological and evolutionary

substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology8)–<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-contiguity8) 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) opportunely/ad-hoc

biological/neurological and evolutionary substitutive/reductionist interpretations of the social

and socio-psychological frame–of–ontological-contiguity8, and so as of vague disparateness-
of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–‘immanent-
ontological-contiguity\textsuperscript{\textdagger}. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the \textsuperscript{\textdagger}totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{\textdagger} of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies\textsuperscript{\textdagger}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\textsuperscript{\textdagger}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\textsuperscript{\textdagger}) in effect wrongly implies a dialogical-equivalence\textsuperscript{\textdagger}–as-to-psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-contiguity\textsuperscript{\textdagger}–edueed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textdagger}–conflatedness \textsuperscript{\textdagger}–preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{\textdagger} ‘nature versus nurture debate’ between these two perspectives as to a ‘naïve academicism mere procedural argumentation reflex’. The reality at best is that of ‘biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest~subpotency–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\textsuperscript{\textdagger} in relation to the social and socio-psychological frame–of–ontological-contiguity\textsuperscript{\textdagger} (and not such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies\textsuperscript{\textdagger}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\textsuperscript{\textdagger}), just as the transverse epistemic-conception phenomenal/manifest~subpotency\textsuperscript{\textdagger}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\textsuperscript{\textdagger} of mathematics in relation to physics doesn’t substitute for and override the inherent physics epistemic-conception phenomenal/manifest~subpotency\textsuperscript{\textdagger}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\textsuperscript{\textdagger}.
reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence). The consequence of such vague disparateness-of-conceptualisation→unforegrounding-disentailment,-failing-to-
reflect-‘immanent-ontological-contiguity ’ as to failing ‘amplituding/formative-
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’ (as implied as of the requisite ‘amplituding/formative–
epistemicity-totalising/circumscribing/delineating attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity) foregrounding__entailment
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation '-in-reflecting-‘immanent-ontological-contiguity ’;
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity
(prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective’), is that (besides their basic epistemic innocence/naivety) such
biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-
conception then provide the room for sophistic/pedantic dispositions that construe of the
inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity
to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow
impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering
knowledge-reification–gesturing—in-prospective.psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-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-
etipemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’ sublimating implications and consequences). Besides, such claims are often so-
associated with vague non-metaphysical as non-ontological conceptualisations of the social in
vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
immanent-ontological-contiguity’ as to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside–attendant–
ontological-contiguity’ educed–existentialising/contextualising/textualising-contiguity”, and
thus in many ways further undermine/distract-from the social ‘<amplituding/formative-
etipemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’ conception of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional
issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’
equally differs from the conception of veracity/truth as from the latitude of ‘human social-
vestedness/normativity–discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former
construing of ‘knowledge as to existential knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity educed–existentialising/contextualising/textualising-contiguity }–
conflatedness <in–{preconverging-disentailment-by}–postconverging-entailment> privileging
manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as
to collective acquiescence as to the privileging of human commendation-or-
agreementing/convincing-among-mortals (rather than a detour to existence-
potency)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) even over
manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-
conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated
with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of
the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics,
etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-
normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of
intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-
mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of
human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-
abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in
their presencing—absolutising-identitive-constitutedness as being of ‘absolute epistemic-
normalcy’; and it is because of this latter fact (as from the ontological-
ormalcy/postconvergence epistemic-projection perspective) that prospective human progress
and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity can occur in the very first place (in contradiction to all such registry-
worldviews/dimensions presencing—absolutising-identitive-constitutedness failure to
directly grasp their very own totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, even as the possibility for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human
sublating meaningfulness-and-teleology across the successive registry-worldviews/dimensions’ does not lie
with any ‘ordinariness/commonsensicality as of the
epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity,<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency<discretely-implied-functionalism>-sublimating–nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with 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 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<discretely-implied-functionalism>-sublimating–nascence,
disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued
with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-
constructs with the latter never assuming any arrogance as to its prior
methodologising/mutualising/organising/institutionalising conception of physics. Critically,
with regards to the blurriness of meaningfulness-and-teleology in the social that exposes
prospective transcendental dispositions (as to dimensionality-of-sublimating)
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residualuity/spirit-
drivenness–equalisation) ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming) to sophistic/pedantic <amplituding/formative> wooden-
language{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging–or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology} eliciting of
<amplituding/formative> wooden-language{imbued—averaging-of-thought–<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology –as-of-
‘nondescript/ignorable–void ‘–with-regards-to-prospective-apriorising-implications>, it is
important to articulate such prospective sublimating meaningfulness-and-teleology while
equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residualuity/spirit-
drivenness–equalisation) ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming as part and parcel of the prospective sublimating
meaningfulness-and-teleology, and not wrongly imply the desublimation is in apriorising-
teleological-elevation-in-ontological-contiguity as to the transcendence-and-
sublimity/sublimation/supererogatory de-mentativity attitude/mental-disposition/care—and—
episteme (in this case reflecting sophistic/pedantic procrypticism—or—disjointedness-as-of-
reference-of-thought); and as so articulated elsewhere with the case of the Socratic—
philosophers and budding-positivists it is always the case that the sophistic/pedantic
dispositions will fathom that in relation to prospectively sublimating base-institutionalisation,
universalisation, positivism and notional—deprocrypticism the effective ‘world that exists to
the majority people (as of ‘human notional—firstnaturedness—temporal-to-intemporal-
dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—<as-of-varying-individuations-contextually-transverse—
desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing—
and-their-devolved-referencing-imbued-ontological-performance—<including-virtue-as-
ontology>) at uninstitutionalised-threshold (as reflecting both desublimating historicity—
tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> possibilities’)
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 <amplituding/formative> imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology }; and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension out of concern about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology is the most important human and humanity-producing enterprise notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification—gesturing—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-
exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification-gesturing—pretending otherwise as to ‘virtual wisdoms’ is nothing more than 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 epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology (as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) is ‘a non-scalar conception that induces
presencing–hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance -<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalability/immanency perspective (as to a scalability/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflecting–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 doesn’t achieve absolute ‘scalability/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalability/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalability/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just
relative-ontological-completeness) underlying the overall existential dimensionality-of-sublimating\(^1\) \(\{<\text{amplituding-formative}>\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/\) transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness/\) equalisation of as the inherent ontological-good-faith/authenticity\(^2\) postconverging-de-mentating/structuring/paradigming\(^1\) effectively reflected as of notional–deprocripticism. notional–deprocripticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance\(^3\) \(\langle\text{including-virtue-as-ontology}\rangle\) as to sublimating\(^1\) historicity/ontological-eventfulness\(^3\) ontological-aesthetic-tracing\(\langle\text{perspective–ontological-normalcy/postconvergence-reflected–}\text{epistemicity-relativism-determinism}\rangle\) as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating\(^4\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening—\langle\text{as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation}\rangle’ in \(\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\). Translated, this ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening—\langle\text{as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation}\rangle’ underlying prospective human ontological-performance\(^7\) \(\langle\text{including-virtue-as-ontology}\rangle\) with regards to human\(^5\) meaningfulness-and-teleology\(^6\) speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening\(^5\) in contrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of
veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-functionalism>’ epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—demmentating/structuring/paradigming –as-being-as-of-existential-reality> is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in presencing—absolutising-identitive-constitutedness, while the former strongly constrained to high predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—demmentating/structuring/paradigming –as-being-as-of-existential-reality> is rather relatively amenable to sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity<discretely-implied-functionalism>’ epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity<discretely-implied-functionalism>’ epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business
existentialising/contextualising/textualising-contiguity⁹, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness⁸ as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-mea

suringinstrumenting); hence implying that prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normaley/postconvergence-reflected-'epistemicity-relativism-determinism'> at any uninstitutionalised-threshold⁶ is necessarily imbued with prospective originariness-parrhesia–as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality⁵¹’ and its derived deferential-formalisation-transference secondnaturng. We can appreciate in this regards that budding-positivists⁵ meaningfulness-and-teleology⁹⁰ 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-contiguity⁹¹, but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁷ 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-completeness⁷ 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\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} that projected of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity−sublimation{(as-to-underlying,-ontological-commitment \textsuperscript{67}}\textsuperscript{27}<\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity \sim postconverging—de-mentating/structuring/paradigming \textsuperscript{71}−as-being-as-of-existential-reality}>\textsuperscript{27}}’ 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\textsuperscript{45} subpotencies\textsuperscript{(in-transitive-conflatedness \textsuperscript{68}−reflexivity,-in-the-full-potency-of-existence’s−sublimating−nascence) as to their implicated \textsuperscript{40} \textsuperscript{45} foregrouding_\textsuperscript{11} entailment\textsuperscript{−{(postconverging−narrowing-down−sublimation-as-to−existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{40} ‘in-reflecting−immanent-ontological-contiguity ’;−as-operative-notional−deprocrypticism) in elucidating ontological-contiguity\textsuperscript{−<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional−projective-perspective>}’ 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 \textsuperscript{67}}\textsuperscript{27}<\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity \sim postconverging—de-mentating/structuring/paradigming \textsuperscript{71}−as-being-as-of-existential-reality}>\textsuperscript{27}} constraining of positivism/rational-empiricism\textsuperscript{27} meaningfulness-and-teleology\textsuperscript{10} 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’ [deprocripticism–or–preempting—disjointedness-as-of-
reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ with regards to (the overall originariness/origination
(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 -educed-
existentialising/contextualising/textualising-contiguity⟩[0] foregrounding entailment
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;-
as-operative-notional–deprocripticism) in elucidating ontological-contiguity ↬[as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’ as to imbued [deprocripticism–or–preempting—disjointedness-as-of-
reference-of-thought sublimation over [procripticism–or–disjointedness-as-of-’reference-of-
thought desublimation, 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
[deprocripticism–or–preempting—disjointedness-as-of-’reference-of-thought
meaningfulness-and-teleology[0], (and so overriding disparate-ness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> as to
the latter’s implied [procripticism–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 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 }. 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-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment–by}–postconverging-entailment> is
fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-
entwined relationship between the overall human ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
demtating/structuring/paradigming –as-being-as-of-existing-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-
demtating/structuring/paradigming –as-being-as-of-existing-reality>} as critically enabling
prospective sublimation’ so-implied as to existence-potency sublimating–nascence,-
disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient-
sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology\textsuperscript{100} \langle \text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle \rangle is how to exploit the fact that there is no \textsuperscript{104} universalising-idealisation—apriorising/axiomatising/referencing—psychology enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\langle as-to-underlying,—ontological-commitment \textsuperscript{67} \langle implied—self-assuredness-of-ontological-good-faith/authenticity \textasciitilde postconverging—de-mentating/structuring/paradigming \textasciitilde as-being-as-of-existential-reality\rangle \rangle \rangle and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychology enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—\langle as-to-underlying,—ontological-commitment \textsuperscript{67} \langle implied—self-assuredness-of-ontological-good-faith/authenticity \textasciitilde postconverging—de-mentating/structuring/paradigming \textasciitilde as-being-as-of-existential-reality\rangle \rangle \rangle to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers\textsuperscript{104} universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaninglessness-and-teleology\textsuperscript{100} by eliciting \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{14} sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism meaninglessness-and-teleology\textsuperscript{100} respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \langle amplituding/formative—epistemicity\rangle totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{4} 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-equanimitiy as political, economic and
social stakes cumulatively default to vested-interests as to their \presencing—absolutising-
identitive-constitutedness\<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>existentialising—enframing/imprintedness\(as-to-\ historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition\). Such an underlying intellectually
deficient orientation is the surreptitious underhandedness failing social intellectual engagement
in many ways explains the surreptitious campaigning against many a critical theory as to the
possibility for a revitalised genuine and healthy social critique (and as it is especially so-
directed notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation\(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<-amplituding/formative–epistemicity>totalising-in-relative-ontological-
completeness\) promising postmodern-thought which portrays a very profound ontological-
veracity as to prospective sublimation possibilities in the face of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation\(as-to-underlying,-ontological-commitment
\<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality\)’ (notwithstanding a
natural scientific culture that points out that substantive issues are analysed on the basis of their
relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such
virtue-as-ontology⟩} at uninstitutionalised-threshold\textsuperscript{103} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflecteP—epistemicity-relativism-determinism⟩ possibilities’. The strategic reflex of assuming a presencing—absolutising-identitive-constitutedness sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness interpretations’ and arbitrarily defines ‘human social-vestedness/normativity/implies contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation\textsuperscript{135} unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity⟩) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest—subpotencies⟨in-transitive-conflicatedness—reflexivity,—in-the-full—potency-of-existence’s—sublimating—nascence⟩. But then human sublimation in existence effectively speaks of the notional—symmetrisation—as-to-symmetrisation-by-desymmetrisation—in-reflecting-postconverging—or-dialectical-thinking—the—preconverging—or-dementingperspectives-of-human—meaningfulness-and-teleology\textsuperscript{160} underlying human ontological-performance\textsuperscript{171}—including-virtue-as-ontology—of-the-human-institutionalisation-process cumulating/recomposuring—attendant-ontological-contiguity—succession of registry-worldviews/dimensions, and such a presencing—absolutising-identitive-constitutedness sensibility/decorum strategy as to its implicated denial of such an ontological-contiguity—of-the-human-institutionalisation-process of human ontological-performance\textsuperscript{232}—including-virtue-as-ontology—underlined by human
effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science ontology. All the knowledge-reification-gesturing-
in-prospective_psychologismic-apriorising/axiomatising/referencing–of-attendant–
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity

conflatedness-in-[preconverging-disentailment-by]-postconverging-entailment

can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation" having to do with human limited-mentation-capacity-deepening" as enabling
human-subpotency epistemic-projection towards the full-potency of existence so-construed as
intemporality", and not a "presencing—absolutising-identitive-constitutedness
human-subpotency epistemic-projection in <amplituding/formative-epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag so-construed as temporality

But then the inclination to assume an ontologically-flawed sophistic/pedantic presencing—
absolutising-identitive-constitutedness sensibility/decorum strategy is ever always associated
across all registry-worldviews/dimensions with blurriness of meaningfulness-and-
teleology rather unconstrained to predicative-effectivity—sublimation—{as-to-underlying,-ontological-commitment}<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality}) as to lack of ‘relative-
ontological-completeness—apriorising/axiomatising/referencing—psychologism
encultured/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
extistential-reality>’’. Consider in this regards, the de-mentative/structural/paradigmatic
possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying,-ontological-commitment⟩<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality⟩’ (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity—sublimation—⟨as-to-underlying,-ontological-commitment⟩<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality⟩ (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying,-ontological-commitment⟩<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality⟩⟩, then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human notional—firstnaturedness—temporal-to-intemporal-dispositions—⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence⟩ accordionning—⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-redouding/wavering/waveforming—of-their-referencing—
and-their-devolved-referencing-imbued-ontological-performance ⟨including-virtue-as—}
dimensionality-of-sublimating \(<\text{amplituding/formative}\text{-supererogatory-de-mentativity/epistemic-growth-or-conflatedness }/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\).

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 \(<\text{presencing–absolutising-identitive-constitutedness}>\) sensibility/decorum supposed projections of candour that tend to arise with social lack of \(<\text{universal-transparency}>\)-\(<\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\>\) associated with blurriness\(^7\) of \(<\text{meaningfulness-and-teleology}>\) poorly amenable to predicative-effectivity–sublimation{as-to-underlying,-ontological-commitment}<\text{implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}>); and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct originariness/commensicality and social-vestedness/normativity<\text{discretely-implied-functionalism}>’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflection of the relative-ontological-incompleteness\(^9\) of the <cumulating/recomposuring–attendant-ontological-contiguity >-
succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of \(<\text{presencing–absolutising-identitive-constitutedness}>\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\) when analysed as from originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-
perspective-scalarising-construal-of-existence) perspective of notional-deprocrypticism.

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;-as-operative-notional–deprocrypticism) with
the induced social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-
entailing- ⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-
completeness ⟩ of: - base-institutionalisation—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
sublation-{as-to-underlying,-ontological-commitment }-<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming -
as-being-as-of-existential-reality⟩} construed as ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative ⟨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 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–sublation-{as-to-underlying,-ontological-commitment ⟩-
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality⟩) construed as ‘non-
rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-
random-mental-disposition,—that-is-not-rulemaking apriorising/axiomatising/referencing—
psychologism’ given ‘relative disparateness-of-conceptualisation’ unforegrounding-
disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ as to prior descalarising
totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative
potency as of human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning—(as-of-
varying-individuations-contextually-transverse—desublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing—
imbued-ontological-performance <including-virtue-as-ontology> at its given/defined
uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation’), universalisation—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing—predicative-effectivity—
sublimation—(as-to-underlying,—ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming
as-being-as-of-existential-reality) construed as ‘universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative—epistemicity> totalising/circumscribing/delineating
attendant—ontological-contiguity <educent—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 its
mentating/structuring/paradigming –as-being-as-of-existential-reality> construed-as
<amplituding/formative–epistemicity> totalising/circumscribing/delineating attendant ontological-contiguity educed—existentialising/contextualising/textualising-contiguity
4 foregrounding entailment
<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 104 universalisation–non-positivism/medievalism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying,—ontological-commitment)
disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity ’ as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment


supererogation

<as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming'> (with the critical insight here for
instance that the Socratic-philosophers' meaningfulness-and-teleology as of
universalising-idealisation 'is not a relic of thought’ and it is very much ‘historically
alive/living’ as to being pertinent to modern-day universalising implications of thought but
for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’
and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for
when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall
notional—deprocrypticism—apriorising/axiomatising/referencing—psychologisms
‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) of relative-ontological-completeness rather speaks of human limited-
mentation-capacity-deepening as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring prospectively induced meaningfulness-and-
teleology as the <cumulating/recomposuring—attendant-ontological-contiguity >-successive
registry-worldviews/dimensions apriorising/axiomatising/referencing—psychologisms). Further,
‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ for ‘prospective notional—deprocrypticism  

meaningfulness-and-teleology induced sublimation as of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’. The implication here is that there is no logical-basis/logic,—as-derived-from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffective—disambiguated—motif—apriorising/axiomatising/referencing’ as of our positivism—procrypticism  
presencing—absolutising—identitive—constitutedness for the so-projected prospective notional—deprocrypticism  

meaningfulness-and-teleology but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation (as the logical-basis/logic,—as-derived-from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffective—disambiguated—motif—apriorising/axiomatising/referencing’ of prospective notional—deprocrypticism  

meaningfulness-and-teleology is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism—procrypticism  

meaningfulness-and-teleology logical-basis/logic,—as-derived-from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative—and-unaffective—disambiguated—motif—apriorising/axiomatising/referencing’ is de—mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective—insights capacity for grasping prospective notional—deprocrypticism  

meaningfulness-and—teleology sublimation as of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation”). This further points out that the <cumulating/recomposuring—attendant—ontological-contiguity >—successive registry-worldviews/dimensions ‘relative-ontological—completeness —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation{(as-to-underlying,-
sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming (as of dimensionality-of-sublimating)

and-apriorising/axiomatising/referencing–psychologism> of relative-ontological-incompleteness
<amplituding/formative–epistemicity> causality inevitably highlights the requisite ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension <of-apriorising/axiomatising/referencing–psychologism>’ of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension <of-apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing—psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing—psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are actually projective-insights speaking to the fact that huma prospective emancipation should rather be construed as of ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing seconndnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its seconndnatures 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\(^{(6)}\) which rather requires instigative notional–asceticism\(^{(1)}\) reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional–asceticism\(^{(1)}\) 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\(^{(7)}\) (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\(^{(8)}\) logical-basis/logic,-as-derived-from—transversality<<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{(9)}\) is in transversality<<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{(9)}\) with the relative-
ontological-incompleteness\(^{(9)}\) logical-basis/logic,-as-derived-from—transversality<<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{(9)}\), it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{(7)}\) that affirmatively upholds the relative-ontological-completeness\(^{(8)}\) over the relative-ontological-incompleteness\(^{(9)}\) (as to their supposedly coherent ontological-commitment <-implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development as to the positive-opportunism—of-social-functioning-and-accordance implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of such ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. In this respect with regards to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical meaningfulness-and-teleology (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with
the relation thus involving the requisite ‘ontological-good-faith/authenticity\textsuperscript{70}–postconverging–de-mentating/structuring/paradigming\textsuperscript{71} 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\textsuperscript{70}–postconverging–de-mentating/structuring/paradigming\textsuperscript{71} beyond-and-above the desublimating ontological-good-faith/authenticity\textsuperscript{70}–postconverging–de-mentating/structuring/paradigming\textsuperscript{71} of ordinary meaningfulness-and-teleology\textsuperscript{70}. However, this sublimating knowledge ‘ontological-good-faith/authenticity\textsuperscript{70}–postconverging–de-mentating/structuring/paradigming\textsuperscript{71} 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\textsuperscript{70} (even though from a retrospective perspective we can grasp the preconverging/dementing\textsuperscript{20}–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\textsuperscript{70}–postconverging–de-mentating/structuring/paradigming\textsuperscript{71} 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\textsuperscript{20}–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} going by its\textsuperscript{81} presencing—absolutising-identitive-constitutedness\textsuperscript{11} just as we will be disinclined to contemplate about the more veridical preconverging/dementing\textsuperscript{20}–qualia-schema of our\textsuperscript{81}procrypticism–or–disjointedness-as-of−reference-of-thought uninstitutionalised-threshold\textsuperscript{03} as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}.
awareness-teleology\(^{(10)}\). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\(^{(03)}\) speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity \(\prec\) shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema\(\rangle\), and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment \(\prec\) implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality\(\rangle\)’ 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\(^{(00)}\)postconverging—de-mentating/structuring/paradigming\(^{(01)}\) existential-condescension<-of-apriorising/axiomatising/referencing—psychologism\(\rangle\)’ 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 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\(^{(15)}\) over which prospective sublimating ontological-good-faith/authenticity\(^{(11)}\) knowledge respectively as of budding-positivism and \(^{(10)}\) universalising-idealisation can only be established as of their respectively requisite
‘ontological-good-faith/authenticity’ and naïve modern-day presencing—
absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of
the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of
dimensionality-of-desublimating-lack-of

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring–as-to-
postconverging-or-dialectical-thinking –apriorising-psychologism’ over ‘desublimation
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring–as-to-preconverging-or-dementing –
apriorising-psychologism’). Indeed, as to when such ‘relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation—(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ is institutionalised
say with modern-day positivism/rational-empiricism the requisite ‘ontological-good-
faith/authenticity’ existential-condescension–of-apriorising/axiomatising/referencing–
psychologism’ of modern-day scientific breaktrhoughs sublimation projected knowledge
hardly put into question. Likewise, this insight about the requisite ‘ontological-good-
faith/authenticity<sup>70</sup> existential-condescension<-of-apriorising/axiomatising/referencing-psychologism->’ for organic-knowledge needs to be explicited with regards to the blurriness<sup>5</sup> of meaningfulness-and-teleology<sup>10</sup> associated with today’s institutional-being-and-craft notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amp;amp;lt;/amp;&gt;amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike Ancient-sophistry and medieval-
scholasticism) go on to induce ‘existentially invalid condescension’ as to their veridical desublimating<sup>6</sup> presencing—absolutising-identitive-constitutedness<sup>9</sup> ‘<amp;amp;lt;/amp;&gt;amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ’ as of ontological-bad-
faith/inauthenticity<sup>65</sup>~preconverging–de-mentating/structuring/paradigming<sup>66</sup>. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification–gesturing-<amp;&lt;/amp;>in-
prospective_psycho logismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -edued–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment<sup>3</sup> but rather surreptitious enterprises of <amp;amp;lt;/amp;&gt;amplituding/formative>wooden-language-{imbued—averaging-
of-thought—<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology -as-of–'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>} this signals their emperor has no clothes moment. In this regards, as to ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<sup>5</sup>as-to-postconverging–or-dialectical-thinking —
apriorising-psychologism<sup>3</sup>’ over ‘desublimation unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing –apriorising-psychologism>’, the requisite ‘ontological-good-faith/authenticity’ for organic-knowledge ‘speaks to an intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension27 for its elucidation and appropriate secondnatured institutionalisation that is not dissociated from the very construction-of-the-Self’, and knowledge cannot thus be construed as ‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human institutional-development–as-to-social-function-development and living-development–as-to-personality-development the ordinariness of meaningfulness-and-teleology55 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-completeness55 -by-reification/contemplative-distension27 (as to a disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> which 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 } thrives on this lack of \[ \text{universal-transparency} \] (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }) with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about \[ \text{presencing—absolutising-identitive-constitutedness} \] methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as \[ \text{presencing—absolutising-identitive-constitutedness} \] underpinning–suprasocial-construct relate to their given \[ \text{meaningfulness-and-teleology} \] in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence\[\{\text{implicated-’nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness }\};\]

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\[\langle\text{including-virtue-as-ontology}\rangle\] for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guiding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\rangle, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity\[\langle\text{discretely-implied-functionalism}\rangle\] as otherwise the possibility for the \[\langle\text{cumulating/recomposuring–attendant-ontological-contiguity }\rangle\]-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\textsuperscript{14} (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conception of sublimating value and ontological-veracity disposition; and so as to the fact that
presencing—absolutising-identitive-constitutedness\textsuperscript{14} (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) actually
tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{100} (as to preconverging—existential-extrication-as-of-existential-unthought\textsuperscript{6} positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} of institutional-development—as-to-social-function-development and living-development—as-to-personality-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation\textsuperscript{97}—profundity—postconverging—de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77}—by-reification/contemplative-distension\textsuperscript{27} for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{57} meaningfullness-and-teleology\textsuperscript{39}), 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\(^3\)-in-preconverging-existential-extrication-as-of-existential-ought\(^4\)) positive-opportunism—of-social-functioning-and-accordance\(^5\) of institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given\(^6\) presencing—absolutising-identitive-constitutedness\(^7\) ‘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\(^8\) presencing—absolutising-identitive-constitutedness\(^9\) mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicus, Galileo, Descartes, Kant, Newton, Leibniz, Rousseau, Diderot, Pasteur, Lavoisier, Tesla, Einstein, etc. upon whose\(^{10}\) meaningfulness-and-teleology\(^{11}\) infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human\(^{12}\) meaningfulness-and-teleology\(^{13}\) (and so not only with human\(\ldots\) Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^{14}\) meaningfulness-and-teleology\(^{15}\) 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-normaley/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-
disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-constitutedness—preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought> positive-opportunism—of-social-functioning-and-accordance of institutional-development—as-to-social-function-development and living-development—as-to-personality-development) with regards to our positivism–procrysticism registry-worldview/dimension can be appreciated in modern-day sycophantic-sophistry 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-
media-driven disenfranchising narrative <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded <amplituding/formative> wooden-language{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology }. In many ways this ‘presencing—absolutising-identitive-constitutedness’
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} analysis as to the positivism–procripticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholding-
becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhhibited-
mental-aestheticising implications is very much relevant however the underlying socio-econo-
political subontologisation/ideology-over-ontology whether technocratic, capitalistic or 
communist (as in fact all such systems mirror each other as to their beholding-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—inhhibited-
mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking
of a more fundamental issue of positivism–procripticism ontological-performance”-
<including-virtue-as-ontology> as to the prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
prospective deprocripticism—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—

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oblivious to the ‘notional~symmetrisation-as-to-symmetrisation-by-desymmetrisation-in-
reflecting-postconverging-or-dialectical-thinking—by—preconverging-or-dementing—perspectives-of-human—meaningfulness-and-teleology—underlying human ontological-
performance—including-virtue-as-ontology—as to the ontological-contiguity—of-the-
human-institutionalisation-process—cumulating/recomposuring—attendant-ontological-
contiguity—succession of registry-worldviews/dimensions’ and ‘the facet of the existentially-
withdrawn—(as—unaccounted-for—leftover-or-residuality—or-spirit—of—meaningfulness-and-
teleology—so-construed-as-metaphority,—informing-prospective—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness,—so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)—as limiting or of prospective human-subpotency aporeticism’ which
surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring enables the possibility for human limited-mentation-capacity-deepening—’; and
the ‘notional—deprocrypticism driving aesthetic-touch/aesthetic-sensibility of scalarising
aestheticisation-towards-ontology’ is one that in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process—
projects of human ontological-performance—including-virtue-as-ontology—as:
formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness—
as-to—intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism—of—meaningfulness-and-teleology—of unintelligence (beholdening-
becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhhibited-
mental-aestheticising) towards intelligence (‘bechancing-backdrop of nonpresencing—
perspective—ontological-normalcy/postconvergence’—as to ‘bechancing-becoming—
sublimation beyond presencing—absolutising-identitive-constitutedness

<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition} that the genuine social intellectual–function/posture
must ever always remain independent and not be usurped by dominance/vested-interest actors
and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold 15 the
prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming
existential-condescension<-of-apriorising/axiomatising/referencing–psychologism>’ urges the
human along beyond its limit of contemplation at which point such a taxingness-of-originariness
upon human-subpotency ontological-faith-notion-or-ontological-fideism—
imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality is more appropriately construed not as meaningfulness-and-teleology
but metaphoricity as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and this reality is
what avails across the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for their respective prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology 100 as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation,
universalisation, positivism/rational-empiricism and notional–deprocrypticism are not
actually as of meaningfulness-and-teleology 100 but rather are as of metaphoricity with
regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation–
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ > of logical operation/processing/contention of narratives’ reflected as of their respectively induced ‘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>)’ imbeded ‘foregrounding _ entailment{(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
reflecting–‘immanent-ontological-contiguity ‘;—as-operative-notional–deprocripticism)). This conception of ‘ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming existential-condensation<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 oo 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-panintelligence’ {imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency—
The underlying insight here is that unlike the flawed mental-reflex associated with
presencing—absolutising-identitive-constitutedness
that
dementatively/structurally/paradigmatically projects 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—
extist杭ialising/contextualising/textualising-contiguity—ontological-deficiency arising from
its specifically given
human
as to human limited-mentation-capacity veridically implies that ‘existence is not
beholdening to that human
as to human formativeness—as-to-intersolipsism-of-
with regards to human formativeness—<as-to:intersolipsism-of:-

This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming’ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a 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 but together with the extraterrestrials is rather dementatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment self-assuredness-of-ontological-good-faith/authenticity postconverging–dementating/structuring/paradigming as-being-as-of-existential-reality) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising prescences as to entitlements of presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness is-educed—and—avails—and—re-avails rather than ontological-bad-faith/inauthenticity in upholding relative-ontological-incompleteness (given that immortality/existence-perspective as to intemporality cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing apriorising-psychologism and not postconverging-or-dialectical-thinking apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-sublimation-over-desublimation that explains why the educing—and—availing—and—re-availing of relative-ontological-completeness as to dimensionality-of-sublimating supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation takes
precedence in defining human intellectual-and-moral ontological-performance<sup>72</sup>-<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation<sup>73</sup>. This implied existential-discursivity—implicit-sublimation-over-desublimation as to 'ontological-good-faith/authenticity<sup>70</sup>—postconverging—de-mentating/structuring/paradigming<sup>71</sup> 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<sup>59</sup>-disposition—as-to-psyche-induced-psychologism—of-existential-stake> from which human meaningfullness-and-teleology<sup>60</sup> veridically arises. Thus existential-discursivity—implicit-sublimation-over-desublimation implies that the human is already 'de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity' without any 'neutrally/objectively sound human ontological-performance<sup>71</sup>-<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 <sup><amplituding/formative—epistemicity>totalising—thrownness-in-existence</sup<. This insight puts into perspective our 'presencing—absolutising-identitive-constitutedness<sup>1</sup> conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness<sup>1</sup> (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 dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our (amplituding/formative–epistemicity>totalising−thrownness-in-existence‘ and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating (<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Besides such a more stark elucidation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, existential-discursivity—implicated-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
by dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance’~<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively; and as relative-ontological-completeness avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating- {<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence
speaking to its ontological-contiguity as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity —of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence- ⟨implicated-nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩

| [amplituding/formative–epistemicity]totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ’ on the one hand and on the other hand difference-confoundedness-as-to-totalitative-reification-in-singularisation-<as-to-the-


nonpresencing,-for-explicating-ontological-contiguity., is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity —of-the-human-institutionalisation-process. This is so fundamentally because of human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>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 reflecting the implications of human limited-mentation-capacity-deepening underlying the ontological-contiguity —of-the-human-institutionalisation-process; such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed presencing—absolutising-identitive-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—
of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness\(^7\) de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness \(^5\) sublimation implications, and so across the \(\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\)-successive registry-worldviews/dimensions right up to the originariness/origination-{(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)} perspective of \(^6\) deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought which purportedly escapes any such reflexive \(^3\) presencing—absolutising-identitive-constitutedness \(^4\) \(<\text{amplituding/formative–epistemicity}>\text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\>\) of its apriorising/axiomatising/referencing/Intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional–deprocrypticism as such points out that the ontological-contiguity\(^8\)—of-the-human-institutionalisation-process\(^9\) is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation-{(reflecting-prospective-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–}\text{'epistemicity-relativism-determinism'}\rangle\)} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)’ but that, as of the \(\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\)-successive registry-worldviews/dimensions \(^1\) presencing—absolutising-identitive-constitutedness \(^1\) construals/conceptualisations, that ‘directly relevant trace of prospective human effectively-purist-sublimation-{(reflecting-prospective-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–}\text{'epistemicity-relativism-determinism'}\rangle\)} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\)’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness\(^7\)—presublimation-construct–of—meaningfulness-and-teleology\(^10\)’.
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 Rousseaus, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness*presublimation-construct–of–meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective 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–apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness –presublimation-construct–of–meaningfulness-and-teleology of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation–as-to-underlying,-ontological-commitment –implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality⟩’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging—‘motif-and—apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising {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 possiblities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension immaterial/social sublimation considerations that rise to the aporeticism overcoming/unovercoming challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology’ of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—
function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} perspective of notional-deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness —presublimation-construct—of—presublimation-construct—of—meaningfulness-and-teleology; as prospective material/technical sublimation is associated with a discrepant 'immaterial/social overall relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving>’ that goes on as of presencing—absolutising-identitive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance—<including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the wooden-language—<amplituding/formative—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—-as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>—displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years
following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the modern-day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but
rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve presentencing—absolutising-identitive-constitutedness\(^4\) epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\), so-reflected from such science-ideology poor appreciation of the implications of the \(^4\)historiality/ontological-eventfulness\(^8\)/ontological-aesthetic-tracing–perspective–ontological-normality/postconvergence-reflected–epistemicity-relativism-determinism’\(\rangle\) rendering the scientific adventure as of a living attendant-ontological-contiguity‐educeed‐existentialising/contextualising/textualising-contiguity\(^9\) exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)‐by‐reification/contemplative-distension\(^7\) as to human limited-mentation-capacity-deepening \(^3\) implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as‐sublimating‐withdrawal,‐eliciting‐of‐prospective‐supererogation \(^7\) behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration—as‐to‐mere‐extrapolating/constituting/abstracting/deducing/inferring‐of‐elucidation‐outside—attendant‐ontological‐contiguity‐educeed‐existentialising/contextualising/textualising‐contiguity\(^9\) 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 supererogation is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ that ultimately enabled and propelled human limited-mentation-capacity-deepening (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening
and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology herein construed as of 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 universalising-idealisation inventing/creating 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–procrpticism level of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) and its corresponding methods/methodologies/approaches associated with its institutional-development–as-to-social-function-development and living-development–as-to-personality-development as to wrongly imply ours is the human generation that don’t face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness references of thought devolving> ‘critically points to an overall nascent knowledge-reification–gesturing–<in–prospective psychologismic–apriorising/axiomatising/referencing–{of attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness <in–{preconverging-disentailment by} –postconverging-entailment> directly or indirectly prescient of a comprehensive sublimating meaninglessness-and-teleology\(^{100}\) conception of the given prospective relative-ontological-completeness\(^{98}\) registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity\(^{68}\) projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness\(^{98}\) induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest–subpotency–(in-transitive–conflatedness–reflexivity–in-the-full–potency-of-existence’s–sublimating–nascence)) and so to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\(^101\)–postconverging–de-mentating/structuring/paradigming\(^{71}\) existential–condescension–<of-apriorising/axiomatising/referencing–psychologism>’ (and so as effectively
reflected by the overall \(^{84}\) reference-of-thought and \(^{84}\) reference-of-thought-\(^{1}\) devolving/subject-matter ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism encultured/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment \(\langle<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming – as-being-as-of-existential-reality}>\rangle\)). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest-subpotency-(in-transitive-conflatedness reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence) (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of \(1+1\) as being equal to \(4\) as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness-(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’). The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness-(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency
increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-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 presentencing-absolutising-identitive-constitutedness as of beholdening-becoming-distortive-originariness/distortive-origination-as-to-historicity-tracing-inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification-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 emancipating implications; so-reflecting in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification–gesturing—prospective-psychologism–apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—postconverging-entailment (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment) implied—self-assuredness—of—ontological—good-faith/authenticity—postconverging—demmentating/structuring/paradigming—as-being—as-of—existential-reality)—to usher in the possibility of their very own secondnated institutionalisation unclouded knowledge-reification—gesturing—in—prospective-psychologism—apriorising/axiomatising/referencing—of—attendant-ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—postconverging-entailment, the ultimate possibility for our positivism—procrypticism overcoming its notional—pedantising/muddling/formulaic-hollowing-out—in—subontologisation/subpotentiation—(blurring/undermining—of—prospective—totalising—entailing,—as—to—entailing—amplituding/formative—epistemicity)—totalising—in—relative-ontological—
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 base-institutionalisation–ununiversalisation ‘reference-of-thought—and—
reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’), universalisation–non-positivism/medievalism ‘
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism overall knowledge-reification—gesturing<{in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity } –
conflatedness—in-{preconverging-disentailment-by}→postconverging-entailment> of-
variously-devolving—‘axiomatising-conjugations’—so-reflected-in-its-nascent-particular-
sublimations’ (as universalisation–non-positivism/medievalism ‘reference-of-thought—and—
reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’), positivism–procrypticism ‘positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism overall knowledge-reification—gesturing<
in-prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity } –
conflatedness—in-{preconverging-disentailment-by}→postconverging-entailment> of-
variously-devolving—‘axiomatising-conjugations’—so-reflected-in-its-nascent-particular-
sublimations’ (as positivism–procrypticism ‘reference-of-thought—and—reference-of-
meaningfulness-and-teleology comprehensiveness of prospective

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sublimating–nascence’), and prospectively notional–deprocrypticism ‘preempting—
disjointedness-as-of—reference-of-thought,—as-to—amplituding/formative–
epistemicity>growth-or-conflatedness /transvalutative-
spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification–
genusting—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—
onological-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 notional–deprocrypticism ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective
sublimating–nascence’). This comprehensive elucidation highlights that human sublimation is
not inherently haphazard as the wrong perception of haphazardness arises as from the varying
presencing—absolutising-identitive-constitutedness epistemic-projection perspectives
whereas from a comprehensive notional–deprocrypticism epistemic-projection perspective in
ontological-normalcy/postconvergence human sublimation is rather wrongly apparently
haphazard because of human limited-mentation-capacity epistemic-projection perspectives of
apprehension of prospective sublimation with ‘the ontological-veracity of
notional–deprocrypticism epistemic-projection perspective associated with comprehensive
human limited-mentation-capacity-deepening rather reflecting the overall ontological-
contiguity—of-the-human-institutionalisation-process de-mentative/structural/paradigmatic
coherence of human sublimation as of successive ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective
sublimating–nascence’. Thus such a notional–deprocrypticism ontological-
normalcy/postconvergence perspective warrants the requisite amplituding/formative–
epistemicity> totalising/circumscribing/delineating relative-ontological-completeness.

Appraisal of singularly induced prospective sublimations as to projected overall human
devolving–meaningfulness-and-
teleology imbed<br>amplituding/formative–
etotalising/circumscribing/delineating relative-ontological-
incompleteness/relative-ontological-completeness as to human-and-social–expectations/anticipations—
metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism (as of
devolving–meaningfulness-and-
teleology comprehensiveness of prospective sublimating–nascence). Critically this
discrepancy between nascent-particular/incipient-and-material/technical-sublimations—
<blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving> and
overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-
and-teleology (as involving ‘immaterial/social overall relative-ontological-incompleteness–
presublimation-construct–of–meaningfulness-and-teleology instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving>’ and so as to human social subontologising of nascent-
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 <preconverging–motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising–enframing/imprintedness–
as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to their
syncretising/circularity/interiorising/akrasiatic-drag\(^\d\) and beyond just the ontological
implications with respect to Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^2\) as
highlighted above this is equally reflected as to a human institutional-development–as-to-
social-function-development and living-development–as-to-personality-development
notional~firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> inclination for presencing—
absolutising-identitive-constitutedness\(^1\) \(\langle\)preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising–enframing/imprintedness–
as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(\rangle\)):
defining the construal/conceptualisation of human transcen
dence-and-sublimity/sublimation/supererogatory-de-mentativity (with regards to the
collateralising-beholdening-protohumanity’–to–attain-sublimating-humanity’–as-to-existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression to
supersede human temporality /shortness \(\langle\)amplituding/formative\rangle wooden-language\(\rangle\)
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology as-of–’nondescript/ignorable–void ’–with-regards-to-
prospective-apriorising-implications\(\rangle\)). Such an ultimate construal of human self-surpassing as
to the notional–deprocrypticism epistemic-projection perspective in ontological-

\[^1\]Note: This symbol (\(\rangle\)) denotes a range or a series of related concepts or ideas.
\[^2\]Meaningfulness and teleology are discussed as central to understanding human development.
\[^3\]Amplituding/formative illustrates a process of growth and development that is formative and significant.
normalcy/postconvergence effectively grapples with the requisite ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness’/relative-ontological-completeness


personality-development), and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}. Such an ‘unenframed/unbeholdening/bechancing–supererogation\textsuperscript{97} of notional–deprocrypticism institutionalisation’s parameterisation/reparameterisation{(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)}-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/\textsuperscript{100} meaningfulness-and-teleology (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{57} meaningfulness-and-teleology \textsuperscript{100}) will call into question as of pure-ontology the very apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—psychologism defining overall human social-stake-contention-or-confliction associated with such notions like tribes, nations, races, regions, etc. (and any other notions) as of their preconvergingly–de-mentated/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance\textsuperscript{73}<including-virtue-as-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholdening conceptualisation/construal of the human as of their underpinning–suprasocial-construct implied \textsuperscript{14} 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 being ‘the imponderable/inscrutable/unavoidable/inexorable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification–gesturing–<in–
prospective psychologism—apriorising/axiomatising/referencing—of attendant ontological contiguity—educed—existentialising/contextualising/textualising-contiguity

conflatedness—in—{preconverging-disentailment—by—}—postconverging-entailment> with respect to the haunting fact of human

<amplituding/formative—epistemicity>—totalising—thrownness—
in-existence as to any such presencing—absolutising-identitive—constitutedness

<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—{as-to—historicity-tracing—in-presencing—}

hyperrealisation/hyperreal—transposition> speaking to such a

<amplituding/formative—epistemicity>—totalising—thrownness—
in-existence as to 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’ for prospective aestheticisation—and—
aestheticisation—towards—ontology/meaningfulness—and—teleology—is more immediately—and—
constructively bound to ‘appraise the conception of sovereign equanimity/balance driving

human agency imbued sublimation as to

<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. This double

epistemic orientation to 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’
for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-
teleology  can be understood in the sense that just as we can appreciate that if supposedly we
are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a
positivistic social-setup, while at the very least we appreciate that the material/technical
capacity of a positivistic social-setup overall meaningfulness-and-teleology will enhance
such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation, the fact remains that our meaningfulness-and-teleology before any pretense to a
projection of positivistic meaningfulness-and-teleology (as 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
deading of the possibility prospective reappraisals of human meaningfulness-and-
teleology (as so-construed as of dimensionality-of-sublimating
(‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence’ in the animistic social-setup requires at least
a basic engagement tolerable to its meaningfulness-and-teleology before any pretense to a
projection of positivistic meaningfulness-and-teleology (as 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
deading of the possibility prospective reappraisals of human meaningfulness-and-
teleology (as so-construed as of dimensionality-of-sublimating
(‘<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’), as to the fact that overall human beholdening inclination (as to any
the backend of the institutional-cumulation/institutional-recomposure-\{(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}\). But then just like with all prior registry-worldviews/dimensions, our positivism–procrpticism

presencing—absolutising-identitive-constitutedness<\textless preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
\{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrpticism conception of re-ontologisation as to its inherent

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

poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’<\textless 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<\textless preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
\{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up

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of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholding presencing—absolutising-identitive-constitutedness\textsuperscript{10} preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition\} skews the fundamental ontology question by its inherent \textsuperscript{46} amplituding/formative—epistemicity\textsuperscript{14} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity—\textsuperscript{48} discretely-implied-functionalism. This latter issue is the ultimate challenge to prospective notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation (reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation\textsuperscript{97})–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/ meaningfulness-and-teleology\textsuperscript{100}; as of the paradox that a social-setup as to its amplituding/formative—epistemicity\textsuperscript{14} totalising–thrownness-in-existence\textsuperscript{15} is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{97} is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as–spontaneity-of-
aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure\{(as-to-\ historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle\} as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised \langle\text{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle posture; and this very much explains the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation\rangle 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/\langle\text{meaningfulness-and-teleology}\rangle as highlighted above (as to the need to feed our \langle\text{amplituding/formative–epistemicity}totalising–thrownness-in-existence\rangle 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 \langle\text{meaningfulness-and-teleology}\rangle: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness\langle\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}–of–\langle\text{meaningfulness-and-teleology}\rangle, as to the underlying human-subpotency ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
The above analysis reflects the fact that human aestheticisation—an aestheticisation-towards-ontology construction as to cumulation/recomposuring’ that induces cultivated/beholdening-construct-of—meaningfulness-and-teleology—ultimately-construed-as-habit/practice/belief/culture; and so
aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension associated with preconverging (preconverging-or-dementing –apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’), prospective originariness-parhesis,—as—spontaneity-of-aestheticisation—supererogatory—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
reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or modern-day notional~pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-, as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} will falsely pretend that their respective \(^5\) presencing—absolutising-identitive-constitutedness\(^1\) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} associated with the eliciting of their respective <amplituding/formative> wooden-language-{imbued—averaging-of-thought} <as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology> –as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications}, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such \(^4\) universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective \(^6\) 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 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’\(^5\) preconverging–de-mentating/structuring/paradigming\(^6\) 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 notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-
completeness \} in contempt of ‘relative-ontological-incompleteness’/relative-ontological-
completeness\{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–\langle projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—
metaphoricity\langle as-rede-mentating/restructuring/reparadigming–psychologism\rangle and this
‘seeding-misprising ontological-bad-faith/inauthenticity\langle preconverging–de-
mentating/structuring/paradigming \rangle has to be factored into the prospective articulation of
deprocrypticism,–as-to-the-ultimate-fulfilment-of-notional–deprocrypticism as to the fact that
the complete possibility for ontology/science implies ‘accounting for everything potent’
including at the more fundamental level human ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality as to its implied ontological-good-
faith/authenticity\langle postconverging–de-mentating/structuring/paradigming \rangle and ontological-
bad-faith/inauthenticity\langle preconverging–de-mentating/structuring/paradigming \rangle that are
respectively instigative or forestalling of the possibility for prospective human aporeticism-
overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-
as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy
conception of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’
with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and
positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal
adequation’ for prospective base-institutionalisation, universalisation, positivism and
deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–
function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is
of constructive knowledge commitment effectively exposing itself to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation and so rather than idly
critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought),
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 } and <amplituding/formative> wooden-language-{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -
as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-
reification~gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflicatedness -in-{preconverging-disentailment–by}–postconverging-
entailment}. In this respect the possibility of huma prospective reasoning-through/messianic-
reasoning that goes on to induce prospective reasoning-from-results/afterthought as
secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–
askesis-or-acumen postconverging–de-mentating/structuring/paradigmig 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
and–re-apriorising/re-axiomatising/re-referencing-process-of-extant,<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—deprocrypticism—{in-dimensionality-of-
-sublimating—}<amplituding/formative-epistemicity>growth-or-conflatedness/scalarisation-as-to-rescalarisation-as-re-ontologisation}) which goes on to instill (beyond-the-consciousness-awareness-teleology{(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}) a social agency all of its own associated with inducing prospective desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—meaningfulness-and-teleology{(as-perspective-lost-of-
'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
-postconverging/dialectical-thinking—of—notional—deprocrypticism—{in-dimensionality-of-
-sublimating—}<amplituding/formative-epistemicity>growth-or-conflatedness/scalarisation-as-to-rescalarisation-as-re-ontologisation}) is manifested not only with regards to specific socio-institutional conceptions/constructs/models practices but englobes extended social institutions including the underpinning—suprasocial-construct, the genuine social intellectual—function/posture as well as the media; and in many ways is the enabler (as to its prompting of a supposedly imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/insurmountable/unovercomable presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing’—existentialising—enframing/imprintedness—<as-to— historicity-tracing—in-presencing—
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 to manifestly
cultivated/beholdening-construct-of–meaningfulness-and-teleology,
ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–>existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}, and so
with regards to human 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 speaks to the fact that the overall development of human
meaningfulness-and-teleology in reflecting holographically-
<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process involves a
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance’-<including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’. This
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance’-<including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ is de-
mentatively/structurally/paradigmatically due to the very ‘epistemic entwining of
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering决策ing
and
reference-of-thought- devolving/devolved–axiomatising-conjugations (holding-forth for
human existential-instantiations ‘meaningfulness-and-teleology’), as to the sublimating

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—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating

〈amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation〉 our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating

〈amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-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—
apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness
(as-to- historicity-tracing—presencing—hyperrealisation/hyperreal-transposition)), the
conception of human socio-institutional conceptions/constructs/models is rather as of ‘a
supererogatory psychologistic protraction of human relevantly induced notional–asceticism’ (as
to its skirting/peripheral initiation within a ‘presencing—absolutising-identitive-
constitutedness’
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness
(as-to- historicity-tracing—presencing—
hyperrealisation/hyperreal-transposition) 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 as
of originariness-parrhesia,—as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
methods/methodologies/approaches as from prospective sublimation induced
methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral,
monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology
and inconsistently echoed in modern-day deonto-professional institutional practices); and so
unlike any given ‘naïve
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness
(as-to- historicity-tracing—presencing—
hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to
prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism
or of modern-day disjointing/disparateness/disentailing
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentialisation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing- ⟨amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ⟩}. The further implication is that ours cannot pretend to be the human generation
that shuts-off from 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 analysis
and criticism of its methodologising/mutualising/organising/institutionalising as of its
presencing—absolutising-identitive-constitutedness
⟨preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩existentialising—enframing/imprintedness-
(as-to- historicity-tracing—enframing–hyperrealisation/hyperreal-transposition) (as to
‘human social-vestedness/normativity⟨discretely-implied-functionalism⟩ implied
contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
without grasping the ontological-veracity of overall human ‘formativeness⟨as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism⟩–of–meaningfulness-and-teleology and so as to human inherently
embodied–vitality/survival/subsistence in existential becoming with regards to human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development as so-defining
the social or human-social-potency’). This is necessary for fundamental ontology speaking of
notional–deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-
thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ for inducing prospective human historiality/ontological-eventfulness/ontological-
aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism-determinism>. Basically, notional–asceticism is ever always associated with the successive relative-ontological-completeness registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to arise (as to the notional–asceticism instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), 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 postconvergingly—de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness registry-worldview/dimension apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-from—transversality—<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—the<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—>
apriorising-psychologism> of the relative-ontological-completeness² 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-completeness¹⁰¹ sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness¹⁰¹ is-educed–and–avails–and–re-avails) for opting for sublimating ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming or opting for desublimating ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional–deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’; given that to avoid being merely a complexification of positivism–procrypticism as of the possibility for disjointedness-as-of¹⁴ reference-of-thought notional–deprocrypticism warrants the requisite human organic-disposition as of notional–deprocrypticism apriorising/axiomatising/referencing–psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human notional–firstnaturedness—temporal-to-intemporal-dispositions<so construed as from perspective–ontological-normalcy/postconvergence>’ speaking of a circular positivism–procrypticism complexification as of <amplituding/formative> wooden-language<imbued—temporal—mere-


no relative reference to any ontological-contiguity\(^5\) conception of relative-ontological-completeness\(^5\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\prime\) 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\(<\text{in-prospective}\_\text{psychologismic}\_\text{apriorising}/\text{axiomatising}/\text{referencing}\_\{_\text{of-attendant—}\_
ontological-contiguity\_\text{educed—existentialising/contextualising/textualising-contiguity}\}_\text{ }angle\) conflatedness \(<\text{in—preconverging—disentailment—by}—\text{postconverging—entailment}>\) (as referencing any ontological-contiguity\(^6\) conception of relative-ontological-completeness\(^6\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\prime\) ) speak to an underlying human ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\_\text{—postconverging—de-mentating/structuring/paradigming—as-being—as-of—}\_\text{existential-reality}>\) as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity \(<\text{—postconverging—de-}
mentating/structuring/paradigming—as-being—as-of—existential-reality}\) with respect to social-stake-contention-or-confliction underlying human ontological-commitment \(<\text{implied—self—assuredness-of-ontological-good-faith/authenticity—postconverging—de-m}
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\(^10\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal\(^\prime\), with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold\(^\prime\).

(<amplituding/formative>sUPEREROgatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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


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and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their presencing—absolutising-identitive-constitutedness and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming 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 (with strategically flawed interpretations of prospective human aporeticism overcoming/unovercoming to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness


<amplituding/formative> entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising notional–pedantising/muddling/formulaic-hollowing-out—in-
ontological-contiguity conception of relative-ontological-completeness to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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} (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘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° 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 psychologism—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 as of dimensionality—
of-sublimating—{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as reflecting the overall ontological-
contiguity—of-the-human-institutionalisation-process’ underlied as of prospective
deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-
onological-commitment’ <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>) that protensively strives to explain everything as of
notional—deprocrypticisms <amplituding/formative>entailment—as-to-totalising-
contiguous/coherent—factuality-of-variability (with such a postmodern-thought conception as
human-subject-emancipating-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 presupplementation and
nascent-sUBLimations overlapping-CONTiguity-of-referencing-and-devolved-referencing’, and so
as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as
wrongly implied from the modern take of <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} necessarily
subject to ontological-bad-faith/inauthenticity< as of the modern’s take prospective
desublimation')-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
ontologisation’. In other words, the uninstitutionalised-threshold of the
confatedness in \{preconverging-disentailment by\? postconverging-entailment\}’ as to the
necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment <\implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
conceptualisation of huma prospective sublimating-over-desublimation \(^{100}\) meaningfulness-and-teleology \(^{100}\) is reflected in the overall ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ \(<\text{including-virtue-as-ontology}>\) as to presupilation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ thus projecting a notional–deprocrypticism epistemic veracity of sublimation-over-desublimation as so reflected with the overall ontological-contiguity \(^{100}\)—of-the-human-institutionalisation-process\(^{12}\); with the implications that in reality sublimating \(^{57}\) meaningfulness-and-teleology \(^{100}\) (as to destructuring-threshold\(^{1}\) \(\{\text{uninstitutionalised-threshold} \ / \text{presublimating–desublimating-decisionality}\}\) of ontological-performance \(^{1}\) \(<\text{including-virtue-as-ontology}>\) of human ontological-performance \(^{12}\) \(<\text{including-virtue-as-ontology}>\) is rather veridically supererogatory in its conception as of notional–asceticism \(^{1}\) (instigating originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising) and so counterintuitive to secondnatured institutionalisation conceptions of sublimating \(^{57}\) meaningfulness-and-teleology \(^{100}\) in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation comprehensive construal of sublimating \(^{57}\) meaningfulness-and-teleology \(^{100}\) on presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance \(^{1}\) \(<\text{including-virtue-as-ontology}>\) terms–as-of-axiomatic-construct of ‘amplituding/formative disposedness/psychologismic-construct’ \(\langle\text{as-to-orientation/value-construct/valuation–and–derived-parameterising}\rangle\) and ontologisation’ as so-reflected by the underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’–presublimation-construct–of– meaningfulness-and-teleology \(^{100}\) desublimating–existentialising–decisionality’ as from
blantant brutish conquest/subjugation conception of approportioning, dominion protection
conception of approportioning, to the very natural-order-of-things conception of
approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
approportioning as particularly the target as to Lyotard’s critique of such institutionally-
distorted implied metanarratives especially with regards to their
poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity—an–
lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-
distension
). But then such a presencing-distorted–meritocracy/totalising–sovereign-
approportioning—of-human-ontological-performance—<including-virtue-as-ontology>
conception of sublimating meaningfulness-and-teleology as so-construed fundamentally as
to the underpinning–suprasocial-construct conception that mostly defines human
meaningfulness-and-teleology as of the constraint of ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-
awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>
positive-opportunism—of-social-functioning-and-accordance of institutional-development–
as-to-social-function-development and living-development–as-to-personality-development), is
rather predisposed to overlook the supererogation—profundity—postconverging–de-
mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-
for-relative-ontological-completeness—by-reification/contemplative-distension of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology) as to underlying ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation’\(\textcircled{\text{imbued-}
postconverging/dialectical-thinking}\textcircled{-projective-insights’/‘epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation}\(\textcircled{\text{intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction within any
given registry-worldview/dimension \textcircled{\text{presencing—absolutising-identitive-constitutedness}\
\textcircled{\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}}\textcircled{\text{imbued ‘ontological-good-faith/authenticity’-and-
equanimitly of social/institutional process towards credible social/institutional outcome as
reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension’}) that acts as the backbone for human value and
ontological-veracity sublimation. The fact is the ‘redounding/wavering/waveforming—of-the-
referencing-and-the-devolved-referencing-imbued-ontological-performance –<including-
virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-
referencing-and-devolved-referencing’ means that in reality the underpinning–suprasocial-
construct ‘meaningfulness-and-teleology’ is mostly as of ‘prior ‘reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
presublimation-drivenness’ and thus implies a preconverging–de-
mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
sublimations–<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> around the ‘dominance/vested-interest structure in relative-ontological-
incompleteness’–presublimation-construct–of–‘meaningfulness-and-teleology
\(\textcircled{\text{desublimating–existentialising–decisionality’, thus rather de-
mentatively/structurally/paradigmatically inducing an

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ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69} implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted–meritocracy/totalising–sovereign-appropriating—of-human-ontological-performance\textsuperscript{4}—<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{88}—presublimation-construct–of– meaningfulness-and-teleology\textsuperscript{100} desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropriating, dominion protection conception of appropriating, to the very natural-order-of-things conception of appropriating and to our subtle modern-day institutionally-distorted/disjointed conception of appropriating as so-underlying their epochal instances of ‘ontological-bad-faith/inauthenticity’—and–lack-of-equanimitiy 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\textsuperscript{95}—by-reification/contemplative-distension\textsuperscript{27}’) developed (so-construed as to the ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation,\textsuperscript{4}⟨imbued-postconverging/dialectical-thinking–'projective-insights'/epistemic-projection-in-confalatedness–of-notional-deprocrypticism-prospective-sublimation⟩\textsuperscript{7} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension \textsuperscript{90}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)’ imbed ‘ontological-good-faith/authenticity\textsuperscript{77}–and–equanimitiy of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}—by-
reification/contemplative-distension\cite{27}), that underlies the ontological-veracity of huma
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\cite{57} meaningfulness-and-teleology\cite{100} and its implications for
prospective institutional-development–as-to-social-function-development and living-
development–as-to-personality-development (as of dimensionality-of-sublimating\cite{100}
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\)). This fundamental ontological-deficiency of registry-
worldviews/dimensions ‘prior \cite[84] reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning presublimation-drivenness’ underpinning–suprasocial-
construct conception of \cite{57} meaningfulness-and-teleology\cite{100} is reflected in the fact of their
absconding/abandonment relationship with the possibility of their very own prospective
aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective
sublimating value and ontological-veracity disposition’ (with regards to its supererogation\cite{97}-
profundity–postconverging–de-mentating/structuring/paradigming requisite dispensing-with-
immediacy-for-relative-ontological-completeness\cite{88}–by-reification/contemplative-distension\cite{27}
for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\cite{57} meaningfulness-and-teleology\cite{100}), so-construed as an
imponderable/inscrutable/unnecessary/invisible/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework (in mere prospective wait for messianicity) while at
the same time advancing that stances of shallow-supererogation\cite{97} (as to presencing-distorted–
\cite{127}<including-virtue-as-ontology>) are the absolute possibilities of human ontological-
performance\cite{127}<including-virtue-as-ontology> potential; as to the paradox that human
presublimation as of the underpinning–suprasocial-construct aporeticism stances of shallow-
supererogation\textsuperscript{97}  (as to presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance\textsuperscript{98}—\textless{}inc\textgreater{}cluding-virtue-as-ontology> as historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{99}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{100}

desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropportioning, dominion protection conception of appropportioning, to the very natural-order-of-things conception of appropportioning and to our subtle modern-day institutionally-distorted/disjointed conception of appropportioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are preconvergingly–dementated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{103} imp\textsuperscript{lications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} with respectively base-institutionalisation, universalisation, positivism and prospective notion~deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating—\textless{}amplituding/formative\textgreater{}supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to the ‘re-originary—as-unenframed/unbeholding/outlier-conceptualisation–\textless{}im\textgreater{}bu\textsuperscript{ed}-postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of-notional–deprocrypticism-prospective-sublimation\textsuperscript{101} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness\textsuperscript{102} preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness–as-to- historicity-tracing—in-presencing—
imbued ‘ontological-good-faith/authenticity\textsuperscript{70}-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77} -by-reification/contemplative-distension\textsuperscript{77}); as left to the non-universalising ancient-sophists, non-positivising medieval-scholastics and our modern-day procrypticism–or–disjointedness-as-of-reference-of-thought, the notion of any supererogation\textsuperscript{97} as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{85} meaningfulness-and-teleology\textsuperscript{99} (as advanced by Socratic-philosophers universalising-idealisation, budding-positivists and postmodern-thought implications for prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their respective presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–(as-to- historicity-tracing—im-presencing–hyperrealisation/hyperreal-transposition) given presencing-distorted–meritocracy/totalising–sovereign-appropo...
prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment’ (hence inducing a flawed imponderable/inscrutable/avoidable/inevitable/inescapeable/unpreventable/unchangeable/in surmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness

<amplituding/formative>-disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplituding/formative>-entailment—as-to-totalising-contiguous/coherent-factuality-of-variability’; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> at their prospective destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance—including-virtue-as-ontology


<amplituding/formative>-disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation-and-derived-parameterising} as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
ontological-completeness – reference-of-thought– devolving> (whereas the latter is in want for its very own prospective sublimating \textsuperscript{84}reference-of-thought/grandest-axiomatic-construct— as-to-referencing/registering决策ing in reflecting ontological-contiguity \textsuperscript{85}devolving>), and this notional~pedantising/muddling/formulaic-hollowing-out—in- subontologisation/subpotentiation\textsuperscript{5}{(blurring/undermining-of-prospective-totalising-entailing,– as-to-entailing– <amplituding/formative–epistemicity>totalising–in-relative-ontological- completeness \textsuperscript{5}}) then fails the requisite ontological-veracity of \textsuperscript{5}maximalising-recomposuring- for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising- development-as-infrastructure-of\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{100} and its induced prospective institutional-development–as-to-social-function-development and living- development–as-to-personality-development. The implication here is that instead of an ontologically-veridical supererogatory–unbeholdening-confalatedness \textsuperscript{1}‘supererogation’\textsuperscript{97} - profundity~postconverging~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological- completeness – reference-of-thought– devolving>’ inducing of ‘prospective/nascent relative- ontological-completeness \textsuperscript{1}reference-of-thought/grandest-axiomatic-construct—as-to- referencing/registering/decisioning supererogatory–unbeholdening-confalatedness\textsuperscript{13} projective-insights as of notional~deprocrypticism’ as underlying the overall: human-subpotency \textsuperscript{3}fatedness-of-sublimation-over-desublimation, to existence-potency \textsuperscript{3}sublimating–nascence,– disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively- and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \textsuperscript{5}), as from human-subpotency ontological-faith-notion-or-ontological-fideism\textsuperscript{\textsuperscript{5}} imbud- underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of- existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming‘; the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning as of their relative-ontological-
incompleteness destructuring-threshold-{uninstitutionalised-threshold}/presublimating–
desublimating-decisionality of-ontological-performance <including-virtue-as-ontology>
adopt their respective ‘relic/artifactual–beholding-constitutedness presencing—
absolutising-identitive-constitutedness <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ given
presencing-distorted–meritocracy/totalising–sovereign-appropriation—of-human-
ontological-performance <including-virtue-as-ontology> (historically involving
‘dominance/vested-interest structure in relative-ontological-incompleteness—presublimation-
construct—of—meaningfulness-and-teleology desublimating–existentialising–decisionality’
as from blantant brutish conquest/subjugation conception of appropriating, dominion
protection conception of appropriating, to the very natural-order-of-things conception of
appropriation and to our subtle modern-day institutionally-distorted/disjointed conception of
appropriation 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’—and—lack-of-equanimity of social/institutional process towards de-
mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as
superseding uninstitutionalised-threshold arises (as of the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging entailment of dimensionality-of-sublimating

imbued-ontological-performance}} 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

(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance\-

reflect human notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in want for the same narrowing-down selection of the intemporal-disposition as to ‘human

(projective/reproductive—aestheticising-re-motif—and–re-apriorising/re-referencing-process-of←amplituding/formative–epistemicity>totalising~thrownness-in-existence\-

(imbued-projective-arbitrariness/waywardness-{as-to-the-human–

projective/reproductive—totalising~thrownness-in-existence\-}

(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 for intemporal-disposition selectivity in reflection of re-originary-as-unenframed/unbeholding/outlier-conceptualisation}(imbued-

postconverging/dialectical-thinking ←projective-insights/>‘epistemic-projection-in-

conflatedness ←of-notional–deprocrypticism-prospective-sublimation). This thus implies that human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-

<metaphoricity←disposition—as-to-psyche-induced-psychologism-of-existential-stake> is rather ever always caught up in an enframed–unenframed or enframed-overflowing or re-originary-as-unenframed/unbeholding/outlier-conceptualisation}(imbued-
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 —<existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at→ cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness/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
cceptualisation 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-
ormality/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
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 } of presublimating 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>) projects an incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation that ‘undermines ontological-veracity as of
maximalising-recomposuring-for-relative-ontological-completeness—inunenframed-
conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective
nascent-particular/incipient-and-material/technical-sublimations:<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving> as if of relative-ontological-
incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning is circularly beholdening 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 proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’
that enables the possibility for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology\textsuperscript{100} of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychology of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychology of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations–\textless;blinded-to-their-relative-ontological-completeness \textasciitilde reference-of-thought-devolving\textgreater; as if of relative-ontological-incompleteness\textsuperscript{89} presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening meaningfulness-and-teleology\textsuperscript{100} to human-subpotency’) that is behind the development of all the cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given amplituding/formative wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narrations—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } so-construed as being of preconverging-or-dementing–apriorising-psychologism epistemic-abnormalcy/preconvergence\textsuperscript{31} (as so-reflected from the undermined maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}\—unenframed-conceptualisation postconverging-or-dialectical-thinking\textsuperscript{31}–apriorising-psychologism conception in ontological-
normalcy/postconvergence epistemic-projection perspective). As of practical existential implications maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation means that the positivistic
<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-
construct/valuation–and–derived-parameterising} cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology, as to a fundamental positivistic disavowal of its non-positivistic
<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-
construct/valuation–and–derived-parameterising} as non-aposteriorising/non-logicising/non-
deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation). By extension, maximalising-recomposuring-for-relative-ontological-
completeness — unenframed-conceptualisation psychologistic and apriorising implications (so-
construed as from the technical ontological-veracity of originariness/origination–(so-construed-
as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)
perspective of notional–deprocrypticism), speaks to the fact that the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the respective registry-
worldviews/dimensions in relative-ontological-completeness (base-institutionalisation,
universalisation, positivism and deprocrypticism respectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance
<including-virtue-as-ontology> of ontological-performance—<including-virtue-as-ontology>
as reflected by their
<amplituding/formative>disposedness/psychologismic-construct-{as-to-
orientation/value-construct/valuation–and–derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective \(^\text{10}\) presencing—absolutising-identitive-constitutedness\(^\text{14}\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \), all relative-ontological-incompleteness\(^\text{9}\) registry-worldviews/dimensions as of their preconverging-or-dementing\(^\text{20}\)—apriorising-epistemology 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\(^\text{6}\)—of-the-human-institutionalisation-process\(^\text{9}\) implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{19}\) ) with respect to all corresponding prospective relative-ontological-completeness\(^\text{9}\) projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness\(^\text{9}\) 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\(^\text{9}\) to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^\text{10}\) (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing—
reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating.

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} in ontological-normalcy/postconvergence so-reflected as to ‘re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-

disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension preconverging ‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness as-to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’. This elucidation of human-decisionality-as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime as underlying human sublimation-construct is very much insightful for
grasping-and-analysing the issues involved with prospective human aporeticism (human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected
with the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance’-<including-virtue-as-ontology> as to
presublimation and nascent-sUBLimations overlapping-contiguity-of-referencing-and-devolved-
referencing’; and so in the sense that effectively-manifest-sublimation/sublime as strongly
associated with nascent-sUBLimations (nascent-particular/incipient-and-material/technical-
sUBLimations<brinded-to-their-relative-ontological-completeness—reference-of-thought-
devolving>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation, do not necessarily imply holding-forth referencing/registering/decisioning as
from such nascent–human-decisionality-induced-sUBLimation<br-of-blinded-relative-ontological-
as-to-referencing/registering/decisioning> but are rather instigatively
referenced/registered/decisioned by the overall underpinning–suprasocial-construct as to the
axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation solicited by presublimation–human-decisionality-induced-desublimation, and manifested as of

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as to

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-

traction—of-desublimating—meaningfulness-and-teleology\textsuperscript{(10)}—(as-perspective-lost-of-

sup er er og or at or y—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-

postconverging/dialectical-thinking—of—notional-deprocripticism—\{in-dimensionality-of-

sublimating—\langle\text{amplituding/formative—epistemicity}>growth-or-

conflatedness\textsuperscript{[scalarisation-as-to-rescalarisation-as–re-ontologisation]/}}). Most fundamental to

‘human-decisionality—\langle\text{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\textsuperscript{(9)} in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment \langle\text{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\textsuperscript{(7)}—postconverging–de-

mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to social-

stake-contention-or-confliction underlying human ontological-commitment \langle\text{implied—self-

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

mentating/structuring/paradigming—as-being-as-of-existential-reality}>); such that all presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-

ontological-performance\textsuperscript{(1)}—\langle\text{including-virtue-as-ontology}> terms—as-of-axiomatic-construct of

‘\langle\text{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\(^{[9]}\)–presublimation-construct–of–meaningfulness-and-teleology\(^{[10]}\) 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 effectively obligated to their ‘self-assuredness-of-ontological-good-faith/authenticity\(^{[11]}\)–postconverging–de-mentating/structuring/paradigming\(^{[12]}\)–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment\(^{[13]}\)’ in being epistemic-totalisingly\(^{[14]}\)–resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{[15]}\) for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically:<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^{[16]}\)’). However, human limited-mentation-capacity as it induces human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to human ontological-performance\(^{[17]}\)<including-virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening\(^{[18]}\) is equally what critically renders
the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any
presencing—absolutising-identitive-constitutedness\textsuperscript{14} perspective in
\textit{\textit{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{1} as to social-vestedness/normativity\textsuperscript{2} }
\textit{\textit{<discretely-implied-functionalism>}}
\textit{ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition but rather enabling the construing of the more
ontologically-veridical perspective allowing for prospective \textit{4} historiality/ontological-
eventfulness\textsuperscript{3} \textit{/ontological-aesthetic-tracing-<perspective–ontological-
normality/postconvergence-reflected–\textit{epistemicity-relativism-determinism}>}). From this insight
what effectively underlies ‘human-decisionality–\textit{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–<perspective–
tonological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
originariness/origination–as-to- historiality/ontological-eventfulness\textsuperscript{4} /ontological-aesthetic-
tracing–<perspective–ontological-normalcy/postconvergence-reflected–\textit{epistemicity-relativism-determinism}>–disinhibited-mental-aestheticising sublimation reclamation/recovery from
beholdening-becoming—distoritive-originariness/distoritive-origination–as-to–\textsuperscript{4} historicity-
tracing–inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-
ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{97} (as can be so-constrained as of \textit{‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating foregrounding–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
\textit{<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), then \( \text{presencing—absolutising-identitive-constitutedness} \) <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>\( \text{existentialising—enframing/imprintedness} \) (as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity\(<\text{discretely-implied-functionalism}>, \) followed by dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that \( ^{104} \text{universal-transparency}^{105} \quad \{\text{transparency-of-totalising-entailing,-as-to-entailing-} \quad <\text{amplituding/formative–epistemicity} > \text{totalising–in-relative-ontological-completeness} \} \) over blurriness with regards to elucidated sublimating/emancipating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\( ^{7} \) (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating \( \text{presencing—absolutising-identitive-constitutedness} \) <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>\( \text{existentialising—enframing/imprintedness} \) (as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity\(<\text{discretely-implied-functionalism}>, \) and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, noting however that such \( ^{104} \text{universal-transparency}^{105} \quad \{\text{transparency-of-totalising-entailing,-as-to-}
meaningfulness-and-teleology\(^1\) of intemporal-projection) over a psychological-disposition to relic/artifactual—beholdening-constitutedness\(^4\) (bound to a \(^4\)historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness—<as-to-intersolipsism-of—
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
meaningfulness-and-teleology\(^1\) of destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating—decisionality}—of-ontological-performance\(^7\)—
<including-virtue-as-ontology> temporal-dispositions projection); as to the fact that ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) as eliciting effectively-manifest-sublimation/sublime in existence’ is unbeholdening to ‘human psychological-disposition to relic/artifactual—beholdening-constitutedness’ with the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human psychological-disposition to supererogatory—unbeholdening-confatedness\(^1\)’. But then the very
‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance’—

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and its prospective sublimating/emancipating possibilities as to convergence towards omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern-day institutionally-distorted/disjointed conception of approporiating human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>-’ (as of its \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textsuperscript{80} preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness>\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}


social-vestedness/normativity<discretely-implied-functionalism> and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’)} and thus failing ‘prospective/nascent relative-ontological-completeness\textsuperscript{88} \textsuperscript{84} reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
supererogatory—to-unbeheldening-conflatedness 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 1. In
this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of
omnipotentiality points to the relic/artifactual-beheldening-constitutedness 11 historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition of modern-day human-
decisionality—as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
preconvergingly—de-mentated/structured/paradigmed as to its ricocheting beholdingen all
the way from the very ‘international overarching order of social-stakes-contention-or-confliction
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—
enframing/imprintedness—hyperrealisation/hyperreal-transposition⟩, ricocheting-with ‘nation-states overarching orders of
social-stakes-contention-or-confliction
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—
enframing/imprintedness—hyperrealisation/hyperreal-transposition⟩’, ricocheting-with ‘intraprastatal/communal orders of social-stakes-contention-or-confliction
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—
enframing/imprintedness—hyperrealisation/hyperreal-transposition⟩’ and as interspersed ricochettingly with
‘corporate/institutional orders of social-stakes-contention-or-confliction
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—
enframing/imprintedness—hyperrealisation/hyperreal-transposition⟩.

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hyperrealisation/hyperreal-transposition)’ (speaking to a relic/artifactual–beholdening-constitutedness\( ^{14} \) historicity-tracing—inpresencing–hyperrealisation/hyperreal-transposition ricocheting hierarchisation) in many ways inducing de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-and-dynamically instilled ‘desublimating \( ^{50} \) presencing—absolutising-identitive-constitutedness\( ^{14} \) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness\( ^{6} \) (as-to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness\( ^{6} \) <as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ . This elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising \( ^{33} \) unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation not caught up in \( ^{7} \) presencing—absolutising-identitive-constitutedness \( ^{1} \) in order to articulate a fundamental framework for ontological-veracity elucidation; and so, as of \( ^{56} \) maximalising-recomposuring-for-relative-ontological-completeness\( ^{88} \)—unenframed-conceptualisation for effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-\( ^{\langle \text{of-blinded-relative-ontological-completeness}^{88} \text{-imbued, supererogatory}^{34} \rangle} \) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\( ^{27} \) meaningfulness-and-teleology\( ^{100} \) and its induced prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development as underlined in ontological-

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<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-
existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} purposes are already in many ways decisively dementatively/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—\{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—\{existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}\}\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}\{imbedded—postconverging/dialectical-thinking—\{‘projective-insights’/‘epistemic-projection-in—conflictedness”—of-notional—deprocrypticism—prospective—sublimation\}\} engagement with existence as to all-encompassing totalising/renewing-realisation,-re-perception,-re-thought-in-epistemic-conflictedness 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—\{conjunctively-and-transfusively\} the ontological-contiguity —of-the-human-institutionalisation-process’), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ (as can be so-constrained as of ‘totalising/circumscribing/delineating foregrounding entailment—\{amplituding/formative—epistemicity\}
(postconverging–narrowing-down-sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;

as-operative-notional–deprocrypticism)

so-reflecting

<amplituding/formative>disposedness/psychologismatic-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 ’> (as to
its notional–procrypticism or notional–disjointedness-as-of–‘reference-of-thought) so-
associated with ‘prospective ontologically-flawed presublimation–human-decisionality-
induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-
sublimation-{of-blinded-relative-ontological-completeness}–imbued,-

supererogatory–reference-of-thought/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as

incrementalism-in-relative-ontological-incompleteness ‘—enframed-conceptualisation (since
disparateness-of-conceptualisation/<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’> as of its flawed prior_knowledge-reification–gesturing–

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

constitutedness in preconverging-entailment> fails to epistemically elucidate the ‘blinded
ontological-contiguity’ phenomenon so-construed as from ‘reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ of nascent–human-
decisionality-induced-sublimation-{of-blinded-relative-ontological-completeness}–imbued,-

supererogatory—reference-of-thought/grandest-axiomatic-construct—as-to-

\[\text{amplituding/formative–epistemicity} \text{totalising—confoundedness} \text{meaningfulness-and-teleology} \text{involving ‘the epistemic-totalising—resubjecting or totalising-entailing—reconstrual of motif-as-to-aestheticisation—<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-mentating/restructuring/reparadigming intelligibility-as-to-human-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,—in—}

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-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development), as the more critical drawback to overarching reframing of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and unbeholdening to any human merely-beholdening—aestheticising-reflex of meaningfulness-and-teleology’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment—and implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality of meaningfulness-and-teleology; so-reflecting the fact that overall
human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-appropportioning—of-human-ontological-performance 〈including-virtue-as-ontology〉 ‘merely-beholdening—aestheticising-reflex of meaningfulness-and-teleology’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ more fundamentally speak to ‘overall human momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-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 ‘de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual-beholdening-constitutedness’ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening—aestheticising-reflex of meaningfulness-and-teleology’ caught up in complexes of ‘naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-approprioportioning—of-human-ontological-performance-including-virtue-as-ontology’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening—aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment-implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality—meaningfulness-and-teleology, a ‘human psychological-disposition for supererogatory-unbeholdening-confalatedness’ historiality/ontological-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation) so-underscored by ‘effectively
underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—
surrealising/supererogating–drive for <postconverging—’motif-and-
apriorising/axiomatising/referencing’–imbuing> existentialising—framing/imprinting{(as-to-
prospective— historicity/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism-
determinism’>)} (as of inherent imbuement of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and immanence differential
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism integral-difference’
reflecting human teleology or ‘phenomenal/manifest perspective conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological’); wherein
incipient/seeding
human supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential as of relative-
ontological-incompleteness/relative-ontological-completeness
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> epistemicity’ underlying ontological-performance 
<including-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective ‘re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation
(postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-
conflatedness ’of-notional—deprocrypticism—prospective—sublimation)’ reconceptualisation of
‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or

determinism'>)’ (so-underlying the ‘<amplituding/formative-
epistemicity>totalising–thrownness-in-existence’ re-aestheticising/re-motif-<in-
postconverging–narrowing-down–‘sublimation-of-taste-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-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 their aestheticising—

‘surrealising/supererogating–drive for <postconverging–‘motif-and-
apriorising/axiomatising/referencing–imbuing>–existentialising—framing/imprinting–{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>)}’ (as to their 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_circumspective/totalitative–restructuring’}—educing-
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential
ontological-performance’-{<including-virtue-as-ontology>/potentiation’}, so-construed as their
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-ontological-completeness

.reference-of-thought–and–reference-of-thought–devolving–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

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) 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-<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 comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness in existentialising–decisionality’ as of relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality. We can for instance appreciate this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with
regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating–nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic meaningfulness-and-teleology\(^{100}\)) 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\(^{14}\) existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’); and this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God-of-plane non-positivistic proposition’ in an animistic social-setup implies priory an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–conceptualisation induced psychologism of \(^{84}\) reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–conceptualisation psychologism of \(^{82}\) 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\(^{100}\)
more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation with regards to sublimating–nascence teleological-inflection—{as-to-more-
profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating}’, likewise prospectively with regards to
nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
epistemicity>totalising/circumscribing/delineating}, 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 imbuenment’ supposedly
superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation given that any such social and institutional pretense-of-sublimation cannot generate any
inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-
frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity
on earth to be considered as 7 m/s² for instance for one reason or another but for existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation), rather the natural scientist
and technician will view such social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the
very de-mentative/structural/paradigmatic undermining of the possibility of natural science and
technical development as to sublimating–nascence beyond just the specific instance but as to a
fundamentally underdeveloped social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating–existentialising–decisionality that must be
overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for
the prospective possibility for science and technical development sublimating–nascence to
flourish; and likewise it is herein contended that absolutising social-and-institutional-

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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\(^7\) 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 \_edued\_existentialising\_contextualising\_textualising\_contiguity} >=

conflatedness \_in\_\{preconverging\_disentailment\_by\} \_postconverging\_entailment> as to the de-
mentative/structural/paradigmatic upholding at all instances of the possibility for prospective
genuine knowledge-reification–gesturing<in-

prospective\_psychologismic\_apriorising\_axiomatising\_referencing-{of-attendant\_ontological-
contiguity \_edued\_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-

for sublimation but rather more critically overt articulation of the ‘veridical de-
mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal
claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed
for one reason or another (as it is that condition of our mortality that then provides the
possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the
fact that the underlying existentialising–frame of knowledge is the very requisite condition for
eliciting the true meaningfulness-and-teleology of any given specific knowledge-
reification–gesturing—in-prospective psychologismic~apriorising/axiomatising/referencing-
contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-
entailment> for sublimation (as for instance there is little point articulating any given
positivistic existentialising–decisionality specific knowledge-reification–gesturing—in-
prospective psychologismic~apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity }—confutedness—in-{preconverging-disentailment by}—postconverging-
entailment> for post sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-
sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-
devolving> where the underlying registry-worldview/dimension existentialising–frame of
knowledge is of non-positivistic desublimating–existentialising–decisionality and is not
addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising
medieval-scholasticism desublimating–existentialising–decisionality or the universalising-
idealisation Socratic-philosophers desublimating–existentialising–decisionality understood with
respect to non-universalising ancient-sophists desublimating–existentialising–decisionality and
in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding as of their prospective registry-worldviews/dimensions implied incipient/seeding. As to the human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—‘<amplituding/formative–epistemicity>totalising~conceptualisation’ as to sublimating–nascence epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaninglessness-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 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 } underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of ‘presencing—absolutising-identitive-constitutedness’ as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft 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 ⟩ 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 }＝constitutedness -in-{preconverging-entailment-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 }＝constitutedness -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 \textit{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\textless;blinded-to-their-relative-ontological-completeness = reference-of-thought\textgreater;

devolving\textgreater; (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘>') tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such
underlying nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-
relative-ontological-completeness — reference-of-thought- devolving>—poorly constrained to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation— and ending up
defaulting as of relative-ontological-incompleteness—presublimation-construct–of–
meaningfulness-and-teleology—desublimating–existentialising–decisionality (and so as to
‘blurriness’ in existentialising–decisionality’). In many ways social undertones of
meaningfulness-and-teleology—reflected as of <amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of–’nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>) imply that the requisite sublimating–nascence of social-
and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-
ontologisation/subontologisation/subpotentiation especially where such frameworks are not
thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-
escalation and so as to mediocre rationales of their very own—presencing—absolutising-
identitive-constitutedness—<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-dragnet—poorly projecting of prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology (and rather constrained to their present
prospectively desublimating institutional-development—as-to-social-function-development and
living-development—as-to-personality-development); and especially as so-prodded with social
and intellectual 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 ) dispositions which paradoxically as to their pretense-of-sublimation in
defending such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ do
not correspondingly contend that such lax/sloppy existentialising–decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimation→blinded-to-their-relative-ontological-completeness = reference-of-thought → devolving→ (speaking rather of self-serving social-vestedness/normativity→discretely-implied-functionalism→
existence’). Ultimately, such preconverging–de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating–existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—as-to...

hyperrealisation/hyperreal-transposition) (as poorly subjected to the genuine social intellectual—function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology
desublimating–existentialising–decisionality) calls for a necessary notional~self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality—for-sublimating–existential-
eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—motif-and-
meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance—

including-virtue-as-ontology> desublimating—existentialising—decisionality and so-historically
involving ‘dominance/vested-interest structure in relative-ontological-incompleteness—
presublimation-construct—of—meaningfulness-and-teleology

desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation
conception of approportioning, dominion protection conception of approportioning, to the very
natural-order-of-things conception of approportioning and to our subtle modern-day
institutionally-distorted/disjointed conception of approportioning); and as any such
‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ given
presencing—absolutising-identitive-constitutedness—

<preconverging—’motif-and-
apriorising/axiomatising/referencing—imbuing’—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) gesturing
is inherently construed as superseding prospective ‘unbeholdening sublimating—nascence
ontologising-depth of the full-potency of existence’ which
(transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness } (as herein articulated) is exactly
what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to
existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of—the-human-institutionalisation-process’, and so as to the possibility of ‘human-decisionality—
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
Whereas we can critically appreciate sublimating–nascence with regards to nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness —reference-of-thought—devolving> as to profound constraining to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’> as associated with technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ so-implicated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness ~
reference-of-thought- devolving> but this human deferential disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness in existentialising—decisionality’ and thus must be actively implied in social knowledge conceptualisation as to notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective knowledge as of human specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity implied requisite expediency for profound human ontological-performance-<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism—of-social-functioning-
and-accordance <secondnatured institutionalisation). This lack of notional~self-distantiation-
(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance
apriorising/re-axiomatising/re-referencing–conceptualisation). Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily 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 }) when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining universal-transparency transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity in desublimating–existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of meaningfulness-and-teleology’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. Critically the ‘unbeholdening sublimating–nascent 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 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> rather than
‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence
(implied as to the very inherent knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in–{preconverging-disentailment–by}–postconverging-entailment> as
determining sublimating–existentialising–decisionality’; with this conflicting of ‘beholdening
as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholding sublimating–
nascence ontologising-depth of the full-potency of existence’ so-reflected across the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions given human notional–firstnaturedness—temporal-to-intemporal-
dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to
prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-
teleology –<in–preconverging–existential-extrication-as-of-existential-unthought> ). Thus
such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis
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⟩ as part and parcel of prospective knowledge-reification-gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ that on the baiting of imprimatur then switch on to propound ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge constructs out-of and implicitly obviating the veracity of the\textsuperscript{104}universal-transparency\textsuperscript{105}{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness}⟩ of knowledge-reification-gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment>’ (and so as to self-serving social-vestedness/normativity<discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification-gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack
of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness’ in existentialising–decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency\textsuperscript{104} of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating existentialising—enframing/imprintedness\textsuperscript{48} 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 non-ontologising/disontologising surreptitious
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—knowledge-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—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-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—
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-performace (as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology is not developed to go about articulating/relation-to meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (even as such prospective \(^{57}\) meaningfulness-and-teleology\(^{100}\) tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) by the prior \(^{90}\) presencing—absolutising-identitive-constitutedness\(^{14}\) \langle\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing}\rangle existingentialising—enframing/imprintedness\(\langle\text{as-to—} \) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\rangle). But then as well the fact remains that the reality of human knowledge-reification–gesturing\(\langle\text{in—}\)prospective_psychologismic–apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity\-educed–existentialising/contextualising/textualising-contiguity\} \rangle\) conflatedness \(\langle\text{preconverging-disentailment–by} \rangle\) postconverging-entailment especially (as speaking to prospective human destructuring-threshold\{uninstitutionalised-threshold \(\langle\text{presublimating–desublimating-decisionality}\rangle\) of-ontological-performance\(^{73}\)-\langle\text{including-virtue-as-ontology}\rangle\) is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising—decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification–gesturing\(\langle\text{in—}\)prospective_psychologismic–apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity\-educed–existentialising/contextualising/textualising-contiguity\} \rangle\) conflatedness \(\langle\text{preconverging-disentailment–by} \rangle\) postconverging-entailment’ with such frameworks projecting their presencing—absolutising-identitive-constitutedness \(\langle\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing}\rangle\) existingentialising—enframing/imprintedness\(\langle\text{as-to—} \) historicity-tracing—in-presencing—
conflatedness in [preconverging-disentailment-by]-postconverging-entailment‘ that cannot be ignored as to intellectually decadent practices of scepticism and blurring underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness at previous moments), and so as to shallow-supererogation desublimating–existentialising–decisionality driven by mere institutional-ascendancy. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of any shallow-supererogation 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 may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism—of-social-functioning-and-accordance’ required for human self-surpassing—existentialism-form-factor—in-overcoming–‘notionally—collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency—sublimating–nascence–disclosed-from-prospective-epistemic-digression; as to the fact that all human sublimation is instigated as of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –‘projective-insights’/+epistemic-projection-in-conflatedness ‘–of–notional–deprocrypticism-prospective-sublimation) before secondnaturing positive-opportunism—of-social-functioning-and-accordance 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\textsuperscript{97}/messianicity of originariness-parrhesia,–as–spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of \textit{(}<\text{amplituding/formative}\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\text{/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 \textit{fatedness-of-sublimation-over-desublation 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 \textit{presencing—absolutising-identitive-constitutedness} \textit{<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness} \textit{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} as to its underlying presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance \textit{<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\textsuperscript{97} and the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} arising thereof (as of a minimum) for human secondnaturung 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
overcoming/unovercoming in the very first place in order to then effectively relate to what is of prospective profound sublimating intellectualism and so over desublimating notional–pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation}\)\(\langle\text{blurring/undermining-of-prospective-totalising-entailing},\) as-to-entailing- \(<\text{amplituding/formative–epistemicity}\>\text{totalising~in-relative-ontological-completeness}\) vague proceduralism (beyond-the-consciousness-awareness-teleology\(\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\) as to the simple fact that huma prospective destructuring-threshold\(\langle\text{uninstitutionalised-threshold},\) /presublimating–desublimating-decisionality\rangle\text{of-ontological-performance}\)\(\langle\text{in-including-virtue-as-ontology}\) means that human meaningfulness-and-teleology is ever always caught up prospectively between intellectualism sublimating~existentialising–decisionality and notional–pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation}\)\(\langle\text{blurring/undermining-of-prospective-totalising-entailing},\) as-to-entailing- \(<\text{amplituding/formative–epistemicity}\>\text{totalising~in-relative-ontological-completeness}\) desublimating~existentialising–decisionality. This is the case given the requisite condition for the very basic human sublimating~existentialising–decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal, eliciting–of-prospective-supererogation \(\langle\text{as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming}\rangle\) (reflecting the ever always present challenge for intellectualism over notional–pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation}\); so-underscored by the ever always present challenge for human dimensionality-of-sublimating \(\langle<\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness},\text{transvaluative–rationalising/transepistemicity/anamnestic-residuality}\rangle\text{spirit-drivenness–equalisation}\rangle\) as to
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\(^{100}\) it is supposedly possible to understand the veracity of any specific positivistic meaningfullness-and-teleology\(^{100}\) while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness —presublimation-construct–of–meaningfulness-and-teleology\(^{100}\) desublimating–existentialising–decisionality. This ‘non-ontologising/disontologising surreptitious 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\(^{1}\)). 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\(^{100}\) as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence \(^{1}\), with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness\(^{14}\) <preconverging–'motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—
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 implicited exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology—<in-preconverging—existential-extrication-as-of—

as-to— historicity-tracing—ine-presencing—
deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations

is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing-
prospective psychologismic–apriorising axiomatising referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-
sublimating–existentialising–decisionality in lieu of the truly apt/of-
sublimating–existentialising–decisionality technician/scientist, and so unlike desublimating–existentialising–decisionality taking precedence over prospective knowledge-reification–gesturing-
prospective psychologismic–apriorising axiomatising referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>’ can more easily arise). In both elucidations of notional–self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing/>‘distantiation of contemplative existentialising–frame as to transversality/><for-sublimating–existential-eventuating/denouement>~of-–affirmative-and-unaffirmative–disambiguated–‘motif-and-
existential-unthought>64, the blunt fact of the matter is that the very de-mentative/structural/paradigmatic possibility of human ontological-performance/>61<including-virtue-as-ontology> is ‘more veridically construed as of ‘nonpresencing/><perspective–ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity/>70<postconverging–de-mentating/structuring/paradigming> over the ontological-bad-faith/inauthenticity />70<preconverging–de-mentating/structuring/paradigming> as so-reflected with the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions re-originary–as-unenframed/unbeholdening/outlier-conceptualisation/>{(imbued-postconverging/dialectical-thinking –‘projective-insights’/>‘epistemic-projection-in-conflatedness’/>‘of-notional–deprocrypticism-prospective-sublimation’ />‘;} thus ‘making nonsensical the social-vestedness/normativity/><discretely-implied-functionalism> pretenses of all />59<presencing—absolutising-identitive-constitutedness/>14<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness>–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ as rather failing the prospective possibility for ‘human-decisionality/><as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity-<discretely-implied-functionalism> here not articulated as from naïve 81 presencing—absolutising-identitive-constitutedness 14 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) but rather construed as from 82 nonpresencing–<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity-<discretely-implied-functionalism> and re-orginariness/re-origination availing with regards to ‘relative-ontological-incompleteness”’/relative-ontological-completeness”’

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<sup>100</sup> is ever always about ‘idealised-
typification in epistemic-confledness<sup>1</sup>’ sublimation or epistemic
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging–
entainment/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<sup>72</sup>-
<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments<sup>106</sup> manifested
in any registry-worldview/dimension are more decisively explained by the given registry-
worldview’s/dimension’s ‘destructuring-threshold<sup>103</sup>-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance<sup>73</sup>-
<including-virtue-as-ontology> dynamics of notional–firstnaturedness—temporal-to-
tintemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’ (with the grandest deeds of ontological-performance<sup>72</sup>-
<including-virtue-as-ontology>/morality/ethics/etc. rather reflected in the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of any such destructuring-threshold<sup>103</sup>–
{uninstitutionalised-threshold /presublimating–desublimating-decisionality}<–of-ontological-
performance<sup>73</sup>-<including-virtue-as-ontology> as to prospective human
‘sublimating–referencing/registering/decisioning self-becoming/self-confledness’<sup>1</sup>/formative–
supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ rather
aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>/morality/ethics/etc. and so overriding their nombrilistic \textsuperscript{73} presencing—absolutising-identitive-constitutedness\textsuperscript{13} conceptual naiveties of ontological-performance\textsuperscript{73} -<including-virtue-as-ontology>/morality/ethics/etc. This ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textsuperscript{46} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{73} in relative-ontological-incompleteness\textsuperscript{89} – presublimation-construct–of–\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{80} 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\textsuperscript{25} \textsuperscript{25} <amplituding/formative–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> in reflection of profound-supererogation\textsuperscript{97} with regards to human ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying
dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as to de-
mentative/structural/paradigmatic flawed ‘desublimating–referenced/registered/decisioned self-
presence/self-constitutedness \|<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-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> to arrive at
desublimating–existentialising–decisionality/sublimating–existentialising–decisionality
overlooking organic-knowledge implications (whether by ‘temporal beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- \{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \} \=
conflatedness -in-\{preconverging-disentailment–by\}–postconverging-entailment>’ or
‘intemporal 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’). 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-

This critical pure-ontology analysis point out that meaningfulness-and-teleology cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification–gesturing—prospective-psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological—contiguity—existentialising/contextualising/textualising—contiguity—contemplatedness—in—preconverging-disentailment—postconverging-entailment>—ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity—preconverging–de-mentating/structuring/paradigmising as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ of social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality proned to presencing—absolutising-identitive-constitutedness preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness 
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} needs to be critically brought to the consciousness-awareness-teleology of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification—gesturing—
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—}
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—
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—}
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re—apriorising/re-axiomatising/re-referencing—conceptualisation}) can thus de-
mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-
conception/amplituding of knowledge’, wherein existence as to its very panintelligibility—
effusing/ecstatic–inlining is the very aloofness/detachment upon which human
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism can supererogatorily
act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can
arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\(^\text{7}\). 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-extractable respectively as from human ontological-
good-faith/authenticity\(^{70}\)~postconverging–de-mentating/structuring/paradigming\(^{71}\) or
ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming
so-undergirded; as of human ‘self-reflexive~instigative-eventuating\(^{\text{as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceeding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation}\) of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing\(\text{-of-attendant–ontological-contiguity~educed–
existentialising/contextualising/textualising-contiguity } \)elicited-incipience-of-
existentialising–decisionality’. It is thereafter (in the wake of ontological-good-
faith/authenticity\(^{70}\)~postconverging–de-mentating/structuring/paradigming\(^{71}\) ) that the veridical
prospect of critical pure-ontology then arises. Critically, human existence-exacted-
desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—existence-
exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as of
‘relative-ontological-incompleteness\(^{89}\)/relative-ontological-completeness\(^{88}\)
(sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—
metaphoricity (as-rede-mentating/restructuring/reparadigming–psychologism⁹⁰) speaks to the
ontological-veracity that human sublimation reflected in human ontological-performance⁹¹-
<including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals
relevant ontological-performance -<including-virtue-as-ontology>’ (as can naively be
construed with notions of morality/ethics, etc. failing to reflect, as from ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, the
more ontologically profound issue of any given registry-worldview’s/dimension’s
‘destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance –<including-virtue-as-ontology> dynamics
involving notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
from-perspective–ontological-normalcy/postconvergence>’ as so-associated with human
<amplituding/formative> wooden-language-{imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology ⟩). Rather human sublimation so-reflected in prospective human ontological-
performance⁹¹-<including-virtue-as-ontology> rather points to an ‘overall interceding human-
and-social–expectations/anticipations—metaphoricity⁹¹ as-rede-
mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-
apriorising/axiomatising/referencing–‘imbuing>—existentialising—framing/ imprinting{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’}> of ordered human firstnatureness–deferentialism-imbuing and
secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment

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

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

sublimating-withdrawal,-eliciting-of-prospective-supererogation’; with ‘mere discrete

individuals relevant ontological-performance <including-virtue-as-ontology>’ being about

acting upon this ‘overall interceding human-and-social–expectations/anticipations—

metaphoricity ~as-rede-mentating/restructuring/reparadigming—psychologism

<postconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing–

existentialising—framing/imprinting {as-to-prospective~ historiality/ontological-

eventfulness /ontological-aesthetic-tracing-<perspective~ontological-

normalcy/postconvergence-reflected~'epistemicity-relativism-determinism'>} of ordered human

firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of

underlying human ontological-commitment <implied—self-assuredness-of-ontological-good-

faith/authenticity ~postconverging—de-

mentating/structuring/paradigming ~as-being-as-of-

existential-reality> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation’, whether in firstnatureness–deferentialism-imbuing capacity or appropriate

secondnaturedness–deferentialism-deriving capacity (as so-reflecting human-subpotency

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

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

disseminative—sublimating-selectivity-of-ontological-good-

faith/authenticity ~postconverging—de-

mentating/structuring/paradigming, ~over—

desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-

mentating/structuring/paradigming ). This points out why human knowledge is veridically a

race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-

absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation}<\textit{as-to-perspective–ontological-normalcy/postconvergence–implied–‘prospective-aporeticism-overcoming/unovercoming’}> that is not subjected to human-subpotency in-effect absolution temporal-dispositions; as to the fact that it is only a human limited-mention-capacity

maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation relation with existence—as-sUBLImating-withdrawal,—eliciting-of-prospective-supererogation that can induce sublimation-oversublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification–gesturing<-in-


<\textit{as-to-perspective–ontological-normalcy/postconvergence–implied–‘prospective-aporeticism-overcoming/unovercoming’}>; with such a coherent totalising-entailing knowledge-reification–gesturing<-in-


<\textit{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> as to human limited-mention-capacity-deepening imbibed conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (so-reflected in the ‘momentousness-driven coherence of 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 to
entailing- \<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ’ so-associated with human limited-mentation-capacity-deepening ’. It is
important to note in this regards that ‘knowledge-reification–gesturing–<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity -duced–existentialising/contextualising/textualising-contiguity \}—
conflatedness \-in-\{preconverging-disentailment_{by}\}–postconverging-entailment>

historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
ormalecy/postconvergence-reflected–‘epistemicity-relativism-determinism’>’ is the more
profound conception of ontology and science (as to human dimensionality-of-sublimating
(\<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness \transvalutative-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<in-perspective–epistemic-abnormalcy/preconvergence (without or poorly appreciating the profound-supererogation* involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-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 ‘non-ontologising/disontologising surreptitious 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 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)} of genuine knowledge, in ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification—gesturing—<in-prospective.psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—confatedness—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 ‘non-ontologising/disontologising surreptitious 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—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 presentencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—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’). In many ways this latterly identified manifestation of ‘non-ontologising/disontologising surreptitious 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>’;
‘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_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—conflatedness
-in-{preconverging-disentailment-by}–postconverging-entailment> as
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 inducible as from genuine social intellectual–function/posture and
dominion/statal–logic–{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-
specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity-<discretely-implied-functionalism>} in many ways across
human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of
enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights
of acute hegemonic strifes especially as associated with warfare come to be tempered with a
genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic
manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic→{preconverging/shallow-
supererogating→human-and-social–expectations/anticipations→de-
mentating/structuring/paradigming→psychologism→as-to-its-specific→collateralising-
beholdening←whether→trepidatious-or-warped-or-preclusive-or-occlusive→and→its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity←discretely-implied-functionalism>}) tend to be paradoxically re-
construed (on the basis of dominion/statal–logic→{preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations→de-mentating/structuring/paradigming-
psychologism→as-to-its-specific→collateralising-beholdening←whether→trepidatious-or-warped-
or-preclusive-or-occlusive→and→its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity←discretely-implied-functionalism>})
presencing←absolutising-identitive-constitutedness<amplituding/formative-
epistemicity>totalising←self-referencing-syncretising/circularity/interiorising/akrasiatic-drag》
as at best subject to the dominion/statal–logic→{preconverging/shallow-supererogating→human-
and-social–expectations/anticipations→de-mentating/structuring/paradigming→psychologism→
as-to-its-specific→collateralising-beholdening←whether→trepidatious-or-warped-or-preclusive-
or-occlusive→and→its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity←discretely-implied-functionalism>}) and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert
cultivating of pedantic 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 wooden-language (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) as well as pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ rather to the veridical genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of dominion/statal–logic (preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific-collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ which is in a ‘shallow relation with sublimating knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}— conflatedness -in-\{preconverging-disentailment by\}–postconverging-entailment> accountability’ as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its ‘temporal 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-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 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 ) desublimatingly pandering to the powers of the day) remains the only human conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated as to undermining such pedantic ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-
mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing⟩⟨in-prospective.psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity⟩⟩ conflatedness ⟩⟨preconverging disentailment by⟩⟩postconverging entailment⟩⟩ tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic–(preconverging/shallow-supererogating–human–and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism–as-to-its-specific–collateralising-beholdening–⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩⟩and–its-consociated-dominance/vested-interest-subontologising-skewed–influence-as-to-social-vestedness/normativity–⟨discretely-implied-functionalism⟩⟩ pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification–
gesturing as determining sublimating–existentialising–decisionality)’. In our modern-day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic
(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>) subverting the
sublimating–existentialising–decisionality of the genuine social intellectual–function/posture;
and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as
associated with the centrality of elections, voting and party politics’ is incomplete without an
adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a
genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic
public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural
ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very
issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically
skewed media debates and socio-econo-political thought-makers/thought-making overtly
associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and
media influence). Critically, in this context such skewed platforming and stakeholding ends up
alienating supposed sovereign electors as to a platforming and stakeholding process that
mediatically and politically take a self-contained course (as to dominance/vested-interest
defaulting issues that can be debated as to the underpinning-suprasocial-construct
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning-suprasocial-construct
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
{preconverging/shallow-supererogating~‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>⟩ calamitous conception and relation
to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’
such that any such profound alternative institutional aestheticising contemplation are
traditionally bound to arise as disruptive institutional transformations whether or not involving
power-showdown as associated with sudden/revolutionary transformations with ‘their
drawback of having to think on their feet inducing deficient ontological-performance<7⟩-
<including-virtue-as-ontology> as well as generalised social apprehension which is then
enigmatically held against them’ (however the merits of their underlying case) very much
unlike ‘the latitude for articulating conceptualisations available for ⟨presencing—absolutising-
identitive-constitutedness ⟩ ⟩ preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing>existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)’ (however their de-
mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as
it reflects upon prospective human socio-econo-political sublimation/desublimation), all human
societies arrive at their desublimating–existentialising–decisionality destructuring-threshold
{uninstitutionalised-threshold /presublimating–desublimating–decisionality}—of-ontological-
performance<7⟩–<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-suprerogerating—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–
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
(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/approportioning, 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—
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-oclusive>–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-oclusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–<discretely-implied-functionalism>), and so as to the
sublimating impotence of such genuine social intellectual–function/posture. Critically in this
respect the very artifice available to modern-day democracy dominion/statal–logic
(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>) involves the ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at
moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–
function/posture comes to think otherwise and disapprovingly of the given decisions, as better
still so long as this rather plays the role of a psychological-outleting that project a falls sense of
public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at
moments of decision’ can perpetuate itself as to a Machiavellianism underlying the
dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>) relation with the
human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the
underpinning–suprasocial-construct <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} of the
human sovereign–function/posture thrives on social and intellectual pedantic ¹¹ incrementalism-
in-relative-ontological-incompleteness¹²—enframed-conceptualisation with the cultivation of
disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their ‘very inherent knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity {-educed–existentialising/contextualising/textualising-contiguity }\}-confaltedness \{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 bothsidesim <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating meaningfulness-and-teleology. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity {-educed–existentialising/contextualising/textualising-contiguity }\}-confaltedness \{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–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation. Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation inherently-so given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation/messianicity of originariness-parrhesia, as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of,<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩, and so prospectively requiring human re-orginariness/re-origination as of ‘relative-ontological-incompleteness'/relative-ontological-completeness ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”. In this regards the genuine social intellectual—function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-exacted-desublimating—as-to-preconverging—de-mentating/structuring/paradigming—by—existence-exacted-sublimating—as-to-postconverging—de-mentating/structuring/paradigming (as

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

sublimating–existentialising–decisionality, such that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism–determinism imbed theoretical/conceptual/operant implications of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the given human <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} elicitation’ in totalisingly-disentailing—discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement across all the ages of human history is cynically used against human sovereign–function/posture in need for its prospective genuine social intellectual–function/posture). Such catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to subliminally induced <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} fundamentally skewing the democratic public debate undermining an ontology/ontological–veracity driven conception reflected as to ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing—in-prospective psychological–apriorising/axiomatising/referencing—of-attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment-by}–postconverging-entailment>

determining sublimating–existentialising–decisionality’); and critically this ‘subliminally
induced existentialising—enframing/imprintedness\{as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} reflex’ is a reflex that has ever always existed across the succession of human registry-worldviews/dimensions notwithstanding the paradox of huma prospective sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\^{27} underlying the genuine social intellectual—function/posture existentialising-frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbedded theoretical/conceptual/operant implications). Critically in this regards (as to underlying ‘epistemic/notional disquisitive enframed-conceptualisation—by—unenframed-conceptualisation knowledge-reification—gesturing—in—prospective_psycho logicalism—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity}—conflatedness—in—{preconverging—dissentailment—by}—postconverging—entailment\} constructive conception’ projection of ‘reclamation/recovery of ‘maximalising-recomposuring—for-relative-ontological-completeness\^{29}—unenframed-conceptualisation’), is the fundamental issue of human limited-mentation-capacity with respect to ‘human-decisionality—{as—to—play—of—valid/invalid—decisionality—imbued—sublimation/desublimation} omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social intellectual—function/posture existentialising-frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbeded theoretical/conceptual/operant implications’ has ever always been an abstractive projection of convergence towards ‘scalarity/immanency of existence’s
given

existentialising—framing/imprinting—{as-to-prospective—historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}

for rendering

meaningfulness-and-teleology upon inherent existence’s sublimating–nascence as to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality’ (whether sublimatingly as of ‘reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating–
nascence’ or desublimatingly as of relative-ontological-incompleteness—presublimation-
construct—of—meaningfulness-and-teleology). The implication here as well is that even
nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
ontological-completeness—reference-of-thought—devolving> are necessarily
referenced/registered/decisioned from the reference-of-thought as to reference-of-thought-
devolving (however the devolved/devoluted—referencing-narrowness with respect to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality) in the sense that for instance nascent-particular/incipient-and-material/technical-
sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought-
devolving> as of a positivism/rational-empiricism reference-of-thought apriorising/axiomatising/referencing—psychologism like plane technology is not necessarily
fully contemplatable/comprehensible to say a purely non-positivism or animistic reference-of-
thought apriorising/axiomatising/referencing—psychologism (as to the requisite overall
sublimation-induced human-and-social—expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-
normalcy/postconvergence> of a positivism/rational-empiricism reference-of-thought

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—\langle\text{as-to-absolute-referencing—of—\text{meaningfulness-and-teleology}}\rangle\text{ upon social-vestedness/normativity—\langle\text{discretely-implied-functionalism—}\rangle}\text{ inducing of subontologisation/subpotentiation’ supposedly of
sublimating–existentialising-decisionality as implied not only with regards to overall social-
and-institutional-frameworks-of—\langle\text{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 \langle\text{presencing—absolutising-identitive-
constitutedness—shallow-supererogation—of manifest in-effect absolution—}\rangle\text{ apriorising/axiomatising/referencing—\langle\text{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—\rangle—constitutedness—in—preconverging—
entailment—}\rangle 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—\langle\text{discretely-implied-functionalism—}\rangle and thus incapable of an orientation
for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as
of the ‘\text{requisite profound-supererogation—entailing—amplituding/formative—
epistemicity—totalising—in-relative-ontological-completeness—historiality/ontological-
eventfulness—ontological-aesthetic-tracing—\langle\text{perspective—ontological—normalcy/postconvergence-reflected—epistemicity-relativism-determinism—}\rangle implications of
aporeticism overcoming/unovercoming’). This is effectively what practically underlies the
postmodernism notion of human overcoming of metaphysics-of-presence

imibued presencing—absolutising-identitive-constitutedness


ignorance/disenfranchisement of the human sovereign–function/posture in many ways renders blurry the differentiation of such a historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspect–ontological-normalcy/postconvergence- reflected-epistemicity-relativism-determinism> and historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification—gesturing<historicity-tracing—in-presencing—hyperrealisation/hyperrealisation-transposition with respect to true knowledge-reification—gesturing> and overall social-and-institutional-frameworks—re—knowing/registering/decisioning sublimating—existentialising—decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation’ entailing totalising—in-relative-ontological-completeness sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to. From the nonpresencing-perspective-ontological-normalcy/postconvergence epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing as of reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (on the one hand) upon inherent existence’s sublimating—nascence (on the other hand)’ so-translated as ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing—of—meaningfulness-and-teleology’ upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality in-so-de-mentating/structuring/paradigming—out the
normalcy/postconvergence—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness^3^/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism‘>’ overriding of
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–
decisionality psychological-disposition (as to relative-ontological-incompleteness^9^ –
presublimation-construct–of–meaningfulness-and-teleology^10^
desublimating–existentialising–decisionality) in want for prospective ‘unbeholdening
sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–
decisionality psychological-disposition (as to ‘reference-of-thought–and–reference-of-
thought–devolving–meaningfulness-and-teleology^10^ comprehensiveness of prospective
sublimating–nascence’). Such ‘supererogatory–aestheticising-as-from-perspective–
ontological-normalcy/postconvergence—re-
origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness^3^/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism‘>’ is so-underlied by
human ‘reframing/reimprinting of <postconverging–motif-and-
apriorising/axiomatising/referencing–imbuing>–existentialising—framing/imprinting{as-to-
prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism‘}<perspective–ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating–
modalisation–as-to-absolute-referencing–of–meaningfulness-and-teleology^10^> upon
inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with
as to 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_circumscripive/totalitative–restructuring’}—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential
ontological-performance’<-<including-virtue-as-ontology>/potentiation’), so-construed as
human ‘germinative intensification—amplituding of aestheticisation—beholding-out-of-
bechancing’ / ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding
as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure<-of-‘unsurrealistic-
as-real’–ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency
epistemically-reflexive consciousness overlying the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attendant–ontological-contiguity
existentising/contextualising/textualising-contiguity’ as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) in reflection of overall Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology’”). Critically, the notional/epistemic
possibility for human ‘supererogatory–aestheticising<-as-from-perspective–ontological-
normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
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’) educating 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 sublimation-induced human-and-social expectations/anticipations metaphoricity as-redemmentating/restructuring/reparadigming psychologism <as from perspective ontological-normalcy/postconvergence>, and so-reflected as to unbeholdening sublimating nascence ontologising-depth of the full-potency of existence bifurcatingly with nascent-particular/incipient-and-material/technical-sublimations blinded to their relative ontological-completeness reference-of-thought devolving sublimating existentialising decisionality (however the devolved/devoluted referencing-narrowness with respect to overall social-and-institutional-frameworks-of referencing/registering/decisioning existentialising decisionality) and reference-of-thought and reference-of-thought devolving meaningfulness-and-teleology comprehensiveness of prospective sublimating nascence (over relative-ontological-incompleteness presublimation-construct of meaningfulness-
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- historicality/ontological-
eventfulness /ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation > and re-processing/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- historicality/ontological-
eventfulness /ontological-aestheticising-tracing',-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation >). Critically (given existentialising—
anxiety-imbued-beholdening-inducing,<-preconverging~’motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)), human
hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
<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’}>’ necessarily
involves ‘existentially-decontextualised play/gaming/exercising of <postconverging~’motif-
and-apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting<as-
to-prospective– historicity/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-
determinism’}> projected sublimating ontological-performance<including-virtue-as-
registry-worldview/dimension validating its prospectively projected relative-ontological-completeness\textsuperscript{90} registry-worldview/dimension but rather an ‘aporeticism–overcoming/unovercoming supererogating ontological-performance\textsuperscript{91}’-<including-virtue-as-ontology>’ as to projective-insights/epistemic-projection-in-conflicatedness\textsuperscript{12} of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}’

non-rules—apriorising/axiomatising/referencing—psychologism of deprocrypticism). Such a logical-basis/logic underlying the ontological-contiguity\(^9\)—of-the-human-institutionalisation-process\(^6\) can only be explained by the genuine social intellectual–function/posture allowing sublimation-over-desublimation as so-upheld throughout human history (as reflected by the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence of existence as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^7\) underlying human limited-mentation-capacity-deepening\(^5\); with the implication that the crassness of ‘supposed reified thoughts projecting our procrypticism/disjointedness-of-reference-of-thought’ as to our ‘occlusive discrete inherence of sublimating/desublimating—modalisation-as-to-absolute-referencing—meaningfulness-and-teleology\(^{10}\) on the basis of presencing—absolutising-identitive-constitutedness\(^4\) social-vestedness/normativity discretely-implied-functionalism inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity\(^8\)—of-the-human-institutionalisation-process\(^6\) as to the crassness of ‘supposed reified thoughts projecting the notional—procrypticism/notional–disjointedness-of-reference-of-thought’ of the worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold\(^3\) as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-thoughts in presencing—absolutising-identitive-constitutedness\(^4\). That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation-as-to-absolute-referencing—meaningfulness-and-teleology\(^{10}\) upon
inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming–out the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) with human limited-mentation-capacity-deepening\(^3\) is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness\(^8\) avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity\(^8\)–as-rede-mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—framing/imprinting{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment\(^6\) <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’\(^1\)’ all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold\(^0\) crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–procrypticism/notional–disjointedness-of-refrence-of-thought’ as to their ‘discrete inference of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology\(^{10}\)> on the basis of \(^{0}\) presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold\(^0\) genuine social intellectual–function/posture as it provides \(^7\) meaningfulness-and-teleology\(^{0}\) infrastructure reflected as Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
enables the secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} of ‘punctual\textsuperscript{4}’<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}\textsuperscript{7} rather measuring-up success/accomplishment/aspiration in shallow-supererogation\textsuperscript{77} of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in-
preconverging-entailment’ as to the given registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
framing/imprintedness–{as-to– historicity-tracing–in-presencing–
hyperrealisation/hyperreal-transposition’} (prospectively projecting dimensionality-of-
desublimating-lack-of\textsuperscript{78} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation\}\textsuperscript{3}\textsuperscript{2}) to arise in the very first place; speaking to the
incongruity of then implying the relegating of the genuine social intellectual–function/posture
as to the social-stake-contention-or-confliction manifested in the <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions of ‘punctual
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}\textsuperscript{7} rather measuring-up
success/accomplishment/aspiration in shallow-supererogation\textsuperscript{77} of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in-
preconverging-entailment’’. The reason for this genuine social intellectual–function/posture
pre-eminence in human sublimation-over-sublimation has to do with the \textsuperscript{79}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\(^1\)} in all thought aspiring for the momentousness of sublimating historiality/ontological-eventfulness\(^2\)/ontological-aesthetic-tracing—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism—⟩ over desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation meaningfulness-and-teleology\(^10\) only avails with human limited-mentation-capacity-deepening explaining the need for ‘amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-confledness\(^3\) in re-originariness/re-origination’ 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\(^14\)—in-perspective—epistemic-abnormalcy/preconvergence—⟩ but rather ‘of sublimating—referencing/registering/decisioning self-becoming/self-confledness /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\(^26\) underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing—of—meaningfulness-and-teleology\(^16\) upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual—function/posture, as exposing the latter meaningfulness-and-teleology\(^10\) to pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as well as generalised 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 } both underlied by dominion/statal–logic–{preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’—as-to-its-specific—collateralising-beholdening–{whether—trepidatious-or-warped-
or-preclusive-or-occlusive)—and–its-consociated-dominance/ vested-interest-subontologising-
skewed-influence—as-to-social–vestedness/normativity–<discretely–implied–functionalism>}, the
fact is somehow/someway the genuine social intellectual–function/posture have been able to
drive huma prospective sublimation-over-desublimation as to the fact that the human
sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction
aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic
manipulation as well as the fundamental human ontological-commitment —<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> of all human
‘meaningfulness-and-teleology(10) as to prospective sublimation-over-desublimation (so-
implied with the self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to social-
stake-contention-or-confliction underlying human ontological-commitment —<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) with both enabling the
genuine social intellectual–function/posture to thrive eventually; as sublimating–nascence
associated with ‘nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-
their-relative-ontological-completeness — reference-of-thought– devolving>
sublimating–existentialising–decisionality (however the devolved/devoluted–referencing-
narrowness with respect to overall social-and-institutional-frameworks-of—
<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
hyperrealisation/hyperreal-transposition} ontologically-flawed construal of totalising-entailing’
with ‘the prospective nonpresencing<perspective–ontological-normalcy/postconvergence>
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'> as so-reflected in human Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology , institutional-development–as-to-social-function-development and living-
development–as-to-personality-development) is desublimating–referenced/registered/decisioned in the self-presence/self-constitutedness—
in-perspective–epistemic-abnormalcy/preconvergence of the relative-ontological-
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ and existentialising—framing/imprinting (as-to–prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’) ontologically-
veridical construal of entailing—amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness implications’ is what effectively underlies the ‘notional–asceticism’
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’ 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 ). Notional–asceticism thus arises because of the very  
nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”’, in the sense that the ‘full  
meaningfulness-and-teleology perfectly avails as to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification–gesturing-<in-
conflatedness -in–[preconverging-disentailment_by]–postconverging-entailment> is as of human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of <postconverging–’motif-and-apriorising/axiomatising/referencing’—
imbuing>existentialising—framing/imprinting-{as-to-prospective– historiaility/ontological-
eventfulness /ontological-aesthetic-tracing-〈perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’〉 in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘presencing—absolutising-identitive-constitutedness’


〈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〉〉 meaningfulness-and-teleology as-metaphoricity’. In the bigger scheme of things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness’

social-vestedness/normativity〈discretely-implied-functionalism〉〈preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing〉existentialising—enframing/imprintedness〈as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition〉 ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine social intellectual—function/posture ‘is not in a process/processive bothsidesism equivalence of contention’ with ‘punctual’

completeness rather avails as to ‘overall interceding human-and-social—
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism <postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—
existentialising—framing/imprinting-{as-to-prospective—historiality/ontological—
eventfulness /ontological-aesthetic-tracing-<perspective—ontological—
normality/postconvergence-reflected—‘epistemicity-relativism-determinism’> of ordered human
firstnatureness—deferentialism-imbuing and secondnaturedness—deferentialism-deriving as of
underlying human ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-
supererogation (and not the overrated 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 ) of meaningfulness-and-teleology arising when existence—as-
the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation <as-to-perspective—ontological—
normality/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> is
overlooked and supposedly superseded by human-subpotency). In many ways, such
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 it fails to address huma prospective human aporeticism
overcoming/unovercoming fails to appreciate the implications of the nonpresencing—
<perspective—ontological-normalcy/postconvergence> nature of existence as to existence—as-
sublimating-withdrawal,- eliciting-of-prospective-supererogation (as grasped by
notional-asceticism) and go on to adopt ‘discrete inherence of sublimating/desublimating-modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology’ on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional-asceticism as conspiratorial as to its ‘punctual <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution-as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-entailment as to the given registry-worldview/dimension <preconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness-as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. However, it is only a veridical nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern-day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence) in many ways the criticisms of ‘Socratic-philosophers projected universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected deprocrypticism—or—preempting—disjointedness—as-of reference-of-thought or difference-conflatedness—as-to-totalitative-reification-in-
and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>, with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology—infrastructure as to preconverging/shallow-supererogating—human-and-social—expectations/anticipations—dementating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness—and-teleology—on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—
modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’; with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity discretely-implied-functionalism’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity discretely-implied-functionalism, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking subverting-supposedly universal-possibilities-and-opportunities). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–
function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,—preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with prospective profound-supererogation’ but for the threshold of punctual/immediate positive-opportunism—of-social-functioning-and-accordance’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism—postconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprinting—as-to-prospective—historicality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’) of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ and not ‘of discrete isolated
individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign–function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual–function/posture (whose existentialising–frame is the social harbinger of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing/<perspective–ontological-normalcy/postconvergence> projection) articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness {sublimating–referencing/registering/decisioning,—as-self-becoming/self-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’ (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—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 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 ) 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—functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection 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 } 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 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 } of ‘meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-
capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising–decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism>); thus requiring appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual–function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de- mentating/structuring/paradigmng –as-being-as-of-existential-reality>) and its consequent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing–‘distantiation of contemplative existentialising–frame as to transversality<for- sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative– disambiguated–motif-and-apriorising/axiomatising/referencing’ in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality (beyond the falsehoods and naiveties of process/processive bothsidesisms formulae of discursivity that confuses pedantism and intellection). Critically, this fundamental contrastive human relation to knowledge as to ‘the mere-formulaicity-<as-to-mere-formulaic—
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-
prospective_psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-
contiguity–educated–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-
<of-apriorising/axiomatising/referencing> 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}, <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 sovereign–function/posture critically underlied
by positive-opportunism–of-social-functioning-and-accordance ‘ad-hocly tied to
punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>
existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’. In this regards and counterintuitively to what avails with the secondnatured perception of registry-worldviews/dimensions as to their resultant secondnatured institutionalisation habituated <preconverging—motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}, their prior ‘firstnatured enabling transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the genuine social intellectual—function/posture’ are ever always ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking—projective-insights’/’epistemic-projection-in-conflatedness’—of-notional—deprocrypticism-prospective-sublimation} in perspective ontological-normalcy/postconvergence beyond normativities’ but when secondnaturedly habituated as to positive-opportunism—of-social-functioning-and-accordance’ for institutionalisation become normativities such that ‘what is then ever always lost’ prospectively to all secondnatured institutionalisation is this ‘ungraspable/conflating perspective ontological-normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation ever always prospectively presents ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity in distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing>’’. In the bigger scheme of things notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’/‘distantiation of contemplative existentialising—frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ as to knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant_ontological
A page from a document containing complex and dense text, discussing existential properties and philosophical concepts. The text includes references to human immediacy, social stake, and existential framing, among other topics.
supererogation\(^{97}\) of manifest in-effect absolution\(<\text{as-to-apriorising/axiomatising/referencing} >\)\(\) of attendant ontological contiguity \(\) educe existentialising/contextualising/textualising-contiguity \(\) constitutedness \(\) in preconverging-entailment\(\) imbued distinctive-alignment-to\(^{94}\) reference-of-thought\(\) of-apriorising/axiomatising/referencing\(\)^{10} just as the same can be said of budding positivists science with medieval scholasticism or Socratic-philosophers\(^{104}\) universalising-idealisation with non-universalising sophists or all such human emancipation of profound supererogation\(^{97}\). In this regards, distinctive-alignment-to\(^{94}\) reference-of-thought\(\) of-apriorising/axiomatising/referencing\(\)^{10} ever always involves a false elevation 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 \(\) 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\(^{97}\) (as of the underpinning suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing~> existentialising—enframing/imprintedness<as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> with its manifest 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 \(\) and <amplituding/formative> wooden-language\(\) imbuéd—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening as to human self-surpassing so-reflected as of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>-‘/distantiation of contemplative existentialising–frame as to transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’

wherewith the habituatedness/mental-colonisation of the sovereign–function/posture to the presencing—absolutising-identitive-constitutedness social-vestedness/normativity is cynically construed as enabling a social-stake-contention-or-confliction distinctive-alignment-to-‘<of-apriorising/axiomatising/referencing>’


inducing of subontologisation/subpotentiation the blurriness associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality lends itself readily to such notional–pedantising/muddling/formulaic-hollowing-out—<
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-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their
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} distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing is rather elevated when it comes to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as to social-stake-contention-or-confliction). Critically in this regards, notional—self-
distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising—frame as to transversality—<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-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—reflecting—‘immanent—ontological—contiguity ‘;
as—operative—notional—deprocrypticism}). This can starkly be appreciated in the instance of
Being-development/ontological-framework-expansion—as—to-depth—of—ontologising-
development—as-infrastructure—of—meaningfulness—and—teleology wherein for instance the
notion of God—of—plane in an animistic social—setup speaks of a fundamental rede-
mentating/restructuring/reparadigming notional—self—distantiation—<imbued—re—motif—and—re-
apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising—
frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as to the fact that the positivistic/rational-empiricist
meaningfulness-and-teleology\textsuperscript{(10)} is of utter
‘<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-
construct/valuation–and–derived-parameterising} and <amplituding/formative>entailment-{as-
to-totalising-contiguous/coherent–factuality-of-variability}’ break/impasse (with the animistic
meta-conceptualisation scheme of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{(10)} as to its prospective
uninstitutionalised-threshold\textsuperscript{(5)} for inducing the appropriate perspective ontological-
normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness\textsuperscript{(1)} of the
animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism); and this is effectively the critical posture of
the genuine social intellectual–function/posture as to its prospective registry-
worldview/dimension opening-up function as to perspective ontological-
normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-
contention-or-confliction \textsuperscript{(18)} presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness\textsuperscript{(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)} for the possibility of re-
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism underlied by distantiation that is behind a Rousseauist noble-savage
conception not necessarily by implying that the noble-savage is punctually/immediately of a
positivistic/rational-empiricism mental-projection for instance but rather of an equivalent
human potential self-becoming/self-conflatedness\textsuperscript{(13})/formative–supererogating<
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of humanity as from ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of 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⟩ and associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness⟩<in-perspective–epistemic-abnormalcy/preconvergence ⟩ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality prone to presencing—absolutising-identitive-constitutedness ⟩. Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness ⟩<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
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing- <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 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 } dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) as failing to reflect holographically-<conjugatively-and-
transfusively> the ontological-contiguity’—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

<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


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– historicity/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-
confulatedness 'of-notional-deprocripticism-prospective-sublimation') such that in effect (as
can be appreciated more candidly with the truly cumulative nature of the natural sciences as to
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) the genuine
social intellectual–function/posture is of most profound-supererogation about relaying a
'maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation for human re-ontologisation/omnipotentiality across the
<cumulating/recomposuring–attendant-ontological-contiguity > succession of registry-
worldviews/dimensions so-underlined as to dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness /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-syneretising/circularity/interiorising/akrasiatic-drag" that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-
epistemicity>totalising~thrownness-in-existence, -imbued-projective-arbitrariness/waywardness\(\langle\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘\langle\text{amplituding/formative–epistemicity>totalising–conceptualisation’}\rangle\) 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<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(1\) is critically ‘the manifestation of the very ontological-normalcy/postconvergence nature of existence but for the confusion of human limited-mentation-capacity induced \(9\) presencing—absolutising-identitive-constitutedness\(1\). 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 \(5\) (rather than truly of diagonal contrast with distractive-alignment-to-\(8\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(3\)), and so in the sense that existence as of its ontological-normalcy/postconvergence is unbeholdening to human limited-mentation-capacity (as to its \(4\)<amplituding/formative–epistemicity>totalising–thrownness-in-existence, -imbued-projective-arbitrariness/waywardness\(\langle\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘\langle\text{amplituding/formative–epistemicity>totalising–conceptualisation’}\rangle\) which beholdening ‘wrongly projects a contrastive equivalence relation’ between notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-\(7\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(6\); as rather notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission-to and
making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness\textsuperscript{11} is-educed–and–avails–and–re-avails (and not a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’\textsuperscript{11}’ in relative-ontological-incompleteness\textsuperscript{10} as wrongly implied with
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing\textsuperscript{16}>, thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency\textsuperscript{10}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> as to a human genuine social intellectual–function/posture (underlied by ontological-commitment\textsuperscript{16} <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing\textsuperscript{16} as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’\textsuperscript{11}’ in relative-ontological-incompleteness\textsuperscript{10}, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> that would be receptive to such an eventual ‘‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-
ontologisation’’ while in contrast such transformation implied (with respect to the relative blurriness of ‘‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct-of—meaningfulness-and-teleology’’ eliciting ontologically-flawed distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> as of a contrastive equivalence ‘‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’’ in relative-ontological-incompleteness has tended to be relatively problematic inducing desublimating 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 can be appreciated with the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions reference-of-thought aporeticism overcoming/unovercoming. Supererogation as such (as so-undergirded by notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/distantiation of contemplative existentialising–frame as to transversality—sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest–subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-
potency-of-existence’s—sublimating–nascence supervening manifestations in notional-
conflatedness (as to causality as-to-projective—
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity), so-reflecting in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—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\textsuperscript{in-transitive-conflatedness}—reflexivity,-in-the-full-potency-of-existence’s—sublimating—nascence) critically explains existence’s ‘phenomenality—by—epiphenomenalities supervening— as—supererogating imbued superseding—oneness—of—ontology’ (as so—epistemically underlying supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of— apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as to postconverging—de—mentating/structuring/paradigming effective transcendence—and—sublimity/sublimation/supererogatory—de—mentativity). For that matter 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\textsuperscript{in—prospective—psychologismic—apriorising/axiomatising/referencing—\{of—attendant—ontological—contiguity—\textsuperscript{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 \textsuperscript{cumulating/recomposuring—attendant—ontological—contiguity—\textsuperscript{>}—successive registry—worldviews/dimensions and reflected sparingly/thinly with the Socrates, Copernicus, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their \textsuperscript{postconverging—‘motif—and—}
apriorising/axiomatising/referencing’–imbuing’–existentialising—framing/imprinting’(as-to-
prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected’–epistemicity-relativism-
determinism’>) (but more expansively translated as to human intemporal-individuation
dynamics of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development induced human-subpotency ‘fatedness-of-sublimation-over-desublimation to
existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process’) are the more ‘decisively empirical reason’ for human
sublimation-over-desublimation than any vague conceptions of inoperant and imaginary
notional-constitutedness potency of shallow-supererogation with the implication that our
own self-conscious conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as
herein implied (as of prospective ‘relative-ontological-incompleteness’/relative-ontological-
completeness’—{sublimating–referencing/registering/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-red-mentating/restructuring/reparadigming–psychologism”) is the most
critical supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness notion for
prospective human sublimation-over-desublimation. Critically, supererogation as to
undergirding notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflatedness’/formative–
supererogating-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence— speaks to
the more fundamental element of human-subpotency that is ‘human effecting’ (notionally
construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as
herein notionally reflected ‘as to apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }——
constitutedness —in—preconverging-entailment (effecting parsimony-as-of-shoddiness-and-
incompleteness-to—‘meaningfulness-and-teleology') and
apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }——conflatedness —in—{preconverging-
disentailment —by—} postconverging-entailment(effecting-wholeness-as-of-profoundness-and-
completeness-to—‘meaningfulness-and-teleology’). The undergirding notional—self-
distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation
involved in supererogation can be appreciated from a transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity insight, wherein for instance individuals
notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> (beyond-the-consciousness-awareness-teleology —<in—preconverging-existential-
extrication-as-of-existential-unthought> ) say in a non-positivistic like an animistic social-setup
notionally implies a <supererogatory—human-subpotency>—effecting ‘psychosomatic reactivity
as to the animistic apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity -
educed—existentialising/contextualising/textualising-contiguity }——relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (which will define such
an animistic social-setup conception of ‘psychological placebo-palliation practice associated
with its warped-consciousness occultisms mental-aestheticisation—architectonically-
consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—.
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”–qualia-schema’ (so-construed as from prospective positivism/rational-empiricism occlusive-consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-thinking”–qualia-schema’), and so just as along the same lines of
representation/mentation/consciousness-awareness-teleology⁸⁴ occlusive-consciousness obliviousness to its prospective uninstitutionalised-threshold

(preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
desublimating implications of human psychology; wherein supposed ‘psychological science’
projection in ‘stratagems of extricatory solutions considered of sublimating—existentialising-
decisionality’ involving abstract ‘mere-formulaicity—as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of science as science-ideology’ and
integrating scientific methods, statistics and mathematics but so-rather as to an ‘incipient
positivism—procrypticism occlusivity—reference-of-thought—
devolving of shallow supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-
disentailing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate
the very inherent manifest inherent preconverging—de-mentating/structuring/paradigming vices-
and-impediments¹⁶/limitations of our positivism—procrypticism registry-worldview’s/dimension’s
(beyond-the-consciousness-awareness-teleology)—<in-
preconverging—existential-extrication-as-of-existential-unthought>’ in want for prospective
sublimation as to ‘incipient protensivity—reference-of-thought—
devolving of profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’
entailing<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness).

In this instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an
animistic society perception in its ‘presencing—absolutising-identitive-constitutedness’
institutional setups warped occultism—reference-of-thought—
devolving apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—relation-to-the-world purposes as
being of appropriate social-functioning-and-accordance—as-of-social-stake-contention-or-
confliction, our positivism–procrypticism\(^\text{14}\) presencing—absolutising-identitive-
constitutedness\(^\text{14}\) institutional setups occlusive \(^\text{8}\) reference-of-thought—devolving
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity \}—relation-to-the-world purposes of
appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is
effectively enamoured to its psychological practices ‘apparently sublimating ontologising-
depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold\(^\text{13}\) of social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction conception’
(wherein arises ‘the dereification threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation —<as-to–attendant-intradimensional’—prospectively–
disontologising–preconverging/dementing —apriorising-psychologism> mental-disposition as
of ontologically-flawed relation with prospective institutionalisation knowledge-reification–
establishing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant–
onological-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 ’) is effectively what
allows for the possibility and avenue of their respective ‘manifest existential and
institutionalised desublimating 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 well as generalised <amplituding/formative> wooden-language—\{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the reference-of-thought—categorical-
imperatives/axioms/registry-teleology \}’ (and critically this is exactly what renders the
logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-
 eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—'motif-and-
apriorising/axiomatising/referencing’> of the respective ‘prior secondnatured
meaningfulness-and-teleology[99] percolation-channelling<in-deferential-formalisation-
transference>’ irrelevant for prospective firstnatured knowledge-reification—gesturing<in-
prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity } —
conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> renewed
logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-
 eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—'motif-and-
apriorising/axiomatising/referencing’> so-undertaken by the genuine social intellectual—
function/posture as to prospective nonpresencing<—perspective–ontological-
normalcy/postconvergence> over the prior perspective epistemic-
abnormalcy/preconvergence[1], in reflection of human dimensionality—of-sublimating—
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} for intemporal-preservation—entropy—or-contiguity—or—ontological-
.preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured
meaningfulness-and-teleology[99] 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[14]
<preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness—
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), with this
constraining as of existence-potency[99]—sublimating—nascence,—disclosed-from-prospective—
epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology that adapts/adjusts to existence (and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’) explaining fundamentally the conceptualisation herein of de-mentation
notional-disjointedness of motif-and-apriorising/axiomatising/referencing-psychologism imbued preconverging/dementing\textsuperscript{21}–qualia-schema’ naively of their given \textsuperscript{4} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{12} in their \textsuperscript{8} presencing—absolutising-identitive-constitutedness \textsuperscript{1} <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\{as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}). This basically implies that <supererogatory–human-subpotency>–effecting (construed as from perspective ontological-normalcy/postconvergence epistemic-projection as to the disambiguation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–constitutedness \textsuperscript{1} in preconverging–entailment in preconverging-or-dementing –apriorising-psychologism and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–confatedness \textsuperscript{1} in {preconverging–disentailment–by}–postconverging–entailmentin postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity\textsuperscript{8} and meaningfulness-and-teleology\textsuperscript{10} (given that ‘<supererogatory–human-subpotency>–effecting self-becoming/self-confatedness\textsuperscript{1}/formative–supererogating\textsuperscript{2}<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\textsuperscript{1} and then ‘meaningfulness-and-teleology\textsuperscript{10}’ is what truly reflects notionally/underlyingly unbeholdening re-motif–and–re-procession/re-automatism historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> whereas
<imbued—re-motif–and–re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity\(^{48}\) and then \(^{57}\) meaningfulness-and-teleology\(^{100}\) as rather in beholding is bound to re-motif–and–re-procession/re-automatism \(^{4}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); inherently-so because human

\[^{48}\]aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
\[^{48}\]<amplituding/formative–epistemicity>totalising–conceptualisation’) implies that human-subpotency intelligibility can only arise as to ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,,–over-
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’ so-reflected notionally/underlyingly as to
\[^{48}\]<supererogatory–human-subpotency>–effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity\(^{48}\) and then \(^{57}\) meaningfulness-and-teleology\(^{100}\) as to existentialising–frame (and so reflecting the ‘full incipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that underlies the possibility for human sublimation-over-desublimation as to aporeticism overcoming/unovercoming), hence speaking to the truer beholding,-as-to-re-originary backdrop of ‘human epistemic-totalising\(^{33}\)/circumscribing/delineating agency’ underlied by
human-intelligibility,—preceding-existence’s—eventuating-sublimating-validation/desublimating-
invalidation⟩ of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-
existentialising–decisionality’ undergirding the ‘full incipient supererogating breadth of human
intelligibility transmutation’ (as ‘⟨supererogatory–human-subpotency⟩–effecting imbued
epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-
parrhesia,—as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
meaningfulness-and-teleology as to existentialising–frame); with existentialising–frame
speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising
given human limited-mentation-capacity’ that is ‘human social-functioning-and-accordance—
as-of—social-stake-contention-or-confliction’ as the perpetually supererogating medium for the
‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally,
human social-functioning-and-accordance—as-of—social-stake-contention-or-confliction is thus
critically ‘⟨formativeness<-as-to-intersolipsism-of-
preframing/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology ⟩ empowering<to-Self> and ⟨formativeness<as-to-
intersolipsism-of-preframing/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–

hermeneutic/reprojecting/supererogating/zeroing prospective epistemic-
totalising~resubjecting or totalising-entailing-reconstrual of attendant ontological-
contiguity~educed—existentialising/contextualising/textualising-contiguity—in-elucidation-or-
reification as to prospective disontologisation/ontologisation-and-re-ontologisation’; as so-
reflecting of the more profound/fundamental need to cater for ‘effectively ontologising/re-
ontologising sublimating social as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ (so-catered as
of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposing/self-
becoming/self-conflatedness’/formative—supererogating—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—
ontological-normaleya/postconvergence’; underlying human ‘epistemic-
growth/disquiet/discomfort—{induced-sublimation—as-from-existence’s—effusing/ecstatic—
inlining-as-historiality—{science/authenticity/nonextrication—beyond-mere-formulacidity—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”) while undermining disontologisation from human
individual, institutional and social numbing—traction—of—desublimating—meaningfulness-and-
teleology—as-perspective-lost-of—
’supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—of—notional—deprocripticism—{in-dimensionality-of-
sublimating—<amplituding/formative—epistemicity—growth-or-
conflatedness—scalarisation-as-to-resentralisation—as—re-ontologisation})’ (inducing
desublimating
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 well as generalised \textit{amplituding/formative} wooden-language-(imbued-

temporal–mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-
dementing –narratives–of-the- reference-of-thought– categorical-

imperatives/axioms/registry-teleology \}) caught up in

‘desublimating–referenced/registered/decisioned self-presence/self-constitutedness –<in-
perspective–epistemic-abnormalcy/preconvergence\’ (so-manifested in a mental-reflex of
laxing, inattentiveness and unaccountability that wrongly construes of ‘the resultant mere-
formulaicity–<as-to-mere-formulaic–

methodologising/mutualising/organising/institutionalising> of prior profound-
supererogation\’/originariness-parrhesia,–as–spontaneity-of-aestheticisation’ reflected in
‘present mere-formulaic–methodologising/mutualising/organising/institutionalising implied
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’
as impliciting a dispensation ‘from eliciting prospective profound-
supererogation\’/originariness-parrhesia,–as–spontaneity-of-aestheticisation’ so-implied as to
‘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 human \textit{amplituding/formative–
epistemicity} totalising–thrownness-in-existence\’ as to \textit{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 \textit{re-procession/re-automatism–as-to-
re-apriorising/re-axiomatising/re-referencing–<in-postconverging–narrowing–

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and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating supererogatory human-subpotency–effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite ‘epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension ’ of the individual as to their ‘appropriate notional–self-distantiation-\{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\}’, while at the same time ‘a pseudo-contrition as to awareness of such relatively shallow technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that ‘there is an opaque connection/continuity between public, media and institutional discursivity with social and institutional outcomes as if these are discrete and unrelated activities’ (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public ‘epistemic-
growth/disquiet/discomfort—\{induced-sublimation, as-from-existence’s—effusing/ecstatic—
inlining-as-historiality—\{science/authenticity/nonextrication\}—beyond-mere-formulaicity-as—
historicity-tracing—\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self
in dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension’ in effectively appreciating social and institutional
outcomes processes rather than individuals reflective estrangement and disinterest with regards
to public outcomes of social-stake-contention-or-confliction). The concrete and natural human
psychological disposition with respect to knowledge as to organic-knowledge is in appreciating
that for critical thinking even for the novice it is imperative to truly engage with the substance
of the matter comprehensively-and-insightfully notwithstanding the level of exactifying
comprehension (again whether as to direct knowledge acquisition or appropriate percolation-
channelling—\{in-deferential-formalisation-transference\} enabling the sovereign—
function/posture ontologising-aptness). The abstraction-of-thought/principled-thought
articulated with subject-matters content is not done gratuitously as it is often popularly
advanced especially with ‘ontologically-flawed frameworks of blurriness’ and ratings/sales
immediate interests’ susceptible to normalised/stereotyped/selfhelping/feel-good construal of
knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-
produced gratuitously in the sense that this effectively speaks to: the requisite
sophistication/complexity for ‘full incipient supererogating breadth of human intelligibility
transmutation’ (as ‘<supererogatory-human-subpotency>—effecting imbued epistemic-
totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—
as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
meaningfulness-and-teleology as to existentialising–frame) ‘that then permits
hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-
accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal, eliciting-of-
prospective-supererogation" (noting here that what is key here is ‘the existence constrained 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’ imbuing 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-{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
nostoricity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification–gesturing-in-


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

sublimating–existentialising–decisionality implications). It is herein contended however counterintuitive that the idea of understanding 100% of knowledge content at one go (as commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of hermeneutic/reprojecting/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and
developing true contemplative interest and not just passivity (however the habitation 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\raj{by-reification/contemplative-distension\raj{77}’
necessary for prospective ontologisation/re-ontologisation as to epistemic-
totalising \raj{resubjecting or totalising-entailing—reconstrual of attendant—ontological-
contiguity\raj{68}—educed—existentialising/contextualising/textualising-contiguity\raj{100}—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\raj{by-reification/contemplative-distension\raj{77}’ 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\raj{100}’) due to the overly denatured and insufficiently challenging–
and–independence-eliciting existentialising–frame of ‘meaningfulness-and-teleology\raj{100}’ (as to
veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active
thought/contemplative engagement as of prospective epistemic-totalising\raj{resubjecting or
totalising-entailing—reconstrual of attendant—ontological-contiguity\raj{68}—educed—
existentialising/contextualising/textualising-contiguity in-elucidation-or-reification of knowledge content and generation of varying interests); and so in reflection of the fact that a lot of childhood and human developmental learning is rather ‘passive integration of schema of thinking/contemplation and engagement’ as more decisive than really ‘knowing and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with ‘passive integration of schema of thinking/contemplation and engagement’ critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and so rather than ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ with a poor sense of the prospective attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity in-elucidation-or-reification of knowledge content as to epistemic-totalising~resubjecting or totalising-entailing~reconstrual). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity in-elucidation-or-reification of knowledge content as to epistemic-totalising~resubjecting or totalising-entailing~reconstrual) enabling appropriate social ‘epistemic-growth/disquiet/discomfort—induced-sublimation,—as-from-existence’s—effusing/ecstatic—inlining—as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

then the supposed outcome of a seeming public disinterest and disengagement with
technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-
reference-of-thought

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

by reification/contemplative-distension

then the supposed outcome of a seeming public disinterest and disengagement with
technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-
reference-of-thought social

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

by reification/contemplative-distension

then the supposed outcome of a seeming public disinterest and disengagement with
technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-
reference-of-thought

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

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reference-of-thought

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

by reification/contemplative-distension

then the supposed outcome of a seeming public disinterest and disengagement with
technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-
reference-of-thought
normalcy/postconvergence> sublimating–existentialising–decisionality apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—relation-to-the-world). Ultimately, technicity/profundity is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the technician/practitioner/scientist in the face of constraining existential implications) or with the relative blurriness of social-and-institutional-frameworks-of— referencing/registering/decisioning existentialising–decisionality, and critically in many ways the cultivation of shallow technicity/profundity (as to poor ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic– inlining-as-historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness ‘by- reification/contemplative-distension”, requiring appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not detached from ‘public interestedness/profundity mediocrity’ and ‘public awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity→-educed→existentialising/contextualising/textualising-contiguity
conflatedness→in→{preconverging-disentailment-by}→postconverging-entailment
so-underlying→<supererogatory→human-subpotency>→effecting as to the formative-and-enabling
formulative backdrop for sovereignly appraising meaningfulness-and-teleology

technicity/profundity’ whether with regards to public education or even childhood-development
education and/or formative institutional/professional education, as to the fact that formulative
understanding (as of <supererogatory→human-subpotency>→effecting) is the
sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort

(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness→by-reification/contemplative-distension’

relation with knowledge (as to conscious awareness existentialising–decisionality implications
even if complete understanding as of complete meaningfulness-and-teleology

technicity/profundity is not achieved and thus rendering the public resilient to desublimating
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} with regards to the competing discourse in public spaces by such a direct or
derferential capacity for notional~self-distantiation→<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>→to cultivate ‘epistemic-growth/disquiet/discomfort→{induced-
sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-

{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-

{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness→by-reification/contemplative-distension’
over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual–function/posture that is much more than a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—

effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-
formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}⟩ as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness”–by-reification/contemplative-distension ’ as such a flawed conception is very much prone to
disenfranchising public, media and institutionalised 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⟩ 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
totalititative construal of the genuine social intellectual–function/posture parallel intellectual
contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-
transference as of percolation-channelling-<in-deferential-formalisation-transference> enabling
the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall
underlying social-construct ontological-commitment -<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality> so-reflect as of social notional-self-distaliation-
<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 —{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 }{scalisation-as-to-rescalisation-as–re-ontologisation}’ wherein ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
meaningfulness-and-teleology’ undermines the individual’s and social ‘conscious-and-
active epistemic-totalising re-procession of the existentialising–frame re-apriorising/re-
axiomatising/re-referencing of ‘meaningfulness-and-teleology’ while overemphasising
rather a ‘subconscious-and-passive epistemic-totalising re-automatism relation with the
existentialising–frame re-apriorising/re-axiomatising/re-referencing of ‘meaningfulness-and-teleology as elicited with 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 } 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 imbedd
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 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 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 sideling salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social
intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of—
existential-reality> so-reflected as of social notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>~ and so-undermining its ‘neutral sovereign—function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign—function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign—function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human <amplituding/formative—epistemicity> totalising—thrownness-in-existence , ‘human meaningfulness-and-teleology is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflatedness /postconverging as to attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in-elucidation—or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening (thus implying human meaningfulness-and-teleology profoundness/ontologising-depth is of notional—nondisjointedness/contiguity/coherence as of

existentialising/contextualising/textualising-contiguity -in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening^4^ allowing for appropriate coherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness^1^/postconvergence instigatively drive public debates rather than ‘the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— constitutedness^1^ 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 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 } induced distractive-alignment-to^1^ reference-of-thought-<of-apriorising/axiomatising/referencing>^1^ and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture
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
totalising\textsuperscript{3} nonrecomposuring-cumulating/addending of human\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} as liable to dispensing with its `limited-mentation-capacity necessity for re-originariness/re-origination'/limited-mentation-capacity-deepening\textsuperscript{54} (as so-reflecting human notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> disontologising ontological-performance\textsuperscript{71}<-including-virtue-as-ontology> within any given registry-worldview/dimension); thus speaking to the de-mentative/structural/paradigmatic veracity of the `prospective disontologising of any given human prior sublimating meaningfulness-and-teleology\textsuperscript{100} into prospective notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation-{(blurring/undermining-of-prospective-totalising-entailing,- as-to-entailing-} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as to prospective social-stake-contention-or-confliction’ (so-reflected with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} , institutional-development–as-to-social-function-development and living-development–as-to-personality-development). Disontologisation as such is a reflection of the fact that the very seedingness/incipience of human sublimating ontologising-depth reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{69} lies with human dimensionality-of-sublimating\textsuperscript{26} (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-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\textsuperscript{25} (<amplituding/formative>supererogatory–de-mentativeness/epistemic-


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 notional–pedantising/muddling/formulaic-hollowing-out—in–subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing–as–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’’ so-associated with ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising consequence of human ‘meaningfulness-and-teleology’) ‘incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’. The implications of such dereification gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness-<in-perspective–epistemic-abnormalcy/preconvergence> of presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting
referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete–social-reality¬<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality¬<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality is that the mere communication of knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort¬{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality¬{science/authenticity/nonextrication}¬beyond-mere-formulaicity-as-historicity-tracing¬{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness¬by-reification/contemplative-distension ¬ as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective attendant-ontological-contiguity¬-educated 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 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} desublimation; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent percolation-channelling¬<in-deferential-formalisation-transference> existentialising–frame given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to
soverignly relate-to and reference-to the implications of such technicity/profundity
sublimating/emancipating knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educted–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment>
hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective
prospective attendant ontological-contiguity –educted–
existentialising/contextualising/textualising-contiguity ’-in-elucidation-or-reification of
knowledge content as to epistemic-totalising ”~resubjecting or totalising-entailing–reconstrual)
and so while at the same time not subject-to/avoiding vague conceptualisations inducing
disorientation, estrangement and trivialisation (of such technicity/profundity
sublimating/emancipating knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educted–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment>) failing to
fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism
overcoming/unovercoming and rather inducing social numbing-traction—of-desublimating-
meaningfulness-and-teleology” {as-perspective-lost-of-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional–deprocrypticism- {in-dimensionality-of-
sublimating — ’<amplituding/formative–epistemicity>growth-or-
conflatedness [scalarisation-as-to-rescalarisation-as–re-ontologisation"] as to ‘an elicited
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
meaningfulness-and-teleology”’). Critically, it is herein contended that in many ways despite
the blurriness” of human social-and-institutional-frameworks-of—
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\(^{88}\)-by-reification/contemplative-distension\(^{57}\) for prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—\(^{57}\) meaningfulness-and-teleology\(^{77}\) as of notional~self-distantiation—
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of
contemplative existentialising—frame as to transversality—<for-sublimating—existential-
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’

imbuing 4’historiality/ontological-
eventfulness\(^{38}\)/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>.
It is important here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-
and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> sublimating—existentialising—decisionality for a deblurring
and enabling perspective for prospective human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating—existentialising—decisionality (as to
\(^{62}\)nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection),
effectively speaks to their ‘dynamically reinforcing sublimating—nascence relationship’ wherein
we can appreciate that ‘budding positivism/rational-empiricism nascent-particular/incipient-
and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> sublimating—existentialising—decisionality’ involved ‘a de-
mentative/structural/paradigmatic claim of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of prospective ‘reference-of-thought
sublimating—nascence’ required for a ‘corresponding budding positivistic social-and—
institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a social environment further reinforcing the possibility for the furthering of positivistic natural science and eventually bringing about positivistic social emancipation/enlightenment and social science (noting here that such ‘a de-mentative/structural/paradigmatic claim for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective reference-of-thought sublimating—nascence’ captures the ontological-veracity of the idea of de-mentation—\(\text{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—}\) stranding-or-attributive-dialectics) articulated and elucidated herein, as to the profound-and-scientific reflection of the underlying ontological-contiguity\(^5\)—of-the-human-institutionalisation-process\(^6\) involving human limited-mentation-capacity-deepening\(^7\) in the succession of \(<\text{postconverging—motif-and-apriorising/axiomatising/referencing—imbuing}>—\text{existentialising—framing/imprinting—as-to-prospective—historiality/ontological—eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’}>\) that speak of ‘postconverging-or-dialectical-thinking—psycho-logy or psychology-of-mentation-dynamics or natural—psychological-dynamics’ implied notional—self-distantiation—\(<\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}>\) and so rather than ‘the \(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag}^{11}\) of an intradimensional desublimating conception of its \(^8\) reference-of-thought’, so-manifested beyond-the-consciousness-awareness-teleology\(^9\)—\(<\text{in-preconverging—existential-extrication-as-of-existential-unthought}>\), as to its given manifest in-effect absolution—\(<\text{as-to—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}>\) constitutedness—\(<\text{in-preconverging-entailment}>\) registry-worldview/dimension
such as of ideological capitalistic or communistic conceptualisation within our positivism–procrpticism 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\(^1\) 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\(^2\)-<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 preconverging-or-dementing–apriorising-psychologism (in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging entailment), as recurrently manifested across the <cumulating/recomposing–attendant–
ontological-contiguity > succession of registry-worldviews/dimensions. Critically, human
<amplituding/formative–epistemicity>totalising–throwness-in-existence educing intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘supererogatory–human-subpotency’–effecting imbuied epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation before the incipience of metaphoricity and then meaningfulness-and-teleology as to existentialising–frame), and so as to underlying human notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>‘distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated ‘motif-and-apriorising/axiomatising/referencing’, is effectively the existentialising backdrop of human sublimating–existentialising–decisionality and desublimating–existentialising–decisionality (and so as to ‘amplituding/formative–
epistemicity>totalising–throwness-in-existence ‘constraining existence—as-sublimating-
withdrawal, eliciting-of-prospective-supererogation imbuing human ontological-commitment ‘<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-
existential-reality’ and ‘universal-transparency } transparency-of-totalising-entailing, as-to-entailing <amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } as available-to/elictable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—
enframing/imprintedness (as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’). It is within this ambits, that ‘prospective possibilities of sublimating–existentialising–decisionality’ can be contemplated as from the
withdrawal,-eliciting-of-prospective-supererogation7 imbuing human ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity > postconverging–de-mentating/structuring/paradigming
–as-being-as-of-existential-reality’ and ‘universal-transparency
{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’. This differing modalising (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), speaks to the
insight that: the logical-basis/logic,—as-derived-from—transversality<for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-
and-apriorising/axiomatising/referencing’ of ‘secondnatured
meaningfulness-and-
teleology’ as to prior percolation-channelling<in-deferential-formalisation-transference>’ is
irrelevant for prospective firstnatured knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preconverging-disentailment by] postconverging-entailment> renewed
logical-basis/logic,—as-derived-from—transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’, and so as to the ‘fundamental
ontologising/disontologising confliction’ re-arising across <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions but rather so-
re-arising as to the successive/changing reference-of-thought—categorical-
imperatives/axioms/registry-teleology underlying the ontological-contiguity —of-the-
human-institutionalisation-process involving human limited-mentation-capacity-deepening as to human notional—self-distantiation-imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing/distantiation of contemplative existentialising-frame as to transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ imbuing
historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
ormalcy/postconvergence-reflected—epistemicity-relativism-determinism’>. This
‘fundamental ontologising/disontologising confliction’ is disambiguatively reflected with
‘empowering/disempowering <self-reflexive—willed—thought as to enhancing
availability/elicitation—reassurance/reinforcement/corroboration/constraining for
ontologising’ (as so-bound to the ‘supplanting—conviction—as—to—profound—supererogation’
of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising:
psychologism of prospective relative-ontological-completeness meaningfullness-and-
teleology as of knowledge-reification—gesturing—in—prospective psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment’ and
‘empowering/disempowering <self-reflexive—willed—will as to disenhancing
unavailability/unelicitation—and—unnerving/undermining/contradiction/unconstraining for
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 —
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} and dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating–
desublimating-decisionality\textsuperscript{71}\textless;including-virtue-as-ontology\textgreater; as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising\textsuperscript{71} 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\textsuperscript{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\textless;\textit{discretely-implied-functionalism}\textgreater; and notional–pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation),

- institutionalising percolation-channelling\textless;in-deferential-formalisation-transference\textgreater; defaulting into a ‘subconscious-and-passive epistemic-totalising\textsuperscript{33} re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100}’ (in shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-

and-active epistemic-totalising\textsuperscript{33} re-procession of the existentialising–frame re-apriorising/re-

axiomatising/re-referencing of \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100}’ (as so-reflecting ‘the requisite dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-’human\textsuperscript{amplituding/formative–

epistemicity}\textsuperscript{totalising–purview-of-construal’ in-accounting-for prospective human limited-

mentation-capacity-deepening\textsuperscript{54} with regards to ‘human relative epistemic-abnormalcy/preconvergence\textsuperscript{1} in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as-
normalcy/postconvergence-reflecte-d′-epistemicty-relativism-determinism′>’ whether as of a
Derridean différance deconstruction knowledge-reification–gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness \{in-{preconverging-disentailment–by}–postconverging-entailment\} or Foucauldian genealogy/archaeology knowledge-reification–gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness \{in-{preconverging-disentailment–by}–postconverging-entailment\} or as herein
in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process as to an explicit ontological-
normalcy/postconverge-ence epistemic-projection knowledge-reification–gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness \{in-{preconverging-disentailment–by}–postconverging-entailment\} or for that
matter natural science and true scientific knowledge-reification–gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness \{in-{preconverging-disentailment–by}–postconverging-entailment\}, wherein the
knowledge-reification–gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness \{in-{preconverging-disentailment–by}–postconverging-entailment\} is
totalising-entailingly explicative of everything within its epistemic bounds as to reification and
dereification in the sense for instance that a physics/chemistry/biology principle is not
disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that
the same law of gravity can explain totalising-entailingly why a mechanical setup functions
well or doesn’t function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound
supererogatory-acuity/perspicacity.astuteness/edginess/incisiveness-of-
apriorising=axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation (in dimensionality-of-sublimating –

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness–equality) inducing ‘nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving> sublimating–existentialising–decisionality’ lost to ‘the prior overall relative-
ontological-incompleteness –presublimation-construct–of–‘meaningfulness-and-teleology
imbued social-and-institutional-frameworks-of—referencing/registering/decisioning
desublimating–existentialising–decisionality’ (as to a narrow-minded merely positive-
opportunism—of-social-functioning-and-accordance driven exploitation of such nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought-devolving> sublimating–existentialising–
decisionality), and so-critically eliciting <amplituding/formative> wooden-language-{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing —narratives—of-the–reference-of-thought—categorical-
 imperatives/axioms/registry-teleology } (in the bigger picture and more starkly we can
appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with
such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to
relative-ontological-completeness weren’t the occasion to put such technical and scientific
progress like shipbuilding and other ocean voyage technologies at the service of the prior
medievally clouded immaterial/social overall relative-ontological-incompleteness\(^{[0]}\)–
presublimation-construct–of–\(^{[57]}\) meaningness-and-teleology\(^{[90]}\) value-construct and shallow-
supererogating methodologising/mutualising/organising/institutionalising
\(<\text{preconverging–`}\text{motif-and-apriorising/axiomatising/referencing'–}\text{imbuing'})\text{–}\text{existentialising—}
enframing/imprintedness\(\{\text{as-to- }\text{historicity-tracing—}\text{in-presencing—}\) Hyperrealisation/hyperreal-transposition\(\) but rather called for a renewed conceptualisation of
humanity beyond a mentality of immediate subsistence/survival and just as well such scientists
like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say
nuclear science effectively called for a renewed conceptualisation of humanity beyond a
mentality of immediate immaterial/social dimension expediency that could arise with respect to
nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-
and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness
reference-of-thought- devolving> sublimating–existentialising–decisionality’ critically
warranted not just with such starked cases but with respect to the comprehensive and more
subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality as it can be appreciated for instance that the business driven and
mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive
social self-reflexive questioning-and-contemplation’ of their appropriate
sublimating–existentialising–decisionality conception but for ad-hoc insights and approaches
poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so
with creatively effective public communication and democratic enhancement as to sovereign
knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many
ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by
Baudrillard)
reification–gesturing—\text{in-prospective\ psychologismic\ ~apriorising/axiomatising/referencing}\
\{of\ attendant\ ontological\ contiguity\ ~educed\ existentialising/contextualising/textualising-
contiguity\}— conflatedness \text{in\ \{preconverging-disentailment\ by\} \ postconverging-
entailment} as to organic-knowledge is necessarily in an ‘existentialising–frame reflecting its
\text{postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing}–
existentialising—framing/imprinting\{as-to-prospective~ historiality/ontological-
eventfulness /ontological-aesthetic-tracing<\text{perspective–ontological-
normaely/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 notionial–pedantising/muddling/formulaic-
hollowing-out—\text{in-subontologisation/subpotentiation}\{\text{blurring/undermining-of-prospective-
totalising-entailing, ~as-to-entailing} <\text{amplituding/formative\ epistemicity}> \text{totalising~in-
relative-ontological-completeness}\} project such shallow
\text{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~\text{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/\text{supererogatory–de-
mentativity’ while wrongly overlooking/ignoring relatively its so-enabling threshold-of~<self-
existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ as can arise with associated ‘generalised social
<amplituding/formative> wooden-language—(imbued—temporal—mere
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry
teleology }’ and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> and
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 } (such that the prospective ‘deprocrypticism—or—preempting—disjointedness-
as-of’ reference-of-thought registry-worldview/dimension projection is of a ‘nonpresencing—
<perspective—ontological-normalcy/postconvergence> sublimating
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—relation-to-the-world implying a
human <self-reflexive>-willed—thought awareness of ‘originariness-parrhesia,—as—spontaneity—
of-aestheticisation as to profound
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument —for—
conceptualisation in reflection of human dimensionality-of-sublimating
{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation)’ and so over ‘mere-formulaic
methodologising/mutualising/organising/institutionalising as of human-subpotency non-
scality/beholding—<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in presencing—absolutising-identitive-constitutedness\textsuperscript{14} \langle\textit{amplituding/formative-epistemicity}\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \rangle

- a human \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{14} imbued \langle\textit{amplituding/formative-disposedness/psychologismic-construct}\rangle as to orientation/value-construct/valuation—and–derived-parameterising\rangle and \langle\textit{amplituding/formative-entailment}\rangle as to totalising-contiguous/coherent–factuality-of-variability\rangle of ‘punctual\textsuperscript{46}’ \langle\textit{amplituding/formative-epistemicity}\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle rather measuring-up success/accomplishment/aspiration in shallow-supererogation\textsuperscript{7} of manifest in-effect absolution-\langle\textit{as-to–apriorising/axiomatising/referencing}\rangle \{of-attendant-ontological-contiguity-educated–existentialising/contextualising/textualising-contiguity\}—constitutedness—in–preconverging-entailment\rangle as to the given registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness\langle\textit{as-to–historicity-tracing—in-presencing–}\textit{hyperrealisation/hyperreal-transposition}\rangle’ and so effectively oblivious and ‘lacking in conscious protensivity as of \textsuperscript{62} nonpresencing–\langle\textit{perspective–ontological-normalcy/postconvergence}\rangle implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation\textsuperscript{97} relative to ‘their abstractly conceivable profound- supererogation\textsuperscript{97} potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation\textsuperscript{97} of manifest in-effect absolution-\langle\textit{as-to–}}
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-
enfment>’ conception of the social-setup, with such a conception of the social-setup arising
as to the fact that however counterintuitive it may seem ‘ordinarily/generally a social-setup is
not consciously-and-subconsciously self-reflexive of itself as about its optimisable
ontologising-depth (as of a prospective overriding re-ontologisation underlying the possibility
for its prospectively idealised transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity as to sublimating–existentialising–decisionality)’ but rather a social-setup is
consciously-and-subconsciously self-reflexive of itself as about ‘minimum-and-balancing
expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction’ as to its limited-mentation-capacity conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism implications (when it comes down to such
manifest self-reflexive conceptualisation of both (in \<amplituding/formative–
epistemicity>totalising–thrownness-in-existence\>) ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ imbuing human ontological-
commitment \<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>’ 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\}) in so-prompting the social-setup’s ‘lack of
empowering \<self-reflexive>-willed–thought as to enhancing availability/elicitation–and–
reflexivity/epistemically-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 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 } overplays the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism including the illuminating genuine social intellectual–function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as elaborately articulated above but equally translatable as to ‘living-development–as-to-personality-development beholdening/unbeholdening existentialising–frame’ and ‘institutional-development–as-to-social-function-development beholdening/unbeholdening existentialising–frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ superseded/transcended with

Ultimately, our human presencing—absolutising-identitive-constitutedness <preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as to the high emotional-involvement associated with social ontological-performance -<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance -<including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness ’by-reification/contemplative-distension’’) and that the notion of prospective sublimation is just about technical and natural science sublimation (and as so-advanced implicitly or explicitly in a self-serving lethargy of institutional notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social—
vestedness/normativity＜discretely-implied-functionalism＞

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 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
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentialisation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } undermining of genuine knowledge-reification–gesturing<-in-prospective.psychologismic–apriorising/axiomatising/referencing-{of-attendant.ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment} is their poor appreciation and deriding of any such notion of the postconverging–dementating/structuring/paradigmimg possibility that makes-available worldview conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-ontological-incompleteness /relative-ontological-completeness } (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—metaphoricity ‘–as-rede-mentating/restructuring/reparadigmimg–psychologism’); as to a decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social
and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the \textquoteleft historiality/ontological-eventfulness\textquoteright /ontological-aesthetic-tracing\textless perspective–ontological-normalcy/postconvergence-reflected\textgreater ’epistemicity-relativism-determinism’ of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/ vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\textless discretely-implied-functionalism\textgreater and notional–pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing\ \ <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}, the 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\textless in-perspective–epistemic-abnormalcy/preconvergence\textgreater of \textquoteleft presencing—absolutising-identitive-constitutedness\textgreater \textless preconverging\textless \`motif-and-apriorising/axiomatising/referencing\textgreater –imbuing\textgreater 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 \textless implied—self-assuredness-of-ontological-good-faith/authenticity \textless postconverging–de-mentating/structuring/paradigming \textless as-being-as-of-
as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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-confliction’ such that it reflects of itself mainly as of postconverging-or-dialectical-thinking—


speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-thinking’–psychology or psychology-of–
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

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 } 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-<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 }—

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

entailment>/”<amplituding/formative–epistemicity>causality as-to-projective-totalitative–

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conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); and critically the-utopic as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-


conflatedness\neg \langle \text{preconverging-disentailment–by} \text{postconverging-entailment}\rangle \text{in reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing}\neg \langle \text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\rangle’ as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate of the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘nonpresencing<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate
constraining deblurring analysis in profound-supererogation of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving sublimating—existentialising—decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing—perspective—ontological-normalcy/postconvergence anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning—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_psycho/lo/isticm~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity}-
constitutedness-in-preconverging-entailment> that poorly appreciates the two-sided
epistemic-veracity of undergirding human ‘self-reflexive-instigative-eventuating-(as-to-
teleological-instigative/incipient-
will ing/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-existentialising/contextualising/textualising-contiguity}—
elicited-incipience-of-existentialising-decisionality’ so-reflected by the ‘supererogating/willing
side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound
human intelligibility to arise (and critically the reality of a truly social scientific insight is one
that necessarily has to take a considerable distance from the immediate/punctual high
emotional-involvement as inherently manifested in the direct socio-econo-political processes of
social-stake-contention-or-confliction and its associated directed ideologies with such a truly
scientific endeavour not about 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) but ‘rather most thoroughly involved in social-stake-contention-or-confliction
aporeticism overcoming/unovercoming’ along the lines of a more profound human and social
sublimation arising as from human ‘epistemic-growth/disquiet/discomfort-induced-
sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-historiality-
{science/authenticity/nonextrication}-beyond-mer e-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction} as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension—).
This should not be construed as a weakness as often wrongly implied of the anti-ideological
stance of postmodern thought but rather speaks of a strength in the sense that it is naïve to think
the 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 } of presencing—absolutising-identitive-constitutedness—social-
vestedness/normativity—<discretely-implied-functionalism> can be veridically
undermined/superseded by a ‘corresponding antipodal/diametrical compensatory
subontologisation’ (as manifested between the conflicting capitalistic and communistic
ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-
ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human
aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for
human social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality (even as the practicalities of the political
environment inevitably will elicit thresholds of disontologising as to non-
ontologising/subontologising conceptualisations); but then just as the natural scientist’s basic
research is to ‘open-up’/‘throw-up’/‘reveal’ sublimating avenues for ‘more and more profound
ontologising possibilities for engineering/technical practices’ likewise the genuine social
intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and more
profound ontologising possibilities/avenues of contemplative sublimating for more and more
profound social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ notwithstanding ideological pretenses of mere-
formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as to mere-formulaic
capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising
that seem to be utterly immuned from the ontological-veracity of huma prospective
‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-
of-sublimating }<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as to profound dispensing-with-immediacy—for-relative-ontological-
completeness“by-reification/contemplative-distension” (to the point where human progress
is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-
enframing ideologies as to mere-formulaicity—methodologising/mutualising/organising/institutionalising>) and in many ways such
ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to
‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity’ stifles
the true re-originary—as-unenframed/unbeholdening/outlier-conceptualisation
{imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ‘of-notional—deprocrypticism-prospective-sublimation) potential for huma
prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical
anti-ideological stance of ‘nonpresencing—perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ (just as is the
case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative—epistemicity>totalising—purview-of-construal as of human
limited-mentation-capacity—deepening ‘ not to be confused with science ideology which is
rather about ‘consciously or unconsciously usurping the sublimating credence of science in its
science ideology 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 } exercise’) is all about human candidity/candour-capacity for effectively tackling prospective human aporeticism overcoming/unovercoming as to profound supererogatory–acuity/perspicacity.astuteness/ingenuity/incisiveness elicitng of ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality- {science/authenticity/nonextrication}-beyond-mere-formulaic-as-historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension’ and doesn’t carry false promises of shallow supererogatory–acuity/perspicacity.astuteness/ingenuity/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of \textsuperscript{10}presencing—absolutising-identitive-constitutedness\textsuperscript{14} but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as from \textsuperscript{62}nonpresencing-<perspective–ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective \textsuperscript{62}nonpresencing-<perspective–ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—relation-to-the-world than just \textsuperscript{40}meaningfulness-and-teleology\textsuperscript{100} within prior mere-formulaic—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> (as of human-subpotency non-
scalarity/beholding-as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>) in an already prospectively poorly apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world’, and in this regards we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation that the medieval-scholasticism non-positivism apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world (notwithstanding the then high emotional-involvement), with such budding positivism not being at all a ‘corresponding antipodal/diametrical compensatory subontologisation’ to medieval-scholasticism but rather an altogether ‘a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself”. This again confirms that the ontological-veracity of genuine human knowledge is rather about notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>/distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ imbuing historiality/ontological-eventfulness³/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-³³ reference-
sublimation/desublimation⟩’ with regards to the ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought implied ‘relative-ontological-incompleteness’ /relative-ontological-completeness |

⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩⟩ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigm—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 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 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—as—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–procripticism basis for advancing prospective deprocripticism/nondisjointing’ but for the inherent ‘nonpresencing—perspective–ontological-normalcy/postconvergence’ nature of existence instantaneous hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-mentation-capacity-deepening (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution—as-to-apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—edued—existentialising/contextualising/textualising-contiguity constitutedness—in—preconverging-entailment as to their given presencing—absolutising-identitive-constitutedness as so-fraudulently implied by our positivism–procripticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution—as-to—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—edued—existentialising/contextualising/textualising-contiguity constitutedness—in—preconverging-entailment’ as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional-nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating—existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a
‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicited contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism’; as so-involving the illuminating genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and comploment); 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 imprimaturing (as overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur’ in undermining the implications of prospective profound-supererogation 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
ontological-normalcy/postconvergence conceptualisation’ (so-reflected in the mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) as of human dimensionality-of-desublimating-lack-of—

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation); so-underlying ‘human ontological-performance’—<including-virtue-as-ontology> degrades into prospective epistemic-abnormalcy/preconvergence’ with respect to human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ which rather ever is in want for prospective human limited-mentation-capacity-deepening (so-undergirded as of human dimensionality-of-sublimating—

as-of-social-stake-contention-or-confliction imbuing existentialising-frame of
disontologising/ontologising-and-re-ontologising’ wherein prospective blurriness induces
dynamic numbing-fraction-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\}\). What then can be
pertinently contemplated from this summary articulation of human ontological-performance
-<including-virtue-as-ontology> is potently about understanding/analysing-as-from-the-angle of
such ‘huma prospective regressive-shift in ontological-normalcy/postconvergence
conceptualisation’ into ‘epistemic-abnormalcy/preconvergence’ of mere-formulaicity-as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising> implied prior
secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction imbuing existentialising-frame of
disontologising/ontologising-and-re-ontologising’ (so-reflected as to the ‘de-
mentative/structural/paradigmatic formative risk 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—inalining-as-historiality—\{science/authenticity/nonextrication\}-beyond-mere-
formulaicity-as-historicity-tracing—\{science-ideology/fashionability/distraction\}\) as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness
-by-reification/contemplative-distension’, and as so-undergirded by human ‘self-
reflexive—instigative-eventuating—\{as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility—

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 deprocrypticism ‘rehabilitated conceptualisation of human purposeful profound-supererogation’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’). In this regards, human ‘fundamental ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) undermines the notion that human social-setups are in ‘an absolute ontologising predisposition of sublimating–existentialising–decisionality relation with inherent existence’s sublimating–nascence’ (as is wrongly projected by ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity—<discretely-implied-functionalism> even as this ‘may seem intuitively’ truer with domains of relatively less blurriness or low emotional-involvement as to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ like say the natural
sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> existentialising—decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold, and so even as ‘counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the postconverging—de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing—<amplituding/formative—epistemicity>totalising—<in-relative-ontological-completeness ’ without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being—development/ontological-framework-expansion—as—to-depth-of-ontologising—development—as—infrastructure—of—meaningfulness—and—teleology) arises effectively as of ‘a prospective nonpresencing—<perspective—ontological-normalcy/postconvergence> change in knowledge—reification—gesturing—<in-prospective—psychologism—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity }—conflected—<in—{preconverging—disentailment—by}—postconverging—entailment> in ‘maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation’ (as we can appreciate that the state of recurrent-utter—uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing—psychologism knowledge disposition in terms of entailing—<amplituding/formative—epistemicity>totalising—<in-relative-ontological-completeness but for the prospective base—institutionalisation change in knowledge—reification—gesturing—<in—
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflicatedness -in-{preconverging-disentailment-by}–postconverging-entailment

prospective psychologismic apriorising/axiomatising/referencing- {of attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}—postconverging-entailment> as to relative-ontological-incompleteness\(^{69}\) (incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation) by relative-ontological-completeness \(^{68}\) (maximalising-recomposuring-for-relative-ontological-completeness \(^{88}\) —unenframed-conceptualisation), then such a supposed ‘a common knowledge-reification–gesturing—in
). This ‘fundamental ontologising/disontologising confliction’ (as to ‘prospective nonpresencing<-perspective-ontological-normalcy/postconvergence> changing in knowledge-reification–gesturing—in
prospective psychologismic apriorising/axiomatising/referencing- {of attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}—postconverging-entailment> for prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-ontological-completeness \(^{89}\) —unenframed-conceptualisation’ implications) very much reflects
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness} and ‘generalised social <amplituding/formative> wooden-language-{imbued–
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology} in its genuine social intellectual–function/posture’ (and in so-doing undermining the falsehood explicit or implicit of ‘a common knowledge-
reification–gesturing<in-prospective.psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity}–conflatedness—in–{preconverging-disentailment–by}–postconverging-
entailment> as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–
educed–existentialising/contextualising/textualising-contiguity}–relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ which is the basis for
the false projecting-and-analysing of the ‘relative-ontological-completeness’ knowledge-
reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity}–conflatedness—in–{preconverging-disentailment–by}–postconverging-
entailment> as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–
educed–existentialising/contextualising/textualising-contiguity}–relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ in terms of the
‘relative-ontological-incompleteness’ prior_knowledge-reification–gesturing<in-
prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}–constitutedness–in-preconverging-entailment> as of apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-

epistemically from prospective ‘nonpresencing-perspective-ontological-normalcy/postconvergence’; and thus respectively in want of prospective ‘originariness-parrhesia—as-spontaneity-of-aestheticisation—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating

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-p
self-constitutedness-<in-perspective–epistemic-abnormalcy/preconvergence’ and in lieu
affirming the implications of such a prospective deprocripticism imaginary rather as to 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-confalatedness/formative–
supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>. It is
exactly this disparity–of-momentousness/magnanimity/scale/magnitude in human intelligibility
appraisal as to the scale of ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ and ‘conceptualising scale of a human
60-100 years lifespan today as to living-development–as-to-personality-development ’ that
induces human preconverging-existential-extrication-as-of-existential-unthought predisposition
manifested in distracting-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>. Critically, such psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation is exactly what
compensates for this disparity–of-momentousness/magnanimity/scale/magnitude and
totalisingly-entails for prospective social aetiologisation/ontological-escalation in contrast to
the de-mentative/structural/paradigmatic association of human preconverging existential-
extrication-as-of-existential-unthought predisposition manifested as to distractive-alignment-to-

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for-relative-ontological-completeness—unenframed-conceptualisation and not subjecting-
itself/succumbing to the relative-ontological-incompleteness—incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation of its Age, and as so-inherently
warranted by existence-potency—sublimating-nascence-disclosed-from-prospective-
epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort
(induced-sublimation—sublimating—nascence—of-its Age, and as so-inherently
warranted by existence-potency—sublimating—nascence—disclosed-from-prospective-
epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort
as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension).

Prospective Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology imaginaries
as such as to the implied human notional—self-distantiation—imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing, ‘do not truly manifest sublimating—nascence
validity’ by fulfilling/satisfying any human self-presence/self-constitutedness—in<perspective—epistemic-abnormalcy/preconvergence inclinations (even if that arises
incidentally/parenthetically as of the induced secondnatured positive-opportunism—of-social-
functioning-and-accordance accompanying the intemporal-disposition firstnaturedness
instigation of prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity) but rather ‘their truly manifest sublimating—nascence validity’ arises as to their
inherent implications of prospective human construction-of-the-Self with regards to the
sublimating—nascence of prospective reference-of-thought as to reference-of-thought—devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort
(induced-sublimation—disclosed-from-existence’s—effusing/ecstatic—enlining—sublimating—nascence—of—effusing/ecstatic—enlining—sublimation—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{27} -by-reification/contemplative-distension\textsuperscript{27} (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\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27}’). 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-identititive-constitutedness social-vestedness/normativity social-setup but rather ‘beholdening to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort\{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension’ (just as the true technician and scientist is not 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-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension (') supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of intellectualism to human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ which is in want for its prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology imaginary. The blunt reality of true intellectualism couldn’t be more diametrical as to the fact that the genuine social intellectual–function/posture involves unaccommodating the social-setup’s —presencing—absolutising-identitive-constitutedness —social-vestedness/normativity—<discretely-implied-functionalism> rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest ineffect absolution<as-to-apriorising/axiomatising/referencing—{of-attendant-ontological—
contiguity-educed-existentialising/contextualising/textualising-contiguity}

constitutedness—in-preconverging-entailment—presencing—absolutising-identitive-constitutedness}. As to the modern states penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> and a generalised out-of-sight-out-of-mind preconverging-existential-extrication-as-of-existential-unthought 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 ascendency is nothing but a bogus social-setup’s auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the inherent preconverging—de-mentating/structuring/paradigming vices-and-impediments limitations of its Age (let alone prospectively uphold ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure'/omnipotentiality). In the bigger scheme of things as to nonpresencing-perspective-ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation.
(noting that the notion of ‘huma prospective notional–self-distantiation–<imbued—re-motif–
and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic–
unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
conflatedness<formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological–normalcy/postconvergence>’ is about eliciting the sense of fellow human capacity/deferential-
capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort
(induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality–
{science/authenticity/nonextrication} -beyond-mere-formulaicity-as-historicity-tracing–
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as
to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive–instigative-
eventuating—\{as-to-teleological-instigative/incipient—
willling/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation\} of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing–\{of-attendant–
onological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}–
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\(27\) or ontological-bad-faith/inauthenticity\(65\) 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 ‘ingratating supposedly intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) bound to lead to the institutionalised 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} desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> and ‘generalised social <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology}; reflecting the reality that the genuine social intellectual—function/posture must be able to stand at a ‘distance as of notional—self-distantiation’ with their Age, society and social institutions (and critically many an intellectual failing is exactly because of this defect that actually subconsciously stifles the natural direction/conclusion of their work as in the case with Heidegger, and so understood rather than an after the fact <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—{as—to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisation which itself fails the test of standing at a ‘distance as of notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able to open the avenue for prospective human sublimation/emancipation as requisite to supersede/transcend its inherent preconverging—de-mentating/structuring/paradigming vices-
entailment: presencing—absolutising-identitive-constitutedness  


Critically, the
de-mentative/structural/paradigmatic possibility for dimensionality-of-sublimating

\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \text{ (as so-required for prospective deprocrypticism imaginary) can only be elicited as from an angling-of-imaginary abstract-projection drivenness (as to the thoughtful sublimating coherence of the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity’)} \text{ over psychical-nascency outturn-projection drivenness (as to the preconverging–existential-extrication-as-of-existential-unthought of the sublimating coherence of the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity’). This human individuation and social projection divergence between human psychical-nascency and human angling-of-imaginary (as to disparity–of-momentousness/magnanimity/scale/magnitude) is critically reflected dynamically in all human endeavours as of ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’; underlined with ‘angling-of-imaginary nonpresencing-\langle \text{perspective–ontological-normalcy/postconvergence} \rangle \text{ epistemic-projection of abstractive social contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-worldview/dimension opening-up consequences’ and ‘psychical-nascency punctual/presencing–absolutising-identitive-constitutedness epistemic-projection of social contemplations as to secondnatured human endeavours of ordinary consideration-and-expectations/anticipations’. The human psychical-nascency—ideal-type-or-individuation can be
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' but for when prospective effective sublimating–nascence manifests (as to ‘a rootless sourcing/generating of social sublimating–nascence manifestations and their prospective sublimating possibilities’) speaking to ‘a relatively poor abstractive relation with the instigation/incipience of effective sublimating–nascence manifestations and their prospective protracted sublimating possibilities and thus a relatively poor abstractive relation with prospective instigation/incipience of social sublimating–nascence’ as to “presencing—absolutising-identitive-constitutedness”


‘prospective-aporeticism-overcoming/unovercoming’ (in lack of limited-mentation-capacity-deepening’). The ontological-veracity of this ‘human psychical-nascency foremost human conservative disposition’ can be garnered when it comes to the crossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–

existentialising/contextualising/textualising-contiguity }—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–

existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’, with the possibility of
the successive human registry-worldviews/dimensions induced transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity from ‘the scarce re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-
thinking ‘-projective-insights’/epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation⟩ prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology imaginary (of any given social-setup
implied self-sufficiency as to its <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’)
insufficient for the possibility of such successive transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity; as most critically given the natural
human individuative and social disposition to psychical-nascency only the veracity of a strong
dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold
of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-
postconverging/dialectical-thinking ‘-projective-insights’/epistemic-projection-in-
conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation⟩ prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology imaginary enabling social-setups induced
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The fundamental
point here is to reflect upon human psychical-nascency inherent implications with regards to
human subontologising passivity and the de-mentative/structural/paradigmatic dynamics and/or
compensatory–dynamics for human critical threshold of re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-
thinking ‘-projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation) as to the possibility for prospective ontologising/re-ontologising. In many ways and in the bigger picture of the ontological-contiguity—of-the-human-institutionalisation-process (implied_-
empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ as to occultic/ahmetic dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations 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–anded–existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging-disentailment–by}–postconverging–entailment as to reference-of-thought and reference-of-thought ‘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

‘mentative/structural/paradigmatic possibilities’ (as to ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supercerogatory–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–ontological-normalcy/postconvergence> nature of inherent existence requiring prospective
human limited-mentation-capacity-deepening (in inducing the de-
mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical
threshold of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking °-projective-insights°/epistemic-projection-in-
conflatedness °-of-notional–deprocrypticism-prospective-sublimation) as to the possibility
for prospective ontologising/re-ontologising given the ontological-veracity of a human de-
mentative/structural/paradigmatic °social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising° over which prospective human sublimation/emancipation arises as to
prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
becoming/self-conflatedness °/formative–supererogating=<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normaley/postconvergence°. In this regards, central to human angling-of-imaginary
is the existentialising exercise of re-evaluating all supposedly precedingly decided human
intelligibility (as to undergirding human °self-reflexive–instigative-eventuating-(as-to-
teleological-instigative/incipient–

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’) in a reflexive as re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking °-projective-insights°/epistemic-projection-in-conflatedness °-of-
notional–deprocrypticism-prospective-sublimation) encounter/confrontation with existence—
as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,

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/paradigmng 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-
‘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/intelligibilitysetup/measuringinstrument –for–
conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism overcoming/unovercoming implications’). Whereas a psychical-nascency disposition of ‘prospective knowledge supposedly at the service of history implied as of desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ (with the case of ‘medieval-scholasticism’s 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 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 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 the prospective disontologising’ of prior ‘budding-positivism/rational-empiricism ontologising/re-ontologising’ thus undermining ‘prospective ontologising/re-ontologising of human critical thought as articulated by many a postmodern thinker’; and in both instances of disontologising, without/lacking the sense of human limited-mentation-capacity-deepening undergirded by dimensionality-of-sublimating{(amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–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-
encounter/confrontation (as of limited-mentation-capacity-deepening)’ and ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation (in lack of limited-mentation-capacity-deepening’), with existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation '<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming'>. Such a manifestation of ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening’)’ manifestations of modern-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective human aporeticism overcoming/unovercoming pursued by such postmodern thinkers (however contended/argued as successful or not) as what existentially enables prospective sublimating '<historiality/ontological-eventfulness>/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–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/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-conflicatedness ‘-of-notional–deprocrypticism-prospective-sublimation} encounter/confrontation with existence (as of limited-mentation-capacity-deepening’)’ in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise ‘devoid of the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-originary–as-unenframed/unbeholding/outlier-conceptualisation-{imbued-
encounter/confrontation with existence’), merely reflects a psychical-nascency
hyperrealisation/hyperreal-transposition that hardly articulates existential prospective human
aporeticism overcoming/unovercoming but in many ways consciously or unconsciously
manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere
institutional imprimaturing’ and further underlying in many ways the crisis of the humanities
(as to when the humanities are ‘conceptualised as of desublimating beholdening to
presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity
<discretely-implied-functionalism>
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness—
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ rather
than ‘projecting/reprojecting of sublimating/emancipating ‘nonpresencing—<perspective—
ontological-normalcy/postconvergence>
<postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting—
<as-to- prospective—historiality/ontological-eventfulness)/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’>’). The totalising-entailing epistemic and ontological implications of veridical
the-Good/understanding/notional—knowledge-reification—gesturing<in-
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging—disentailment—by}—postconverging—
entailment>/<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—
attendant ontological contiguity —elicited-incipience-of-existentialising—decisionality' and so-elicited in the
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') (as to ‘angling-of-imaginary reflexive as 
re-originary—as-unenframed/unbeholdening/outlier-conceptualisation)(imbued— postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ”of-notional—deprocripticism-prospective-sublimation) relative-ontological-completeness ‘ or as ‘psychical-nascency poorly-reflexive as un-originary relative-ontological-incompleteness’); that is prior to and underlies the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory—human-subpotency>--effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then meaningfulness-and-teleology as to existentialising—frame). What so-entails here is that human intelligibility and intelligible-discursivity is most fundamentally beholdening onto existence: so-characterised epistemically as to ‘constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ imbibing human ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
—preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
faith/authenticity > postconverging de-mentating/structuring/paradigming as-being-as-of-existential-reality’ and ‘universal-transparency < transparency-of-totalising-entailing-as-to-entailing < amplituding/formative epistemicity > totalising in-relative-ontological-completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension < preconverging ‘motif-and-apriorising axiomatising/referencing imbuing existentialising enframing/imprintedness (as-to historicity-tracing in-presencing hyperrealisation/hyperreal-transposition ) >. Along the same lines of angling-of-imaginary implied nonpresencing < perspective ontological-normalcy/postconvergence > is the veracity that epistemicity is veridically as of ontological-normalcy/postconvergence as to human limited-mentation-capacity-deepening postconverging de-mentating/structuring/paradigming implications wherein prospective knowledge-reification gesturing in prospective psychologismic apriorising axiomatising referencing of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity conflatedness in preconverging disentailment by postconverging entailment > as of sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing perspective ontological-normalcy/postconvergence-reflected epistemicity-relativism-determinism ‘is actually only possible/educible and accompanied with a more profound but implicated notion of epistemicity (as prospective sublimation actually invents prospective epistemicity as to the associated attended ontological-contiguity educed existentialising/contextualising/textualising-contiguity induced epistemic-growth/disquiet/discomfort { induced-sublimation, as from existence’s effusing ecstatic inlining-as-historiality, { science/authority 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-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
reification/contemplative-distension”. Such a conception of epistemicity is rather all-englobing with regards to all human knowledge as to the reality of hermeneutic/reprojecting/supererogating/zeroing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness for human <-amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }-{conflatedness in-{preconverging-


framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development); with the extensive development of many a formalised and elaborate domains-of-study like natural sciences unique experiential inordinary existentialising–frames (inordinary because the human has to invest an unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame of contemplation associated with their thought–experiments, material equipment conception for their experiments, institutional frameworks of experimentation, etc. but so while utilising more succinctly the very same overall ‘human hermeneutic/reprojecting/supererogating/zeroing supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’ as experiential contrivance/arrangement of ordinary/usual life though in a different capacity/potentialisation such that in reality scientific experiments or observations are just circumstantial/contextualised elaborateness of natural human supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as so-construed as actually ‘implicated-or-explicated–philosophically’ in driving the exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications> insight for such scientific experiments or observations) and not overriding the very same human hermeneutic/reprojecting/supererogating/zeroing supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity (reflecting the fact that the notions of scientific experiments and observations are just extensions of a human hermeneutic/reprojecting/supererogating/zeroing supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential experience and observations). Such a nonpresencing-<perspective–ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is of most profound social and overall knowledge aporeticism overcoming/unovercoming relevance.
Human angling-of-imaginary (unlike the predisposition to mere-formulaicity—methodologising/mutualising/organising/institutionalising—of human psychical-nascency) construes of knowledge as of emergent social conception and instigation for knowledge formation/creation (and so beyond and unfazed by its supposed manifest institutional capture/catchmenting) with regards to the veridical existential veracity of knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’. In this regards, desublimating attitudes of mere institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification–gesturing—critical veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest in demonstrating its effective intellectual relevance whereas an institutionalised notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturing and institutional-legalism poorly upholding/perpetuating the veridical knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,–as–spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation with human limited-mentation-capacity-deepening’ and as so-failing to
prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating
\[ \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-confaltedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \]. Such an incipient social conception and instigation of prospective genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding \[ \langle \text{universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity} \rangle \text{–postconverging–de-mentating/structuring/paradigming} \]–as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity’–preconverging–de-mentating/structuring/paradigming’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity’–preconverging–de-mentating/structuring/paradigming’, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-faith/inauthenticity’–preconverging–de-mentating/structuring/paradigming’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence–\{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 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), in many ways the implicited notions
of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as
explicited herein as of the ontological-contiguity—of-the-human-institutionalisation-process
(implied de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-
medieval-scholasticism distractors imbu ed prior
psychologismic~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 absolution appropriating/presumptive ontological-veracity’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness projection). The critical point here is about enunciating that veridical ontological-performance-<including-virtue-as-ontology> of human meaningfulness-and-teleology is rather manifested in 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’ (and so more than just mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that fails to account for the ‘attendant-ontological-contiguity educed—
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 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 psy
cologismic-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 procripticism—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 procripticism—or—disjointedness-as-of—reference-of-thought respectively in contemplating such prospective psy
cologismic-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 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension” respectively as towards base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocripticism—or— preempting—disjointedness-as-of—reference-of-thought (thus validating the contention that
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension, as overcoming psychical-nascency; as so-conveyed from the implication of underlying human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as aporeticism overcoming/unovercoming’ speaking critically of an exercise of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This ‘ahistorical-emancipation as to archaeological/deconstructive–conceptualisation of prior/present/prospective human ontologising insight as of nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to presencing—absolutising-identitive-constitutedness epistemic-projection devoid of ontological-contiguity conceptualisation as to prior/present/prospective epistemic-projection’ (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective human aporeticism overcoming/unovercoming) and is herein construed as manifesting ‘beholdening historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating (undergirding the psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -}
educed–existentialising/contextualising/textualising-contiguity |—conflicatedness\(^\text{13}\) in-
\{preconverging-disentailment by\}-postconverging-entailment implications on human
reference-of-thought as grandest-axiomatic-contruct of meaningfulness-and-teleology
existentialising–decisionality’ of transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity inducing the given registry-worldview/dimension contextualising/existentialising–
attendant-ontological-contiguity\(^\text{68}\) with regards to its Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development), is existentialisingly
‘downgraded/demoted along beholdening–existentialising-echelons of human presencing—absolutising-identitive-constitutedness\(^\text{14}\) social-vestedness/normativity-<discretely-implied-
functionalism\(^\text{3}\)>’ (in ‘in-effect absolution-<as-to–apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—constitutedness—in–preconverging-entailment’ adherence to the given
registry-worldview/dimension knowledge-reifying-and-empowering conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant
implications’ as to psychical-nascency) which ‘assume a beholdening self-purposefulness’ that
‘ultimately renders irrelevant/unquestioned the manifest instigation/incipience of prior
undergirding dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} induced
translation/metaphorising for prospective ‘nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection of ontological-contiguity’ \(^\text{18}\) (with such ‘in-
effect absolution-<as-to–apriorising/axiomatising/referencing- {of-attendant ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; with such a ‘de-
mentating/structuring/paradigming ontological-performance’<including-virtue-as-ontology>’ being of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-
disentailment-by}postconverging-entailment implied maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation and not apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness—in{preconverging-
entailment}implied incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation (with the latter inducing a flawed ‘in-effect absolution<as-to-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness—in{preconverging-
entailment}intelligibility reflex’ for aestheticisation—and–aestheticisation-towards-ontology
since it fails to factor the epistemic-projection as to projective-insights that must necessarily
arise given human limited-mentation-capacity before predicative-insights, and so out of shallow-supererogation
with respect to supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness). Thus human
intelligibility ontological-performance<including-virtue-as-ontology> is ‘an exercise of
epistemic projective-equalisation of human station of presencing—absolutising-identitive-
constitutedness as to prospective nonpresencing<perspective–ontological-normalcy/postconvergence>
epistemic projective-equalisation’ (so-construed as <amplituding/formative–epistemicity>totalising-conflatedness of meaningfulness-and-
teleology involving ‘the epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation-imbued-projective-

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arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) in rede-mentating/restructuring/reparadigming intelligibility\(\{\text{as-to-human-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,—in—}\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—conceptualisation}\}'\rangle; wherein ‘the epistemic-totalising\(^3\)
resubjecting or totalising-entailing—reconstrual of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^7\) in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with

supposed conception of knowledge (which necessarily points to deficient human ontological-performance\textsuperscript{7})-\langle including-virtue-as-ontology\rangle/morality/ethics/etc. but for a naïve conceptualisation lacking in prospective \textsuperscript{7}nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle epistemic-projection); as so-naively and nombrilistically associated with our \textsuperscript{8}presencing—absolutising-identitive-constitutedness \textsuperscript{4}practices of 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\}\}\rangle as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{5} which supposedly supersedes the veracity of \textsuperscript{3}psychologismic—apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity \}\rangle conflatedness \langle preconverging-disentailment-by\rangle—postconverging-entailment implications as of the very same fundamental dimensionality-of-sublimating\textsuperscript{6} \langle\langle amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle’ in \textsuperscript{3}attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{10} 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\}\}\rangle as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\textsuperscript{7}’ (and as so-reflected from a prospective \textsuperscript{7}nonpresencing-
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†-<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 incrementalism-in-relative-
ontological-incompleteness†—enframed-conceptualisation’ speaks of a de-
mentative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility
of the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-
worldviews/dimensions as to its projected self-presence/self-constitutedness in perspective–
epistemic-abnormalcy/preconvergence>—presencing—absolutising-identitive-
constitutedness†), with such a <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 }—conflatedness in—preconverging-
disentailment by} postconverging-entailment implied maximalising-recomposuring-for-
relative-ontological-completeness†—unenframed-conceptualisation ontological-veracity of
postconverging:nonextricatory-existential-preempting-of-existential-unthought of human
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-
of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{7} -by-reification/contemplative-distension\textsuperscript{7} for appropriately sublimating ontological-performance\textsuperscript{1} -<including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} is particularly challenging to human limited-mentation-capacity psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{11} 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 \textsuperscript{13}, 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\textsuperscript{7} -<including-virtue-as-ontology>/morality/ethics/etc. (‘in the exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\textsuperscript{14} 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
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 reference-of-thought conception as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation’ (in response to the ‘blinded-to-their-
relative-ontological-completeness—reference-of-thought—devolving’ of prospective
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness—reference-of-thought—devolving>) explaining the higher human
existentialising—frame emotional-involvement and associated blurriness of such a more
comprehensive reference-of-thought projection of psychologismic~apriorising/axiomatising/referencing—
{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—
—conflicatedness—in—{preconverging-disentailment—by}—postconverging-entailment (eliciting institutionalised
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} desublimation with its associated dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism> in
undermining re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—‘projective-insights’/’epistemic-projection-in-
conflicatedness—’-of-notional—deprocripticism-prospective-sublimation) for prospective
sublimation possibilities as to the given registry-worldview/dimension ‘social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising”). The difficulty of such a more
comprehensive reference-of-thought projection of
psychologismic~apriorising/axiomatising/referencing–of–attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }—conflatedness in
{preconverging-disentailment-by}–postconverging-entailment can be appreciated in the sense
that in the bigger picture ‘all the life and rational of life that is/exists’ of the respective
existential mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought as
of their respectively attained/achieved human aestheticisation—and–aestheticisation-towards-
tonology (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’), ‘can hardly fathom of the prospective superseding translation/metaphorising of
the same epistemicity scope’ (arising from superseding human limited-mentation-capacity-
deepening as to the prospective ‘exercise of epistemic projective-equalisation of human
station of presencing—absolutising-identitive-constitutedness as to prospective
nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic projective-
equalisation’) as so-supersedingly-translating/metaphorising respectively as of prospectively
explicited base-institutionalisation, universalisation, positivism/rational-empiricism and
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. This insight
critically explains why ‘we don’t truly grasp the meaning and organic-knowledge of the
Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the basis of projected mere-formulaicity—methodologising/mutualising/organising/institutionalising> of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (underlying their implicit prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) but rather their true meaning and organic-knowledge as metaphoricity are inscribed in their originariness—parthia,—as—spontaneity-of-aestheticisation projected prospective human ‘relative-ontological-incompleteness/relative-ontological-completeness’

frame of supposed friendship/family/social/professional values that fail/ if failing the possibility for the very same fundamental dimensionality-of-sublimating

\[
\langle \text{amplituding/formative}\rightarrow \text{supererogatory-de-mentativenss/epistemic-growth-or-conflatedness }\rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \]; and as so-reflected with successive registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ as to their given \(^{30}\) presencing—absolutising-identitive-constitutedness\(^{14}\) imbued

\[
\langle \text{amplituding/formative}\rightarrow \text{disposedness/psychologismic-construct}\{\text{as-to-orientation/value-construct/valuation–and–derived-parameterising}\} \text{ and } \langle \text{amplituding/formative}\rightarrow \text{entailment}\{\text{as-to-totalising-contiguous/coherent–factuality-of-variability}\}\rangle \] of ‘punctual—\langle \text{amplituding/formative–epistemicity}\rightarrow \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\rangle \quad \text{rather measuring-up success/accomplishment/aspiration in shallow-supererogation}\(^{7}\) of manifest in-effect absolution-\langle \text{as-to–apriorising/axiomatising/referencing}\{\text{of-attendant–ontological-contiguity} -\text{educed–existentialising/contextualising/textualising-contiguity} \}–\text{constitutedness }-\text{in–preconverging-entailment}\rangle \quad \text{as to the given registry-worldview/dimension} \langle \text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle -\text{existentialising—enframing/imprintedness}\{\text{as-to– historicity-tracing—} \text{in-presencing–hyperrealisation/hyperreal-transposition}\} \) (which is prospectively in relative-ontological-incompleteness\(^{9}\)–presublimation-construct–of–\(^{9}\) meaningfulness-and-teleology\(^{10}\) desublimating–existentialising–decisionality, and so as from blatant brutish conquest/subjugation conception associated with ‘measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation\(^{7}\) of manifest in-effect absolution-\langle \text{as-to–apriorising/axiomatising/referencing}\{\text{of-attendant–ontological-contiguity} -\text{educed–existentialising/contextualising/textualising-contiguity} \}–\text{constitutedness }-\text{in–preconverging-entailment}\rangle \quad \text{as to the given registry-worldview/dimension} \langle \text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle -\text{existentialising—enframing/imprintedness}\{\text{as-to– historicity-tracing—} \text{in-presencing–hyperrealisation/hyperreal-transposition}\} \)
constitutedness in preconverging entailment’, dominion protection conception associated with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-supererogation of manifest in-effect absolution as to apriorising/axiomatising/referencing {of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment’, to the very natural-order-of-things conception associated with ‘measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation of manifest in-effect absolution as to apriorising/axiomatising/referencing {of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment’ and to our subtle modern-day institutionally-distorted/disjointed conception associated with ‘measuring-up success/accomplishment/aspiration in its presencing-institutional-and-economic shallow-supererogation of manifest in-effect absolution as to apriorising/axiomatising/referencing {of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment’). What is of central pragmatic contemplative relevance here is that ‘human aestheticisation and aestheticisation-towards-ontology is more readily skewed/facilitated with respect to punctual/immediate purposefulness underlying human institutional-development—as-to-social-function-development and living-development—as-to-personality-development’ given human limited-mentationcapacity (as to the given registry-worldview/dimension institutionalisation-threshold in presencing—absolutising-identitive-constitutedness arising as of their less challenging level of psychologismic apriorising/axiomatising/referencing {of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity }—conflicatedness in (preconverging disentailment by) postconverging entailment implications but notionally as of the very same fundamental dimensionality-of-sublimating

"<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity \[\sim \) preconverging–de-
mentating/structuring/paradigming \[\sim \) (whether of direct-capacity or deferential-capacity as to
the possibility for sound/virtuous/veracity-of human ontological-performance \[\prec \) including-
virtue-as-ontology \] or human vices-and-impediments \[\sim \) ‘with no room for any human neutral
mental-state conception of human ontological-performance \[\prec \) including-virtue-as-ontology \]’
as to the reality of the aporeticism overcoming/unovercoming implications of human
\[\prec \) totalising–thrownness-in-existence \]. Thus the
epistemic veracity of human ontological-performance \[\prec \) including-virtue-as-ontology \] implies
that the human as to its existentially manifest human ontological-performance \[\prec \) including-
virtue-as-ontology \] can only ever be (consciously or unconsciously) of ontological-good-
faith/authenticity \[\sim \)–postconverging–de-mentating/structuring/paradigming \[\sim \] imbued
psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity \}—conflatedness \[\sim \) in-
\{preconverging-disentailment–by\} postconverging-entailment or onto-
logical-bad-faith/inauthenticity \[\sim \)–preconverging–de-mentating/structuring/paradigming \[\sim \] imbued
psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity \}—constitutedness \[\sim \) in-
preconverging-entailment; with regards to ‘human ontological-performance \[\prec \) including-
virtue-as-ontology \] in the attendant–ontological-contiguity \[\prec \) educed–existentialising/contextualising/textualising-contiguity \] of existentially-instantiated human
aposteriorising/logicising/deriving/intelligising/measuring–\{meaningfulness-and-teleology \[\sim \] as
so-underlined with 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\} for its veracity/inveracity of ontological-performance \[\prec \) including-virtue-as-
ontology>. This point is ontologically critical in the sense that, as so-manifested as to when prospective relative-ontological-completeness avails, the-human/humankind cannot covertly or overtly claim to avoid its prospective human aporeticism overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity–preconverging–de-mentating/structuring/paradigming’ imbibed psychologismic–apriorising/axiomatising/referencing–{of attendant ontological contiguity \text{-ed existencialising/contextualising/textualising-contiguity}} \text{-constitutedness in–preconverging entailment}; so-underlying and pointing to the fundamental drivenness of ontology/science as to dimensionality-of-sublimating{(\text{</amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)} and so rendering the aspiration for prospective human profound-supererogation\textsuperscript{97} the most central element of ontology/science (beyond mere-formulaicity–\textlangle\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle\text{ which is rather so-invented/formed/created from prior human profound-supererogation} \textsuperscript{97} and ever always in want for prospective human profound-supererogation\textsuperscript{97}). Saliently thus the articulation of knowledge as to its more and more human profound-supererogation\textsuperscript{1} exigency of the ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{80}presencing–absolutising-identitive-constitutedness} as to prospective ‘nonpresencing–\textlangle\text{perspective–ontological-normalcy/postconvergence}\rangle\text{ 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\textsuperscript{100}) is much more than just ‘passive transference of mere-formulaicity–\textlangle\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle\text{ as to secondnatured
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
\langle \text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle

notional–deprocrypticism-prospective-sublimation\rangle transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’; as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-sublimating\langle \text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
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—educted–
existentialising/contextualising/textualising-contiguity}–constitutedness‘ of 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” with human limited-mentation-
capacity-deepening”) is as of prospective ‘nonpresencing<perspective–ontological-
ormalcy/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-
absolutising-identitive-constitutedness\textsuperscript{14} prior knowledge-reification–gesturing–<in-
prior\_psychologismic\_apriorising\_axiomatising\_referencing\_\{of\_attendant\_ontological-
contiguity educed existentialising\_contextualising\_textualising\_contiguity \} –
constitutedness in preconverging entailment (as to mere-formulaicity–<as-to-mere-
formulaic—methodologising\_mutualising\_organising\_institutionalising> of secondnated
reproducibility—mathesis\_motif\_thrownness\_disposition,–as–reproducibility\_of\_aestheticisation)
accounting-for-and-enabling its prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as to the reality of the
<cumulating\_recomposuring–attendant\_ontological\_contiguity > successive registry-
worldviews/dimensions as herein elucidated. The implication here is that prospective human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (especially as to
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} more human profound-
supererogation\textsuperscript{97} exigency of the ‘exercise of the epistemic projective-equalisation of human
station of \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{4} as to prospective
nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic projective-
equalisation’) ‘is not and has never been a coherent continuum between any prior registry-
worldview/dimension knowledge-reification–gesturing–<in-
prospective\_psychologismic\_apriorising\_axiomatising\_referencing\_\{of\_attendant\_ontological-
contiguity educed existentialising\_contextualising\_textualising\_contiguity \} –
conflatedness in {preconverging\_disentailment\_by} postconverging entailment and its
prospective registry-worldview/dimension knowledge-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 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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’;

worldview/dimension (as of its human psychologism-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—constitutedness —in-preconverging-entailment implications as to ‘human
lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-presence/self-
constitutedness →→ <in-perspective—epistemic-abnormalcy/preconvergence > of presencing—
absolutising-identitive-constitutedness of relatively unsophisticated/narrow-minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-numbing. Such that it is veridically the exposure (to ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’) imbuing human ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity > postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> and ‘universal-transparency’{transparency-of-totalising-entailing—as-
to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’ ) of the human ‘social-functioning-and-accordance—
as-of—social-stake-contention-or-confliction imbuing existentialising—frame of
disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold (3) that (as of
prospective ‘ nonpresencing—<perspective—ontological-normalcy/postconvergence> manifest
re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness ’—of-notional—deprocrypticism-prospective-sublimation) transversality—<for-
sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—
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⟩), and as underlied by dimensionality-of-sublimating:
⟨<amplitudding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ imbued profound-supererogation as to postconverging–
nonextricatory-existential-preempting-of-existental-unthought ‘human intemporal-
individuation threading/relaying succession of sublimating gesturings’ as of ‘intemporal-
prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting, and so-
implied with regards to ‘the ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming’ imbued psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment of the
sublimating–existentialising–decisionality of implicated nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness—
reference-of-thought- devolving> or explicited social-and-institutional-frameworks-of—
referring/registering/decisioning of human meaningfulness-and-teleology (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-
development-as-infrastructure-of meaningfulness-and-teleology as so-manifested in the ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in- {preconverging-disentailment by}–postconverging-entailment’ (as to dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) underlying all human intelligibility that speaks to the more supererogatory–wholesomeness/profound-supererogation of human intelligibility. For instance, such ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in- {preconverging-disentailment by}–postconverging-entailment’ is conflated in the meaning of say the word seat circumstantially as to four-legged seat, three-legged seat, backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing the aesthetics of its environment say for instance aesthetically displayed concrete blocks acting both as public seats and for public safety compared to another structure not purposed as a seat say for instance a carpeted stairway), and so-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 }—conflatedness 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\textsuperscript{37} rather as of epistemic-totalising\textsuperscript{33}~resubjecting or totalising-entailing~reconstrual as so-reflecting ‘a connoting supererogation-drivenness construal of the epistemic-totality\textsuperscript{37} of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising\textsuperscript{33}~resubjecting or totalising-entailing~reconstrual’ (and so over-and-overriding as ontologically-impertinent ‘a punctual absolutising denoting/citation epistemic-totality\textsuperscript{37} construal of human–textuality-<as-to-existentialising/contextualising/textualising>’)

with ‘a connoting supererogation-drivenness construal of the epistemic-totality\textsuperscript{37} of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising\textsuperscript{33}~resubjecting or totalising-entailing~reconstrual’ implying notionally that supererogatory~wholesomeness/profound-supererogation\textsuperscript{97} of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality-<as-to-existentialising/contextualising/textualising>’ (as so-reflecting \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-$<$perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>$>$) and as such ‘a connoting supererogation-drivenness construal of the epistemic-totality\textsuperscript{37} of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising\textsuperscript{33}~resubjecting or totalising-entailing~reconstrual’ rather speaks to wholesome conflatedness\textsuperscript{13} (manifested as individual-by-institutional-by-social notional–self-distantiation-$<$imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>$>$) of human aestheticisation–and–aestheticisation-towards-ontology’ with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology institution-development–as-to-social-function-development and living-development–as-to-personality-development. This further speaks to the fact that the conception of citation as of academic practicalities (with derived social and institutional conception) is in many ways rather
of notional–citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality\(^3\) of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising\(^3\)–resubjecting or totalising-entailing–reconstrual’) will imply veridical notional–citationality lies with the ‘relative-ontological-completeness\(^9\)–\(^8\) reference-of-thought-devolving’ as of the supererogatory wholesomeness/profound-supererogation sublimating–nascence reflected from the positivism/rational-empiricism registry-worldview/dimension (consequent cumulating/recomposuring aestheticisation–and–aestheticisation-towards-ontology) infused with overall physics as so-influenced-and-shaped by Newtonian physics’ in so-imbuing Einstein’s\(^46\) amplituding/formative–epistemicity totalising–thrownness-in-existence\(^5\) reference-of-thought–devolving as to his\(^4\) amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought epistemic-projection of prospective physics apriorising/axiomatising/referencing–{of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness –in {preconverging-disentailment–by}–postconverging-entailment. Thus notionally a supererogatory wholesomeness/profound-supererogation\(^7\) 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\(^3\)–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\(^4\) 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’ 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-conflicatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence> psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as to reference-of-thought postconverging—dementating/structuring/paradigming). This further explains overall the fundamental ontological and purposeful deficiency of a presencing—absolutising—identitive-constitutedness notion of denoting/citation as to the fact that ‘full notional-citationality’ will rather speak of the scalarising nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic construal of the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of—social-emanance as to attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ of ‘human consciousness notional-protensivity imbuing prospective psychologismic—epistemic-acutisation—as-to-postconverging—dementating/structuring/paradigming,—eliciting-of-existence’s—sublimating—nascence-in-prospective-aporeticism-overcoming/unovercoming’ 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
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normaley/postconvergence>). The seeming/apparent counterintuition that human intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence<as-to-
psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity —
educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—
{preconverging-disentailment—by}—postconverging—entailment,—in-self-becoming/self-
conflatedness /formative–supererogating> rather arises as to the ‘mental-reflex effect of our collective secondnatured institutionalisation-threshold or any given registry-worldview/dimension collective secondnatured institutionalisation-threshold’ (as so-reflecting registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold 3 ‘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 3’ as so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-accordance—as-of—social-stake-
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’. With regards to the fact that the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity’ (as to cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology) is rather the outcome of human limited-
mentation-capacity-deepening apriorising/axiomatising/referencing–of-attendant–
onological-contiguity –educed existentialising/contextualising/textualising-contiguity
} =
conflatedness in {preconverging-disentailment–by}–postconverging-entailment, it is critical
to appreciate the veracity of the successive ‘epistemic-break or notional-
discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-
aesthetised~preconverging/dementing –qualia-schema> as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing’ successive prompting of a dividing-
line/distinguo between ‘notional~philosophy<as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness ,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing- <amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } as to 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 human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation’. Fundamentally, the reason for these successive ‘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 lies in the fact that the prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology so-arising from the knowledge-reification–gesturing–prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging-disentailment–by–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
successive registry-worldviews/dimensions respective self-presence/self-constitutedness in-perspective–epistemic-abnormalcy/preconvergence underwhelming levels of ontological-performance including-virtue-as-ontology) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming for intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness-or-ontological-reprojecting (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails); as so-reflected in the cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educating–and–availing–and–re-availing of relative-ontological-completeness’ (as so-underlined by fundamental dimensionality-of-sublimating supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). It is in this respect for instance that in many ways the Encyclopédists involved even ‘aristocrats’ and socially well-off persons beholden to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness-or-ontological-reprojecting (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails); with such an ontologising construal at the very center in

‘entailment of prospective knowledge as transversally inducing prior knowledge disentailment’
as so-implied, is effectively what is reflected in the successive ‘epistemic-break or notional-
discontiguity/epistemic-discontiguity’<shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing-qualia-schema> as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing’ in the sense that the
<cumulating/recomposuring-attendant-ontological-contiguity-successive registry-
worldviews/dimensions are ‘successive Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology>psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity}
conflicatedness-in-{preconverging-disentailment-by}-postconverging-entailment’ as to their
implied existentialising-frame of ‘ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming allowing for their self-reflexive-instigative-eventuating
(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) in
prospective
attendant-ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity<induced 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> expansion’
(with this elucidation so-implied at the reference-of-thought/grandeast-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-
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→

{<amplitudes/formative>supererogatory→de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} impliciting that ‘after all the mentality that exists’ respectively in recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,


existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’). Furthermore an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity→<shallow-supererogation→of-mentally-
aestheticised–preconverging/dementing→qualia-schema→ as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing→’ arises since ‘a constraint is not a value’ (as to the fact that ‘an preconverging–existential-extrication-as-of-existential-unthought normalising mentality’ reflects a contraining orientation in contrast to ‘inherent postconverging–nonextricatory-existential-preempting-of-existential-unthought’ reflecting a value orientation).

Thus knowledge carries its very own value (with knowledge value implied as to its inherent
nonpresencing-<perspective-ontological-normalcy/postconvergence> existentialising-frame of ‘ontological-good-faith/authenticity’~postconverging–de-
mentating/structuring/paradigming allowing for its self-reflexive–instigative-eventuating-{as-
to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) in
prospective attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity induced knowledge-reification–
gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity{—
conflatedness -in [preconverging-disentailment by] postconverging entailment>
expansion’), such that the requisite ‘knowledge value as of nonpresencing-<perspective–
ontological-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 / foregrounding/entailment
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity’;
as-operative-notional–deprocrypticism). The insight here as well is that ‘knowledge carries its
very own value’ (as to its prospective ‘nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state

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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’ imbuing human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/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-
existentialising/contextualising/textualising-contiguity induced ‘epistemic-
growth/disquiet/discomfort’ induced-sublimation-as-from-existence’s—effusing/ecstatic-
lining-as-history/histioriality—{science/authenticity/nonextrication}—beyond-mere-formulaicity-as-
history-tracing—{science-ideology/fashionability/distraction} as to construction-of-the-Self in 
dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification/contemplative-distension). Critical to such an insight and as previously emphasised is 
notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing— 
as-to-entailing—<amplituding/formative—epistemicity>—totalising—in-relative-ontological-
completeness} lack of a sense of metaphysics-of-absence—{implied-epistemic-veracity-of-
nonpresencing—<perspective—ontological-normalcy/postconvergence} (as the more centrally 
defining element of human angling-of-imaginary) as to a disposition to a conscious or 
unconscious presencing—absolutising-identitive-constitutedness social-
vestedness/normativity—<discretely-implied-functionalism>. For instance, such a 
nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection 
reflected of such a term like metaphoricity herein as to an exercise of ‘opening the human 
mind’ to projectively see that what the Socrates, Copernicuses, Galileos, Descartes, Kants, 
Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the 
world as to their intellectual-and-moral profound-supererogation are doing tangibly is 
metaphoricity as to psychologismic—apriorising/axiomatising/referencing—{of-attendant— 
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness in {preconverging-disentailment—by}—postconverging-entailment in ultimately 
producing prospective sublimating meaningfulness-and-teleology (and in this regards there 
is no vague interpretation associated with the word metaphor as to the fact that the 
literary/poetic metaphor is the more basic ‘sign-associated conception of metaphor as to
aestheticisation’ while the very practice of ‘science is an advancement of the conception of
metaphor however 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
psychologismc-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-
(preconverging-disentailment-by-postconverging-entailment reflecting science
‘historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism’). But the
possibility to induce blurriness is pedantically taken up in a blurring conception of the
‘literary/poetic metaphor’ as to obfuscate with the literary trope as to what such thinkers like
Derrida and Foucault ‘meant or can mean as metaphor’ failing to factor in that their lifetime
work is ‘all their metaphor’ they are talking about (as to their eliciting of prospective reflexive
as re-originary-as-unenframed/unbeholding/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-
conflatedness—of-notional-deprocrypticism-prospective-sublimation)
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 explicited veracity of the <cumulating/recomposuring–attendant-ontological-contiguity–successive registry-worldviews/dimensions ‘reference-of-thought specific preconverging/dementing’–qualia-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness ‘in-perspective–epistemic-abnormalcy/preconvergence’>’ as from prospective ‘nonpresencing–
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 - induced existentialising/contextualising/textualising-contiguity\(^{(1)}\) induced ‘epistemic-growth/disquiet/discomfort\(\{\text{induced-sublimation,}-\text{as-from-existence’s—effusing/ecstatic–inlining-as-historiality}-\{\text{science/authenticity/nonextrication}\} -\text{beyond-mere-formulaicity-as-historicity-tracing}-\{\text{science-ideology/fashionability/distraction}\}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness ’-by-reification/contemplative-distension\(^{(4)}\). It can be appreciated (as of an anthropological insight) that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation will be ‘within the scope of the animistic collective-social implications of human limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mentation-capacity’) to integrate prospective positivising ontologising-and-re-ontologising over the animistic social-setup prior non-positivising disontologising; as to the positivising mindset projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{(7)}\) imbuing human ontological-commitment <\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging–de-mentating/structuring/paradigming} – \text{as-being-as-of-existential-reality}>’ but then at the same time this equally allows for the possibility for an anti-positivising disontologising as to temporal social-stake-contention-or-
confliction. This so-explains more elaborately (with respect to prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology the crossgenerational nature of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of
attendant ontological contiguity-educed-existentialising/contextualising/textualising-
contiguity induced ‘epistemic-growth/disquiet/discomfort-induced-sublimation,-as-from-
existence’s–effusing/ecstatic–inlining-as-historiality-science/authenticity/nonextrication-
beauty-mere-formulaicity-as-historicity-tracing-science-ideology/fashionability/distraction
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness-by-reification/contemplative-distension for human prospective transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity. In many ways the knowledge-
reification–gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-
of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity conflatedness in-{preconverging-disentailment–by}–postconverging-
entailment of the Socrates, Galileos, Descartes, Rousseaux, Diderots, etc. of the world (in the
face of their respective 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} desublimation and beyond just their respectively implied transversality-
for-sublimating–existential–eventuating/denouement–of-affirmative-and-unaunformative–
disambiguated–motif-and-apriorising/axiomatising/referencing in the selectivity of
prospective knowledge); rather extended to such a secondary ‘crusading relation to prospective
knowledge’ (involving their prompting of the social dynamics of veridical social knowledge
percolation-channelling–in-deferential–formalisation-transference> within the scope of their
social-setups collective-social human limited-mentation-capacity ‘social-functioning-and-
the veridical conception of philosophy as englobing all human prospective organic knowledge generation in relative ontological completeness beyond a convenient division of labour conception of knowledge. Otherwise the resultant conception of the human/humanity can only be a false conception that is incidental to any given station of epochal presencing absolutising identitive constitutedness notwithstanding its very own appraisal of its human limited mentation capacity implications of apriorising axiomatising referencing as to its prospectively disontologising ontological performance including virtue as ontology to then go on to articulate an in effect absolution as to apriorising axiomatising referencing of attendant ontological contiguity deduced existentialising contextualising textualising contiguity constitutedness in preconverging entailment conception that fails to factor in the residuality in re originariness re origination as to human existentialising supererogation for prospective apriorising axiomatising referencing of attendant ontological contiguity deduced existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment associated with its limited mentation capacity implications of disontologising which so validates an epistemicity relativism determinism ontologising conceptualisation as veridically accounting for this residuality in re originariness re origination as to human existentialising supererogation for prospective apriorising axiomatising referencing of attendant ontological contiguity deduced existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment given human limited mentation capacity and thus requiring for prospectively sublimating ontological performance including virtue as ontology the need for human limited mentation capacity deepening as to epistemicity relativism determinism implied psychologismic apriorising axiomatising referencing of attendant ontological contiguity deduced existentialising contextualising textualising
contiguity } — conflatedness in { preconverging disentailment by preconverging entailment}. Thus ‘an incidental to any given station-of/epochal presencing — absolutising-identitive-constitutedness | conception of the human/humanity as to an in-effect absolution } | as-to—apriorising/axiomatising/referencing- { of attendant ontological contiguity - educed—existentialising/contextualising/textualising-contiguity } — constitutedness in preconverging entailment | divulges a convenient technically-speaking ontological-bad-faith/inauthenticity ~ preconverging—de-mentating/structuring/paradigming that can hardly be qualified as prospective ontology-aspiring since its veridical de-mentative/structural/paradigmatic relation to prospective sublimation/transcendence/emancipation is of the very same dimensionality-of-desublimating-lack-of | as <amplituding/formative> supererogatory — de-mentativeness/epistemic-growth-or-conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation | that may just as well justify prior presencing — absolutising-identitive-constitutedness | incidental station-of/epochal in-effect absolution | as to prior desublimation/non-transcendence/non-emancipation and in-effect speaks to the notional—distractive-alignment-to reference-of-thought | as to the overall ontological-contiguity — of the human-institutionalisation-process. By ‘remaining-blind/not-seeing the ontologising-drive of the successive human registry-worldviews/dimensions’ reflected in the ‘full experiment/experientiality that is the human social-emanance’ (with the ontologising-drive enabled as of dimensionality-of-sublimating | as <amplituding/formative> supererogatory — de-mentativeness/epistemic-growth-or-conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation | as to}
‘profound-supererogation’ elicited cumulating/recomposuring of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’),
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} 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-existental-unthought’. In other words, the
notional—philosophy—<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
prospective-organic-knowledge-generation-in-relative-ontological-completeness—beyond-a-
convenient-division-of-labour-conception-of-knowledge> exercise can thus be construed as
rather involved in ‘human existential re-creativity’ with regards to the incipient veracity of a
human de-mentative/structural/paradigmatic dualising of notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> as to shallow-supererogation to profound-supererogation threshold of constraining sublimation over desublimation. Such a ‘human existential re-
creativity’ of prospective ontologising-and-re-ontologising possibilities (reflecting the full
human ontologising-drive scope as to the ‘exercise of the epistemic projective-equalisation of
human station of presentencing—absolutising-identitive-constitutedness as to prospective
nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic projective-
equalisation’) necessarily has to address what is herein construed as ‘fundamental taboo against
prospective ontologising-and-re-ontologising’ (underlying any human registry-worldviews/dimensions ‘social-functioning-and-accordance—as-of—social-stake-contention-or-
confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’
uninstitutionalised-threshold) so-involving: the fact that prospective ontologising-and-re-
necessarily implies ‘a prospective nonpresencing<perspective–ontological-normalcy/postconvergence> change in knowledge-reification–gesturing
conflatedness in {preconverging-disentailment–by–postconverging-entailment} as to educed psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment–by–postconverging-entailment’ that is in many ways inherently ‘problematic/troublemaking/challenging and disentailing’ to any given<br>absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism> and its prior_knowledge-reification–gesturing
conflatedness in {preconverging-entailment}; and in another respect such a prospective ontologising knowledge-reification–gesturing implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<br>supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing inevitably lays a claim to the prior_knowledge-reification–gesturing
conflatedness in {preconverging-disentailment–by–postconverging-entailment> implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<br>supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing inevitably lays a claim to the prior_knowledge-reification–gesturing
contiguity —educed—existentialising/contextualising/textualising-contiguity

constitutedness —in—preconverging-entailment> prospective ‘epistemic-decadence’ or teleological-decadence—<-in-dimensionality-of-desublimating-lack-of


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meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and so (with the implication that a central and potent force of human ontologising-and-re-ontologising so-reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process rather lied historically with the possibility for human cultural diffusion given the human limited-mentation-capacity problem of aestheticisation—beholding-out-of-bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation—and—aestheticisation-towards-ontology potential with regards to our modern-day “presencing—absolutising-identitive-constitutedness” social-vestedness/normativity<discretely-implied-functionalism> institutional and social <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness<as-to— historicity-tracing— in-presencing— hyperrealisation/hyperreal-transposition), and we can further appreciate abstractly (as to the full possibilities of ‘human-decisionality—as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) as herein contended that ‘our very recurrent subconscious-level infused/imparted aestheticisation motifs’ as to the possibilities for aestheticisation—and—aestheticisation-towards-ontology are even more radically beyond our passive or active contemplation of prospective re-originariness/re-origination as to our consciously developed human intelligibility and purposes imbued non-scalarity/beholdening<as-to— what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>. In many ways, this ‘fundamental taboo against prospective ontologising-and-re-ontologising’ is effectively just the human <amplituding/formative—epistemicity> totalising—thrownness-in-existence implications (given human limited-mentation-capacity requiring human limited-mentation-capacity—
(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 in this regards as to a nonpresencing—<perspective—ontological—
normalcy/postconvergence> epistemic—projection that the ‘supererogatory— wholesomeness/profound—supererogation’ of prospective reference—of—
thought—point—of—devolving/departure/anchoring/backdrop of sublimating—nascence’ respectively of base—institutionalisation, universalisation and positivism imbued nascent—particular/incipient—and—material/technical—sublimations—<blinded—to—their-relative—ontological—
completeness—reference—of—thought—devolving> can only be poorly appreciated existentialisingly/contextualisingly/textualisingly respectively as of a recurrent—utter—
uninstitutionalisation, ununiversalisation and non—positivism/medievalism desublimating reference—of—thought—point—of—devolving/departure/anchoring/backdrop
inveracity/impertinenence; and likewise such a requisite ‘supererogatory—wholesomeness/profound—supererogation’ of prospective reference—of—
thought—point—of—devolving/departure/anchoring/backdrop of sublimating—nascence’ insight

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}
then undermine their requisite prospectively implied ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence’ (whereas this is exactly the enabler of ‘human consciousness notional—protensivity imbuing prospective psychologismic—epistemic-acutisation’<as-to-postconverging—
dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ as undergirding the ‘full experiment/experientiality that is the human social-emanance’ herein reflected as to the overall ontological-contiguity<subontologisation/subpotentiation—<cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions). Thus in many ways such ‘presenting—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> adopt a notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—<blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing— <amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness⟩ desublimation in overt or covert denial (as to mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}) with respect to the ontological-veracity of ‘human consciousness notional—protensivity imbuing prospective psychologismic—epistemic-acutisation—<as-to-postconverging—dementating/structuring/paradigming,—eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ as to (existence’s—effusing/ecstatic—inlining-as-historiality—{science/authenticity/nonextrication}) as so-reflected in the postmodern notional—philosophy<as-to-the-veridical-conception-of-
philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness ⟩, beyond a convenient division of labour—conception-of:
methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’). The fundamental point being made here is that the ordinary reality of a human conception of ontological-performance\textsuperscript{71} \textless including-virtue-as-ontology\textgreater is much more fundamentally beholdening to ‘an issue of human ontological-performance\textsuperscript{71} \textless including-virtue-as-ontology\textgreater reflecting the ‘existentialising–frame of priorly seconndnatured institutionalisation-threshold of mere-formulaicity-\textless as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\textgreater notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ in reflection of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ (and particularly so ontologically-deficient when it comes to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as to the requisite postconverging-nonextricatory-existential-preempting-of-existential-unthought contemplating underlying the \textless cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions); with the veracity of the existentialising dynamic of prospective human aporeticism overcoming/unovercoming requiring ‘human psychologismic–epistemic-acutisation\textless as-to-postconverging—dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\textgreater’ involving intemporal ‘projection of aestheticising–re-margining/re-edging/re-acuity—as-postconverging circumscriptive/totalitative–restructuring’ as to prospective supererogatory–wholesomeness/profound-supererogation\textsuperscript{97} re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -projective-insights’/‘epistemie-projection-in-conflatedness’-of-
contiguity -educed–existentialising/contextualising/textualising-contiguity } =
conflatedness \( \text{in-} \{ \text{preconverging-dissentailment by} \} \text{-postconverging-entailment} \) and
prospective sublimating–existentialising–decisionality) can only arise as to such a clear
distinction/demarcation between ‘human psychologismic–epistemic-acutisation\(<\text{-as-to-}
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming\)’ 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\(<\text{-as-to-mere-formulaic—}
methodologising/mutualising/organising/institutionalising\) 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-existent-unthought manifest \(<\text{amplituding/formative}\) 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}\(\}\)) 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\(<\text{-as-to-postconverging–}
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming\)’ conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism as to postconverging-nonextricable-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 97 <-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-
extential-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 97 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 54) develop into self-sufficient and self-presence/self-
constitutedness 14 <-in-perspective–epistemic-abnormalcy/preconvergence 62> constructs
(manifesting their 80 presencing—absolutising-identitive-constitutedness 14 incidental station-
of/epochal in-effect absolution<-as-to-apriorising/axiomatising/referencing–{of-attendant–
onontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
constitutedness in–preconverging entailment>) as so-construable from ‘nonpresencing—
constitutedness\textsuperscript{14} as to prospective \textsuperscript{15} nonpresencing-\textsuperscript{perspective–ontological-normalcy/postconvergence} epistemic projective-equalisation’. In this regards, the ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{17} fundamentally reflects ‘differing attendant–ontological-contiguity\textsuperscript{18} notional–preconverging-existential-extrication-as-of-existent-unthought–by–postconverging-nonextricatory-existential-preempting-of-existent-unthought of human \textsuperscript{46} <amplituding/formative–epistemicity> totalising–thrownness-in-existence \textsuperscript{5} prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \textsuperscript{103}’ (as imbued human prospective destructuring-threshold–\{uninstitutionalised-threshold/\textsuperscript{presublimating–desublimating–decisionality}\}–of-ontological-performance\textsuperscript{77}–\textsuperscript{include-virtue-as-ontology} for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to prospective aporeticism overcoming/unovercoming), as of; \textsuperscript{46} <amplituding/formative–epistemicity> totalising–‘random-as-impulsive—implicated\textsubscript{attendant–ontological-contiguity}\textsuperscript{68}–phenomenal-abstractiveness-of-presencing-in–‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, \textsuperscript{46} <amplituding/formative–epistemicity> totalising–‘nominal-as-tendentious—implicated\textsubscript{attendant–ontological-contiguity}\textsuperscript{68}–phenomenal-abstractiveness-of-presencing-in–‘warped-consciousness’ with base-institutionalisation–ununiversalisation, \textsuperscript{46} <amplituding/formative–epistemicity> totalising–‘ordinal-as-qualifying—implicated\textsubscript{attendant–ontological-contiguity}\textsuperscript{68}–phenomenal-abstractiveness-of-presencing-in–‘preclusive-consciousness’ with \textsuperscript{104} universalisation–non-positivism/medieval, \textsuperscript{46} <amplituding/formative–epistemicity> totalising–‘intervalist-as-categorising—implicated\textsubscript{attendant–ontological-contiguity}\textsuperscript{68}–phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’ with positivism–procrpticism, and \textsuperscript{46} <amplituding/formative–epistemicity> totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicated\textsubscript{attendant–ontological-contiguity}\textsuperscript{68}–phenomenal-abstractiveness-of-presencing-in–‘protensive–
consciousness’ with deprocrypticism. The inherent manifestation of blurriness (as undermining the
 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–
ontological-incompleteness/the-relative-ontological-completeness
{(sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’); such that
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human—a-formative—epistemicity>totalising—purview-of-construal apparently takes
on differing substantivity (as different registry-worldviews/dimensions ‘meaningfulness-and-
teleology’) as to human limited-mentation-capacity and limited-mentation-capacity-
depening implications of blurriness/unblurriness. As to the underlying existentialising–
frame (of the relative flux of human epistemic-projection caught between ‘presencing—
absolutising-identitive-constitutedness and ‘nonpresencing—<perspective—ontological-
normalcy/postconvergence>), the translative-accordance of ‘our present’ prospective nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness — reference-of-thought—devolving> implications into their true
‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence imbued
psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity —
educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—
{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—
preempting—disjointedness-as-of—reference-of-thought ‘ratiocontiguity/ratiocination-as-
referentialism—implicit_attendant—ontological-contiguity’ knowledge-reification—

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 psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment (with ‘intervalist-as-categorising—implicited_attendant–ontological-contiguity/”’, ‘ordinal-as-qualifying—implicited_attendant–ontological-contiguity’”, ‘nominal-as-tendentious—implicited_attendant–ontological-contiguity’” and ‘random-as-impulsive—
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-existential-unthought’) that such a conception like 1+1=2 in relatively unblurred domains-of-study as the natural and exact sciences (of sublimating–nascence incipience/immediacy/directness) speaks to an implicated_attendant–ontological-contiguity knowledge-notionalisation that can be missed when construed simplistically in relatively
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 postconverging-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–deprocrypticism
suprastructuralism analysis as expressed herein with regards to the ontological-contiguity
—of-the-human-institutionalisation-process) as to ‘human sublimating/desublimating—
modalisation-as-to-absolute-referencing—meaningfulness-and-teleology upon
inherent existence’s sublimating—nascence inducing of ontologisation/ omnipotentiality’
sublimating—existentialising-decisionality is bound to a postconverging-nonextricatory-
existential-preempting-of-existential-unthought knowledge-reification—gesturing—
prospective psychologismic—apriorising/ axiomatising/referencing—of—attendant—ontological—
contiguity—educted—existentialising/contextualising/textualising-contiguity—
conflatedness—in—preconverging-disentailment—by—postconverging—entailment—
for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying
say the present decadal economic crises, media and information crises, political accountability,
etc., whereas ‘human sublimating/desublimating—modalisation—meaningfulness-and-teleology—
upon social-vestedness/normativity—inducing of subontologisation/subpotentiation’ supposedly of
sublimating—existentialising-decisionality as implied not only with regards to overall social—
and-institutional-frameworks—of—referencing/registering/decisioning reflex but manifested
with many a subject-matter like economics theory, psychological theory and social theory
which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their presencing—absolutising-identitive-constitutedness\(^{14}\) shallow-supererogation\(^{97}\) of manifest in-effect absolution—\(<\)as-to—apriorising/axiomatising/referencing—\{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity \}—constitutedness—in-preconverging-entailment\(^{18}\) 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’ entailing—\(<\)amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness\(^{4}\) historiality/ontological-eventfulness\(^{3}\)/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’ that underlies in all registry-worldviews/dimensions ‘prospectively desublimating institutional and social notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing—\(<\)amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness\> (in human aestheticisation—and—aestheticisation-towards-ontology
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normaley/postconvergence>). The 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 ‘supererogatory—wholesomeness/profound-supererogation’ of
prospective \[\text{reference-of-thought—point-of-devolving/departure/anchoring/backdrop of}
sublimating–nascence’ aspect of overall existence’s sublimating–nascence) is rather to enable
the ‘accrual of the prospective \[\text{reference-of-thought appraisal of sublimating–nascence}
comprehensiveness/nonimmediacy/indirectness’ doing-so even in disregard of the
punctual/immediacy valuation of sublimating–nascence made by ‘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’; and so-reflected in the fact that prospective
sublimating–nascence can only poorly be accommodated in prior \[\text{reference-of-thought—}
point-of-devolving/departure/anchoring/backdrop. Prospective sublimating–nascence is much
more than just prospective nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness — reference-of-thought- devolving> but
is made comprehensive and complete with its appropriate
‘supererogatory—wholesomeness/profound-supererogation’ of prospective \[\text{reference-of-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\textsuperscript{21}-by-reification/contemplative-distension\textsuperscript{22}. 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,\textemdash\text{as-from-existence’s\textemdash}\text{effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}}-\text{beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}}\}) that is rather decisive and indispensable to all ‘sublimating–nascence incipience/immediacy/directness’ as to their requisite ‘prospective \textcircled{8}reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’). Such an insight as to the supererogatory~wholesomeness/profound-supererogation\textsuperscript{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,\textemdash\text{as-from-existence’s\textemdash}\text{effusing/ecstatic–inlining-as-historiality-\{science/authenticity/nonextrication\}}-\text{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 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; as to the fact that there can be ‘a thin-and-tenuous line between ontological-good-faith/authenticity imbuing sublimation and ontological-bad-faith/inauthenticity imbuing gimmickiness/desublimation’ as to human aestheticisation–and–aestheticisation-towards-ontology, wherein apparently ‘gimmicky techniques’ are effectively sublimating as to their specific aestheticising/creative/artistic existentialising–frame but are rather desublimating when poorly aestheticised out of such specific aestheticising/creative/artistic existentialising–frame or when ‘circumstantially appreciatively aesthetically shallow/encumbering/vague/bland/incomplete/etc.’ or when poorly reflected in domains of aestheticisation-towards-ontology where profound ontological-pertinence is important (requiring in all such cases the appraisal of appropriate supererogatory-wholesomeness/profound-supererogation in postconverging–dementating/structuring/paradigming). This underlies the very ontological-normalcy/postconvergence epistemic-projection with regards to the conception of ‘ontological-good-faith/authenticity as to ontological-good-faith/authenticity postconverging–dementating/structuring/paradigming’ wherein communication and marketing strategies in eliciting human interest as to ontologically relevant ways for instance associated with useful public information and promotion in health, business, etc. (construed as of ontological-good-faith/authenticity), when poorly and cynically projected as to subvert the requisite ontological-veracity and 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-
instance while say celebrity and other persons-driven efforts bringing attention to human crisis speaks to a manifestation of ontological-good-faith/authenticity with regards to living-development–as-to-personality-development however such attention when construed as of punctual ‘mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ as well as ‘so-discharging institutions and society from the more veridically profound level for the contemplation and resolution of such human crisis (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and institutional-development–as-to-social-function-development postconverging–dementating/structuring/paradigming )’ is effectively of manifest ‘ontological-bad-faith/inauthenticity as to ontological-bad-faith/inauthenticity—preconverging–dementating/structuring/paradigming ’; especially as so-accompanied by a generalised out-of-sight-out-of-mind preconverging–existential-extrication-as-of-existential-unthought civil society ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’. In another 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-{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}) very much underlies the crisis of participation, misinformation and impotence marring the democratic process in want for its creative ontologising renewal to rekindle ‘human sovereign–function/posture as to public-sovereignty–giving function/posture’. Critically, this aporeticism overcoming/unovercoming issue is fundamentally one of translatable-accordance of ‘our present’ prospective nascent-
human ‘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’ when it comes to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’). It can be appreciated in this regards as to the archetypal case of Galileo prosecution that in many ways the technical demonstrations with his telescope were more or less accommodable to his persocutors with 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–procrypticism as to its occlusiveness is very much bound to turn a blind eye to its inconvenient truths as to prospectively requisite <amplituding/formative> disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and <amplituding/formative> entailment—(as-to-totalising-contiguous/coherent—factuality-of—variability). 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 respect to ‘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 of crossgenerational occurrence (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 the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human underlying elaborate  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-associated successively with recurrent-utter-uninstitutionalisation trepidatious-consciousness disontologising, base-institutionalisation-ununiversalisation warped-consciousness disontologising, universalisation—non-positivism/medievalism preclusive-consciousness disontologising and our present positivism—procrpticism occlusive-consciousness disontologising). In this respect and as reflected across the
as-to-entailing— <amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } disontologising (as to preconverging—existential-extrication-as-of-existential-unthought temporal/mortal advantageousness and purposefulness) involves an ontologically-flawed shallow-supererogation / upholding of the ‘existentialising—frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> notional—positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’ conception in relation to prospective nascent-
particular/incipient-and-material/technical-sublimations—blind to their relative ontological-
completeness – reference-of-thought devolving> as so-failing to reflect the veridical
comprehensiveness and completeness of prospective sublimating–nascence (requiring
’supererogatory—wholesomeness/profound-supererogation’ of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’) as to its
prospective <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-
constitutedness¹⁄₄ demand for ‘philosophical concreteness’ (and cynically so notwithstanding
the dragged-out nature of ‘prospective reference-of-thought appraisal of sublimating–
nascence 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/nonextrication}–
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-drag/denatured/preconverging-or-dementing —
narratives—of-the— reference-of-thought— categorical-imperatives/axioms/registry-
teleology ). Such an in-effect absolution-as-to—apriorising/axiomatising/referencing {of-
attendant ontological-contiguity—educated—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–procrysticism in a closeminedness to the ‘human consciousness notional–protensivity imbuing prospective psychologismic–epistemic-acutisation<-as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’, undergirding the ‘full experiment/experientiality that is the human social-emanance’ as to dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ is very much fundamentally manifest with the preconverging–dementating/structuring/paradigming blurriness undermining of prospective human sublimation/emancipation in need for prospective ‘human psychologismic–epistemic-acutisation<-as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’. 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 (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’; 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/akrasiatie-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—deprocripticism—{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 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 } cultivated distraction/indifference/passivity/debased relation to prospective
tranascendence-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-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -duced-
existentialising/contextualising/textualising-contiguity }—constitutedness -in-preconverging-
entailment> fixated notional–nonprotensivity (whether fixated trepidatious, fixated warped,
fixated preclusive or fixated occlusive as to fixated dimensionality-of-desublimating-lack-of-
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) to which it explains as to human limited-mentation-capacity-
deepening44 developing notional–protensivity (highlighting the ontological-contiguity68—of-
the-human-institutionalisation-process69 imbued relative-ontological-completeness53
<cumulating/recomposuring–attendant-ontological-contiguity >-succession developing
process as from trepidatious, warped, preclusive, occlusive to protensive as to developing
dimensionality-of-sublimating -(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisiting/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). Thus the
aporeticm overcoming/unovercoming issue associated with an ontologising construal of
human <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
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-existence51 precedes inherent

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social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension 〈preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—‘existentialising—enframing/imprintedness’—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition〉’. This insight basically explains-and-accounts for the depersonalisation and objectification underlying all ontology/science existentialising-frame of knowledge discursivity, as without such ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiolisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-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 〈imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications〉 accompanying the claim to prospective ontologising 67 meaningand-teleology 100 inherent to any given registry-worldview/dimension with regards to the implications of human limited-mentation-capacity and limited-mentation-capacity-deepening 54 (so-summarily reflected as to recurrent-utter-uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-institutionalisation–ununiversalisation warped-consciousness manifestable disontologising, 104 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 67 meaningand-teleology 100 will mean contemplatively
accounting for the ‘plausible/contemplable conspiratorial motives of meaningfulness and purposefulness’ (as to the given registry-worldview/worldview wooden-language-\{imbued—averaging-of-thought—\text{as-to-}
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
nondescript/ignorable—\text{’-with-regards-to-prospective-apriorising-implications—}\}
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). An ontological/scientific construct ‘escalates’ specific/particular manifest instances of phenomena into a ‘universal or totalising-entailing conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’; and in this respect, Newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head while under a tree’ not because the science of mechanics will revolve around an apple that hit his head (so-construed as metaphysics-of-presence-\{implicated-’nondescript/ignorable—void—\text{’-as-to—
presencing—}\}
absolutising-identitive-constitutedness \} epistemic-projection perspective involving ‘a mostly disconnected analysis of all the possible circumstantial factual and self-interest motives implications as to an apple that hit his head to so-derive supposedly the science of mechanics which is actually circularly irrelevant because such an exercise doesn’t still reflect the relevant recurrent/totalising-entailing existence manifestations across time and space of the science of mechanics as aetiologisation/ontological-escalation’ as to its sublimating–nascence incipience/immediacy/directness) but because he’ll grasp the projective-insights as from prior reflection and as to the punctual circumstantial insight of an apple that hit his head to
understand the myriad and infinity of instances requiring those laws of physics (so construed as 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 epistemic-projection perspective requiring rather ‘the critical analysis and/or criticism of relevant recurrent/totalising-entailing existence manifestations across time and space available/potentially-available to all humans experientiality in limited-mentation-capacity-deepening to so-derive effectively the science of mechanics’ as to its sublimating–nascence incipience/immediacy/directness). This overall elucidation of prospective human ontologising meaningfulness-and-teleology and human disontologising wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void ′-with-regards-to-prospective-apriorising-implications⟩) (as so-fundamentally tied to human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) critically underlies the fundamental inseparable relationship between sovereignising (as to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction) and ontologising/disontologising; and so effectively in both emphases with regards to ‘human sovereign–function/posture as to public-sovereignty–giving function/posture’ as well as the genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. In other words, ‘prospective knowledge warrants its very own aptly sovereignising existentialising–frame as not subjected surreptitiously to a desovereignising existentialising–frame disenfranchising/subjugating-it as of an underlying non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation bound to close/deaden the ‘scalarity/immanency of existence’s ontological-
‘prospective-aporeticism-overcoming/unovercoming’>’ (manifested as of various magnitudes of human self-presence/self-constitutedness—in-perspective–epistemic-
abnormalcy/preconvergence> ontological-bad-faith/inauthenticity~preconverging–dementating/structuring/paradigming and it is herein contended that as to underlying Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology this took the form of a surreptitious quasi-geostrategic turn during the course of the Cold War and further re-instilled with the demise of communism in Eastern Europe as to latent/dormant socio-econo-political ideological postures of non-ontologising/disontologising claim for social ascendency). Critically and as to the fact that ontology/science doesn’t allow for any exception/excepting-influence, foolhardily striving to contemplate-and-articulate prospective sublimating knowledge possibilities while failing to establish ‘the aptly sovereignising existentialising–frame of the prospective organic-knowledge as not subjected to any surreptitiously desovereignising existentialising–frame disenfranchising/subjugating-it as of an underlying non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation’ (as to human self-presence/self-constitutedness—in-perspective–epistemic-
abnormalcy/preconvergence > ontological-bad-faith/inauthenticity\textsuperscript{15}~preconverging–de-
mentating/structuring/paradigming\textsuperscript{16}’ and especially-so with regards to requisite
‘supererogatory~wholesomeness/profound-supererogation’ of prospective ~reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascent’ when it
comes to the dragged-out nature of ‘prospective \textsuperscript{84}reference-of-thought appraisal of
sublimating–nascent comprehensiveness/nonimmediacy/indirectness’); is bound to induce ‘a
fundamental paradox of contemptuous distractive-alignment-to- reference-of-thought-\langle of-
apriorising/axiomatising/referencing\rangle’ as to ontologically-flawed equivalence/correspondence
relation of notional~pedantising/muddling/formulaic-hallowing-out—in-
subontologisation/subpotentiation-{(blurring/undermining-of-prospective-totalising-entailing,}
as-to-entailing~ {\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-
completeness } and 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 rather
warranting the veridical degradation of the former as being of ‘epistemic-decadence’ or
teleological-decadence-<-in-dimensionality-of-desublimating-lack-of\textsuperscript{17}
\langle {\langle amplituding/formative\rangle supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness }/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle (as of its veridically imbued disentailment of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity >duced–
existentialising/contextualising/textualising-contiguity } \textsuperscript{18}constitutedness >in-preconverging-
entailment). This further explains why ultimately the veracity of any ontologically/scientifically
veridical claims can only come about as of a ‘disambiguative-overriding/unblurriness’ arising
in the course of \textsuperscript{19}nonpresencing-<perspective–ontological-normalcy/postconvergence>
epistemic-projection of transversality.<for-sublimating–existential-
and economic values have in many ways because of their prospective surreptitious non-ontologising/disontologising undermining of veridical and consequential social criticism left the door open to surreptitious socio-econo-political disenfranchising with hardly any response to the recurrent aspirational crises underlying decadal institutional crises and social malaises. In many ways the inherent latency/lumbering/passivity of the public institutional form (increasingly bereft of veridical thoroughgoing/profound civil society social criticism) has effectively been enabling for such quick-moving and numbing/thought-deadening ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant–ontological-contiguity’. Such a foiling of veridical social criticism in the present-day it is herein contended comes with substitutive pop-intellection stooges/foils in muddying the ontological-veracity of genuine thought as of its true human sublimating/emancipating implications and associated with a numbing enculturation of the social devaluation of intellection (reflected in engrafted patterns of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology devoid of supererogatory wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied by ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness –in {preconverging-disentailment–by}–postconverging-entailment’ as to human limited-mentation-capacity-deepening, and so not only with regards to the media but critically underlies the crisis of academia being surreptitiously quieted or turned into a validation giving institution with respect
to prospective non-ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—<discretely-implied-functionalism>). Thus effectively closing the circle for profound social criticism appraisal as thought supposedly becomes re-oriented and recognised rather in the realm of its ‘punctual conveniencing, popularising, merchandising and media-ratings of shallow-supererogation’ while circularly relegating such a profound notion like requisite ‘supererogatory—wholesomeness/profound-supererogation’ of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–
nascence’ individual-by-institutional-by-social epistemic-growth/disquiet/discomfort—<induced-
sublimation,—as-from-existence’s—effusing/ecstatic—inlining—as-historiality—
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-
{science-ideology/fashionability/distraction}) (as to the enculturation of a pedantised and
mediatised exercise of ‘a circular perpetually-unknowing presencing—absolutising-identitive-
constitutedness deficient aptitudinal incompetence gesturing’). Further such non-
on-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge conception of thought fails to recognise the very universal-
transparency—{transparency-of-totalising-entailing,-as-to-entailing—
<amplituding/formative– epistemicity>totalising—in-relative-ontological-completeness } implications upon true thinking as to when it claims to rather belonging to given societal and cultural traditions (rather than the pertinence of claiming prospective sublimation short-and-simple); speaks of a ridiculous twist to the conception of knowledge as if there can be (as to the manifest sublimating–nascence incipience/immediacy/directness of the natural sciences) any given specific societal and cultural chemistry, biology, geology, etc. or is it the case that Einsteins physics applies only to his Germanic/Swiss tradition or Lavoisier chemistry applies only to his French tradition or Newtons physics applies only to his British tradition or Galileo’s physics applies only to his
In many ways such a surreptitious claim to veridical societal and cultural traditions that have to ‘supposedly be protected from prospective 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’>—speaks of a surreptitious self-anointedness that do not veridically reflect advantageously upon prospective individual, institutional and social emancipation/sublimation possibilities but rather speaks to an undercurrent of vague domineering that is not socially accounted (especially as to the dragged-out nature of ‘prospective reference-of-thought appraisal of sublimating—nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendancy which paradoxically leaves in its ‘non-ontologising/disontologising wake’ socio-econo-political crises and malaises to which the majority of the citizenry only come across in serenity as to their numbed/manipulatable/gullible underlying sense of common nation-belonging (and most critically manifests of a veridically suboptimal human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity). In this regards, it is herein contended that veridical thought do not need any protection from itself with such covert/underhanded/minioning attitude of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation which is very much paradoxical as it is rather more socially dangerous (as to when it implicitly posits to ‘covertly police’ right/sound thought) in the sense that it is exactly the need for right/sound thought that can protect society against unsound thought and there is no neutral/objective state of thought that knows of unsound thought beforehand without the prior opened cultivation of right/sound thought (with such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge enculturation as to its ‘unevaluated/uncritical supposedly right/sound thought’ thus leading
rather to a collateralising mentality in the face of its prospective desublimation and there is no
telling to which extent prospective human sublimating potential becomes shunted perpetually
into this desublimating collateralising mode and its collateralising dearth). The opened
cultivation of right/sound thought is the appropriate existential social validation of
sublimation/emancipation (rather than a non-ontologising/disontologising surreptitious
knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge substitutive
subterfuge of 'process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to 5 meaningfulness-and-
teleology devoid of supererogatory—wholesomeness/profound-supererogation of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating—nascence') as to underlining individual-by-institutional-by-social epistemic-
growth/disquiet/discomfort-{induced-sublimation—as-from-existence’s—effusing/ecstatic—
inlining-as-historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing- {science-ideology/fashionability/distraction})). In the bigger scheme of
things the idea so-implicit by such non-ontologising/disontologising surreptitious knowledge-
without-knowledge/knowledge-outside-knowledge/extra-knowledge (in its
notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-
as-to-entailing- <amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } manifestation) that all the effective human progress that can arise as to angling-
of-imaginary does not require appropriate translatable-accordance of ‘our present’ prospective
nascent-particular/incipient-and-material/technical-sublimations.<blinded-to-their-relative-
ontological-completeness — reference-of-thought- devolving> implications as to
<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-
construct/valuation—and—derived-parameterising) into their true ontologising/non-
constitutedness -in–preconverging-entailment>) goes on to wrongly imply either
‘paradoxically the non-ontological nature of the social (paradoxical because there is nothing
that is not of existence and hence nothing is effectively non-ontological but for human limited-
mentation-capacity of appraisal which deficiency then reflexively transforms into the
metaphysical/ideological)’ or wrongly imply effectively that such ad-hocness is rather of
prospective aporeticism overcoming/unovercoming as enabling prospective ontologising/re-
ontologising while failing to factor in its ‘presencing—absolutising-identitive-constitutedness’
social-vestedness/normativity-<discretely-implied-functionalism> imbued
<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (thus undermining prospective
aporeticism overcoming/unovercoming when its registry-worldview/dimension
implicated_attendant–ontological-contiguity/ self-presence/self-constitutedness -<in-
perspective–epistemic-abnormalcy/preconvergence > notions of institutional access and
success default conception of human ontological-performance”-<including-virtue-as-ontology>
‘supposedly-and-manifestly override the veridical exercise of prospective veridical
ontologising-and-re-ontologising as to prospective implicated_attendant–ontological-contiguity’
with regards to the prospectively requisite
‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied
by ‘residuality in re-originariness/re-origination as to human existentialising supererogation for
prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflicatedness -in-
{preconverging-disentailment-by}–postconverging-entailment’ as to human limited-mentation-
capacity-deepening\textsuperscript{54}). Such ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated\textsuperscript{attendant–ontological-contiguity\textsuperscript{68}} very much explains the very paradox of human civilisation reflected with the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69} wherein paradoxically incipient/seeding prospective knowledge value (as to their given prospective ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{68} reduced–existentialising/contextualising/textualising-contiguity \}_\textsuperscript{conflatedness \textsuperscript{-in-\{preconverging-disentailment \textsuperscript{by} postconverging-entailment\} respectively as of prospective universalising-idealisation, budding-positivism and budding postmodern-thought are actually devalued (as to the manifest prospective ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of} \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\_of prior non-universalising, non-positivising and totalisingly-disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-scholasticism and our modern-day disjointedness-as-of-reference-of-thought). This elucidation highlights that human prospective veridical ontologising/re-ontologising necessarily speaks to the precedence of requisite ‘supererogatory–wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (as to cumulating/recomposuring unbefolding, transcendence, decomplexification for organic-knowledge and disentailment as so-reflecting ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-\{of-
attendant ontological contiguity—educed existentialising/contextualising/textualising—contiguity)—conflatedness—in {preconverging—disentailment by}—postconverging—entailment’ as to human limited-mentation-capacity-deepening’) and so over prior implicated attendant—ontological-contiguity (beholdening, non-transcendence, complexification as to mechanical-knowledge and non-disentailment). With this being patently the case as to when manifest relative-ontological-completeness is—educed—and—avails—and—re—avails, as so-enabled by the prospective prompting of ‘constraining existence—as-sublimating—withdrawal,—eliciting—of—prospective—supererogation’ imbuing human ontological-commitment—<implied—self-assuredness—of—ontological—good—faith/authenticity ~postconverging—de—mentating/structuring/paradigming—as—being—as—of—existential—reality’ and ‘universal—transparency—{transparency—of—totalising—entailing—as—to—entailing—<amplituding/formative—epistemicity>totalising—in—relative—ontological—completeness } as available—to/elicitable—to the social-functioning—and—accordance—as—of—social—stake—contention—or—confliction conception of any given registry—worldview/dimension <preconverging—‘motif—and—apriorising/axiomatising/referencing—’—imbuing—existentialising—enframing/imprintedness—as—to—historicity—tracing—in—presencing—hyperrealisation/hyperreal—transposition’); as so-underlining/emphasising the ontological-veracity that a social—setup—as—a—subpotency epistemic—conception is de—mentatively/structurally/paradigmatically opened to prospective metaphoricity from existential—constraining/conflatedness—of—its—commitment—with—existence as of its inherently implied supposedly coherent ontological—commitment—<implied—self—assuredness—of—ontological—good—faith/authenticity ~postconverging—de—mentating/structuring/paradigming—as—being—as—of—existential—reality> as its individuals and social—groups are naturally involved in a dynamic relationship of perceived social—stake—contention—or—confliction striving in apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising-contiguity } conflatedness \{ preconverging-disentailment by } postconverging entailment to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment \{ implied—self-assuredness-of-ontological-good-faith/authenticity \} postconverging—de-mentating/structuring/paradigming } as-being-as-of-existential-reality } on the basis of \{ amplituding/formative—epistemicity } causality as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity validatory implications as to existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. Thus the manifestation of ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant—ontological-contiguity~ speaks to the fact that (and as so-avowed by indirect and surreptitious pronouncements manifesting such non-ontologising/disontologising) ‘the very social manifestation of human intellection itself displays of its very own stealthy/surreptitious/underhanded desublimating thresholding of anti-intellection non-ontologising/disontologising’; however counterintuitive to our ‘existentialising—frame of priorly seconddowered 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 seem to represent by default that ‘public-facing social and institutional setups as to their mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of intellection’ necessarily and
absolutely avoid a desublimating thresholding of anti-intellection non-ontologising/disontologising. This insight effectively underlies that ontology/science is actually a birthing/nascency within prospective ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness \in \{preconverging-disentailment-by\}–postconverging entailment that cannot be unshrouded by mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of prior apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness \in \{preconverging-entailment; and this insight is critical in order to preserve-and-prolong human prospective ontologising-and-re-ontologising and thus uphold the prospective sublimating/emancipative/enfranchising possibilities so-underlying ‘human consciousness notional~protensivity imbuing prospective psychologismic–epistemic-acutisation-<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming’ undergirding the ‘full experiment/experientiality that is the human social-emanance’ (ever always at the threat and mercy of prospective non-ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>). Such an elucidation of ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as to prospective implicated_attendant–ontological-contiguity’\textsuperscript{68} as herein exposed has to do with the fact that engaging profoundly in notional~philosophy-<as-to-the-veridical-conception-
underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to their nondisjointing tends to be <amplituding-formative–epistemicity>totalisingly–absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of \(^8\text{presencing—absolutising-identitive-constitutedness}\) social-vestedness/normativity<discreetely-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 \(^8\text{presencing—absolutising-identitive-constitutedness}\) social-vestedness/normativity<discreetely-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\(^9\)–presublimation-construct–of–\(^{17}\) meaningfulness-and-teleology\(^9\) desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchingment-by-rejection of value and value-possibilities’ as to the underlying manifestations of \(^8\text{presencing—absolutising-identitive-constitutedness}\) social-vestedness/normativity<discreetely-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 <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—
existence’ and so over any desublimating <preconverging~’motif-and-
apriorising/axiomatising/referencing’~imbuing>–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—inpresencing–hyperrealisation/hyperreal-transposition) of vague
impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought;
and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency
‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’.
In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
underscores how human social-and-institutional-frameworks—of—
referencing/registering/decisioning existentialising–decisionality are prone to \[1\] presencing—
absolutising-identitive-constitutedness\[^1^\] (and so as of overall social and institutional
existentialising–decisionality implications as to the very notional/epistemic framework of
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-structure-of—meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development—as-to-personality-
development), and reflects a de-mentative/structural/paradigmatic dualising of
notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> effectuation on human institutional
ontological-performance\[^1^\]—<including-virtue-as-ontology> (as to existentially dual-
language/split-mentality that on the one hand fails implied emancipation and on the other hand
implies a strife for emancipation) due to the variance in institutional existentialising–frame as
underlied with existentialising–decisionality of ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ associated with social-and-institutional-frameworks-of—
referencing/registering/decisioning as of ‘blurriness’ in existentialising—decisionality’ and
existentialising—decisionality of ‘unbeholdening sublimating—nascence ontologising-depth of
the full-potency of existence’ as associated with social-and-institutional-frameworks-of—
referencing/registering/decisioning as of ‘universal-transparency’ -(transparency-of-
totalising-entailing,-as-to-entailing- <amplituding/formative—epistemicity> totalising—in-
relative-ontological-completeness ) of sublimating—nascence’ and as critically reflected with
nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
tonological-completeness — reference-of-thought— devolving>. Thus critically social-and-
institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively
predisposed to defaulting as of relative-ontological-incompleteness —presublimation-
construct—of— meaningfulness-and-teleology —desublimating—existentialising—decisionality’
(in relation to induced nascent-particular/incipient-and-material/technical-sublimations—
<blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving>)
need to be properly re-examined and re-construed (and so in the sublimating light of nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness — reference-of-thought— devolving>) to imply the need for their very own
prospectively induced sublimation as to ‘reference-of-thought— and—reference-of-thought— devolving—
meaningfulness-and-teleology comprehensiveness of prospective sublimating—
nascence’ (over relative-ontological-incompleteness —presublimation-construct—of—
meaningfulness-and-teleology ). The emphasis here lies with the fact that while nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness — reference-of-thought— devolving> (as to ‘unbeholdening sublimating—
nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality)
come with ‘universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’; as to the fact that any such underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality actually speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect supererogatory—progressivity (however the ‘shallow-supererogation’ of supererogatory—progressivity’) ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality is notionally operating but rather operating as to the enframing of that underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation’ of supererogatory—progressivity’). Thus beneath any supposedly underpinning—suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ (however the ‘shallow-supererogation’ of supererogatory—progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning—suprasocial-construct of ’ presencing—absolutising-identitive-constitutedness existentialising—entailing’; and so (especially potent when such ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ is manifested as of profound-supererogation’ entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness’ as to
dimensionality-of-sublimating $\langle$amplituding/formative$>$supererogatory-de-
dentativeness/epistemic-growth-or-conflatedness /transvalutive-
entalisation/transepistemic/anamnestic-residuality/spirit-drivenness--equalisation$\rangle$ over
‘shallow-supererogation$^{97}$ of supererogatory–progressivity’), as more critically superseding
human delusions as to desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to--historicity-tracing–inhibited-mental-aestheticising
(and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of
‘nonpresencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-
becoming—originariness/origination–as-to--historiolarity/ontological-eventfulness$^{39}$/ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-
relativism-determinism’$^{98}$~disinhibited-mental-aestheticising sublimation reclamation/recovery
from beholding-becoming—distortive-originariness/distortive-origination–as-to- history-tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of
maximising-recomposing-for-relative-ontological-completeness$^{101}$—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 $^{57}$meaningfulness-and-teleology$^{109}$’ wherein for
instance the social atrophying associated with the Great Depression rather elicited statal
supererogatory–progressivity extending into the postwar era of sociopolitical and
socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the
pure sense of the word and in many ways the technocracy developed and resourced in the
postwar years and the associated scientific and technical advancement especially in the face of
the Cold War in many ways speak to an underlying supererogatory–progressivity on which
waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-
contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendency with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human
supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfareing 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 dementative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national
supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to
capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory–progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ’presencing—absolutising-identitive-constitutedness —social-vestedness/normativity—<discretely-implied-functionalism>). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to ’presencing—absolutising-identitive-constitutedness —social-vestedness/normativity—<discretely-implied-functionalism>).
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
However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening>as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’; the human psychology in any of its registry-worldview/dimension presencing—absolutising-identitive-constitutedness paradoxically projects a notional-contiguity/epistemic-contiguity wrongly implying it is actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance—including-virtue-as-ontology>; and so as the very manifest condition of human projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of-‘amplituding/formative–epistemicity>totalising~thrownness-in-existence’,-imbued-projective-arbitrariness/waywardness-{as-to-the-human-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing-process-of-‘amplituding/formative–epistemicity>totalising~conceptualisation’).

apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’

that

‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of
purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and
then ‘reflexively falsely implies/presupposes its very own purist ontologisation/ontological-
veracity/aestheticisation-towards-ontology not subject to contemplation’. In this regards, any
registry-worldview/dimension as of its

is, more-or-less as of its relative-ontological-incompleteness

‘a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of
notional–deprocrypticism <amplituding/formative> notional–preempting—disjointedness-as-of-
reference-of-thought’; so-reflected by all 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—methodologising/mutualising/organising/institutionalising’ as to social-stake-contention-or-
confliction. The de-mentative/structural/paradigmatic nature of any

given ‘aestheticisation of <preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’
as usurping/overriding ‘notional–deprocrypticism abstract purist ontologisation/ontological-
veracity/aestheticisation-towards-ontology’ as to the ontological-veracity of ‘nonpresencing–
or–withdrawal–or–metaphysics-of-absence—(implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>)—or–transcendental-reasoning-of-
event—and-as-prospective-ontology-origination, is existentially so-reflected as to
sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>  of  

presencing—absolutising-identitive-constitutedness<sup>14</sup>  involves  

presencing—absolutising-identitive-constitutedness<sup>14</sup>  <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness> (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)  

manifestations as to:  -  

presencing—absolutising-identitive-constitutedness<sup>14</sup>  <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness> (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)  

with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness<-as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>  

(with the latter rather epistemically analysed as from the originariness/origination-{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence})  

perspective of notional—deprocrypticism implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ underlying the possibility for prospective scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting-or-building-or-amplifying—scalarisation-as—to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation<sup>19</sup> as reflecting the maximalising-recomposuring-for-relative-ontological-completeness<sup>82</sup>—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>100</sup> and its induced prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development social-stake-contention-or-confliction, as otherwise an analysis as to  

presencing—absolutising-identitive-constitutedness<sup>14</sup>  

<preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the
subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness—
(as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation>’ implied as of ‘human-subpotency non-
scalarity/beholdening—
organic/organismatic—presencing—absolutising-identitive-constitutedness as to its prior Being-
development/ontological-framework-expansion—
(as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology
incrementalism-in-relative-ontological-
incompleteness—an enframed-conceptualisation induced institutional-development—
as-to-social-
function-development and living-development—
as-to-personality-development of social-stake-
contention-or-confliction and wrongly implying that any given registry-worldview/dimension is
an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework since it fails to factor in how registry-
worldviews/dimensions are transcended for prospective re-ontologisation and value-
construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected
‘re-originary—
as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—
projective-insights’/epistemic-projection-in-
conflatedness—of-notional—deprocrypticism-prospective-sublimation)—
inintemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension
as-presencing—absolutising-identitive-constitutedness
as-preconverging— motif-and-apriorising/axiomatising/referencing’–imbuing—
existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity—sublimation—{as-to-underlying,—ontological-commitment ~<implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>}) inherent in the
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
such ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional~deprocrypticism—prospective-sublimation) intemporal-
disposition’ can induce, and with such ‘re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation—{imbued-postconverging/dialectical-thinking—‘projective-
insights’/‘epistemic-projection-in-conflatedness ’-of-notional~deprocrypticism—prospective-
sublimation) intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction (within any given registry-worldview/dimension presencing—
absolutising-identitive-constitutedness ~<preconverging—‘motif-and-
apriorising/axiomatising/referencing—imbuing> existentialising—enframing/imprintedness—
{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) inducing
prospective sublimation-over-desublimation thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction dementatively/structurally/paradigmatically explain the possibility for the 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

insights’/epistemic-projection-in-conflatedness ’of-notional—deprocrypticism-prospective-sublimation} intemporal-disposition’ mental-reflex of rescalarisation as to its criticality for the
function-development and living-development—as-to-personality-development social-stake-
contention-or-confliction then elicited their appreciation. This reflect the fact that the
rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation,
positivism/rational-empiricism and prospective deprocrypticism—or—preempting—
disjointedness-as-of— reference-of-thought over the respective
subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism—or—disjointedness-as-of— reference-of-
thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturung that goes well beyond the
sophistic/pedantic contemplative pertinence or logical-basis/logic,—as-derived-from—
transversality<for-sublimating—existential—eventuating/denouement>—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing> of any of
the transcended registry-worldview/dimension caught up in its "amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiotic-drag
<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—
teology }. The further implication is that such ‘a merely manifest positive-opportunism—of-
social-functioning-and-accordance’ underpinning—suprasocial-construct conception of the
instigative dispensing-with-immediacy—for-relative-ontological-completeness—by-
reification/contemplative-distension for prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology rather as to the positive-opportunism—as-to-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

\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as the inherent ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming \(^1\) effectively reflected as of notional–deprocrypticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism—of-social-functioning-and-accordance\(^5\) will rather be in a complexification of positivism/rational-empiricism manifestation of \(^8\) procrypticism–or–disjointedness-as-of-reference-of-thought that can’t truly contemplate of prospective \(^1\) deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,—as–spontaneity-of-aestheticisation—

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as the inherent ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming to truly contemplate of \(^1\) deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of rescalarition possibilities for re-ontologisation. In this regards with respect to \(^9\) presencing—absolutising-identitive-constitutedness\(^1\) \{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\} existentialising—enframing/imprintedness\{as-to_ historicity-tracing—in-presencing—

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conception of social-stake-contention-or-confliction in its 

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universalising-idealisation ontological-good-faith/authenticity over non-universalising sophistry ontological-bad-faith/inauthenticity as to human limited-mentation-capacity-deepening implications of originariness-parhesis,–as-spontaneity-of-aestheticisation—supererogatory acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an absolutising divide between philosophers/sophists as reflected by the fact of Socratic-philosophers engagement with supposed sophists as to the eliciting of the universal-transparency of philosophy implied universalising-idealisation as ontological-good-faith/authenticity over non-universalising sophistry as ontological-bad-faith/inauthenticity and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the universal-transparency of 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 universal-transparency that 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, and effectively the ontological-contiguity—of-the-human-institutionalisation-process speaks to the fact that (as to their mere-formulaic reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
perspective-scalarising-construal-of-existence) as to human limited-mentation-capacity-deepening\textsuperscript{54} implications is as of the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educted-existentialising/contextualising/textualising-contiguity \}—conflatedness\textsuperscript{11} in \{preconverging-disentailment by\} postconverging entailment of ontological-normalcy/postconvergence implied \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{68}—unenframed-conceptualisation and not apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educted- existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{11} in \{preconverging- entailment implied \textsuperscript{52} incrementalism-in-relative-ontological-incompleteness\textsuperscript{90}—enframed-conceptualisation\} and in many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation for the \textless cumulating/recomposuring–attendant-ontological-contiguity \textgreater-successive registry-worldviews/dimensions elapsing into ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textless preconverging–’motif-and- apriorising/axiomatising/referencing’–imbuing\textgreater-existentialising—enframing/imprintedness\} (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-\textless 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>\textsuperscript{7}, - \textsuperscript{60} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textless preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\} skewed \textless amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity-\textless discretely-implied-functionalism>, - \textsuperscript{61} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textless preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) construed as

the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,

- presencing—absolutising-identitive-constitutedness

'amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag closed framework of sanctified probity

and probationary exercise, - presencing—absolutising-identitive-constitutedness

<preconverging~'motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)

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

supposedly sublimation in substitution of relevant ontological optimisation exercise for

prospective sublimation, - presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—
enframing/imprintedness—
(as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition) flawed exemplifying/epitomising/palliation as

supposedly sublimation in substitution of relevant ontological optimisation exercise for

prospective sublimation, - presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—
enframing/imprintedness—
(as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition) institutional and social dysfunctional

stultifying/hampering as to constricted enframed outlets of sublimation and defensive
institutional threatening of chaos with regards to re-originary-as-
unenframed/unbeholding/outlier-conceptualisation⟨imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-
notional–deprocrypticism-prospective-sublimation⟩ prospective sublimation possibilities it
construes as valuelessness, - 'presencing—absolutising-identitive-constitutedness'
⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩-existentialising—
enframing/imprintedness⟨as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩ institutionalised
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 ⟩ desublimation in undermining re-originary-as-
unenframed/unbeholding/outlier-conceptualisation⟨imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-
notional–deprocrypticism-prospective-sublimation⟩ prospective sublimation possibilities, -
‘presencing—absolutising-identitive-constitutedness’
⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩-existentialising—enframing/imprintedness
⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ desublimation as to 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 ⟩ of priorly induced sublimation, - 'presencing—absolutising-identitive-
constitutedness’
⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩-
existentialising—enframing/imprintedness⟨as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩ catchmenting of budding sublimating ontologisation
underlying sublimating-by-desublimating \textit{epistemicity} totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{8} \{sublimating–referencing/registering/decisioning,–as-self–becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence\} as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{8}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating \textit{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\textsuperscript{100} is ever always about ‘idealised-typification in epistemic-conflatedness\textsuperscript{13} sublimation or epistemic apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }–constitutedness\textsuperscript{11} in preconverging–entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually implied originariness/origination–{so–construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} but is comprehensively and notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> as to human limited-mentation-capacity implications. This incipient descalarisation reflex is critically manifested by the fact that the human is de-mentatively/structurally/paradigmatically as of its \textit{amplituding}/formative–
epistemicity > totalising ~ thrownness in existence (as so-attendant of overall reifying and empowering reflexivity of ecstatic existence as panintelligibility) 

in relation to ontological-performance \( <\text{including-virtue-as-ontology}> \) is very much incipient/inchoate/preceding with respect to concreteness/concretism \( <\text{preconverging–motif-and-apriorising/axiomatising/referencing’–imbuing–existentia} \)

\( \text{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} \) of human-ontological-performance \( <\text{including-virtue-as-ontology}> \), such that the issue of human ontological-performance \( <\text{including-virtue-as-ontology}> \) is more rightly and veridically ontologically construable in terms of these two aspects of formativeness \( <\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}>\)

\( \text{(as to bechancing-becoming—originariness/origination—as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>–disinhibited-mental-aestheticising scalarisation potential)} \) and

concreteness/concretism \( <\text{preconverging–motif-and-apriorising/axiomatising/referencing’–imbuing–existentia} \)

\( \text{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} \) of human-ontological-performance \( <\text{including-virtue-as-ontology}> \) (as to beholdening-becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhhibited-mental-aestheticising
descalarisation reflex) by its inducing of \( <\text{preconverging–motif-and-apriorising/axiomatising/referencing’–imbuing–existentia} \)

\( \text{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} \); as reflecting scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation<as-to-existence—as-sublating-withdrawal,—eliciting-of-prospective-supererogation> of human

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation) underlies the very possibility for human limited-mentation-capacity-deepening reflecting holographically—<conjagatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The overall point here is that the human as ever always caught up in ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/<preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness—
{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}—of-
human-ontological-performance —<including-virtue-as-ontology> descalarisation reflex’, the human capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’ with this ‘phenomenal/manifest concreteness/concretism/<preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing>-existentialising—enframing/imprintedness—
{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}—of-
human-ontological-performance —<including-virtue-as-ontology> descalarisation reflex’ as to the fact that human absolute scalarisation cannot be achieved as to any resultant


<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
human temporality /shortness \{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\} enabling prospective human Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-
and-teleology , institutional-development–as-to-social-function-development and living-
development–as-to-personality-development as so-defining the social or human-social-potency.

This fundamental undermining of intersubjectivity–of– meaningfullness-and-teleology as to
its ontological-performance <including-virtue-as-ontology> conception lies in the fact that as
of its implied \{presencing—absolutising-identitive-constitutedness \{preconverging–‘motif-
and-apriorising/axiomatising/referencing’–imbuing\} existentialising—
enframing/imprintedness–as-to– historicity-tracing—en-presencing–
hyperrealisation/hyperreal-transposition\}, it goes on to induce human-subpotency beholding-
becoming—distortive-originariness/distortive-origination–as-to– historicity-tracing–inhibited-
mental-aestheticising 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 to the scalarity/immanency of existence’s
ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing–
\{perspective–ontological-normalcy/postconvergence\}; wherein the prospectively requisite
rescalarisation as to human formativeness <as-to-intersolipsism-of-
preformulating/preframing/premeaningfullness-imbued-mediativity-and-deferentialism>-of–
meaningfullness-and-teleology is obfuscated on the basis of such ontologically-flawed
implied intersubjectivity–of– meaningfullness-and-teleology \{presencing—absolutising-
identitive-constitutedness \{preconverging–‘motif-and-apriorising/axiomatising/referencing’–

worldview/dimension as of socially translatable ontological-good-faith/authenticity\(^7\)~postconverging–de-mentating/structuring/paradigming\(^7\) and ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming\(^7\) reflecting respectively the structure of human intemporal and temporal ontological-performance\(^7\)~<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold\(^1\) 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~inhibited-mental-aestheticising\(^7\) meaningfulness-and-teleology\(^1\) ontological-performance\(^7\)~<including-virtue-as-ontology> (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^1\), institutional-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~<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioniong-(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>\(^1\)' (and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/orignation—as-to- historicity/ontological-eventfulness~ontological-aesthetic-tracing~<perspective–ontological-normalcy/postconvergence-reflected~'epistemicity-relativism-determinism'>~dissihibited-mental-aestheticising as sublimating bechancing-backdrop of ontological-normalcy/postconvergence so-underlined by the ‘scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’),
supererogation\textsuperscript{97} with regards to the social-stake-contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \textsuperscript{87} procrypticism—or—disjointedness-as-of—reference-of-thought as to the prospective sublimating/emancipating possibilities of human limited-mentation-capacity-deepening\textsuperscript{54} ‘in the face of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} enabling of human ontological realisation as of human formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology\textsubscript{100}, and so rather than any \textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{11} <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>\textsuperscript{3} existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) construed inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the most profound science as fundamental ontology should be able to see-through/unblur the superficiality of human-subpotency \textsuperscript{80} 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) imbued social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology\textsuperscript{100}–in-preconverging-existential-extrication-as-of-existential-unthought>) of any given registry-worldview/dimension, and articulate prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology\textsuperscript{100} that is of unenframed/unbeholdening/bechancing—supererogation\textsuperscript{97} enabling prospective human re-ontologisation possibilities. Such a depth of contemplation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} effectively reflects a rather more profound conceptualisation of human psychology as to its transcendence-
and-sublimity/sublimation/supererogatory de-mentativity inducing potential as to the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process (at the crossroads of prior meaningfulness-and-teleology and prospective metaphoricity) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification—gesturing—inprospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled
commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 emancipating potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -of-notional-deprocrypticism-prospective-sublimation), and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-
contiguity/epistemic-contiguity -<profund-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/akrasiatique 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 -<profund-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
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 totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness of reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness of reference-of-thought, as implicit 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 as of prospective relative-ontological-completeness of reference-of-thought implied as of deprocrypticism—or-preempting—disjointedness-as-of reference-of-thought as implied by postmodern human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care–and–episteme’ vices-and-impediments. As a further elucidation, prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness of reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of de-mentation (supererogatory-ontological de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with a universal principle understanding of the transformation of traditions and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally
understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-conjugatively-and-transfusively-the ontological-contiguity—of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating-{amplitudizing/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–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivist (as of dimensionality-of-sublimating-{amplitudizing/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/faith-drivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidatation) 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 \[\text{deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought}\]
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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation), and Heidegger’s issue should have actually been about future Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with

We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema as of prospective relative-ontological-completeness reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation (supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporetism overcoming/unovercoming (underlying that Descartes’ dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation97 is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity58 rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the
metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–dementating/structuring/paradigming the possibility of elucidation of any subject on this thinking educing sublimation basis’. In effect Descartes project is actually as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing as of positivism, and so from the prior presencing—absolutising-identitive-constitutedness of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme and postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, we may be forgiven to confuse-and-dismiss their schema as-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 procrypticism–or–disjointedness-as-of-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–psychologism or positivism–procrypticism apriorising/axiomatising/referencing–
psychologism); thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}—by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally-collateralising-beholding-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{77}/shortness <amplituding/formative> wooden-language\textsuperscript{77}(imibued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’—with-regards-to—prospective-apriorising-implications>), as of deneuterising\textsuperscript{55} ‘exteriorisation attitude/mental-disposition/care—and—episteme’ of \textsuperscript{25} meaningfulness-and-teleology\textsuperscript{100}—as-metaphoricy\textsuperscript{8} superseding/overriding prior \textsuperscript{84} reference-of-thought temporally \textsuperscript{90} neutering ‘interiorisation attitude/mental-disposition/care—and—episteme’ of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}, reflects Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{25} meaningfulness-and-teleology\textsuperscript{100} as of human limited-mentation-capacity-deepening \textsuperscript{1} implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency \textsuperscript{77}—ontological-performance\textsuperscript{77}<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen for originary—as-of-event\textsuperscript{38} reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness\textsuperscript{84}—of—‘reference-of-thought as to the ‘ontological-contiguity\textsuperscript{89}—of-the-human-institutionalisation-process\textsuperscript{89} as of \textsuperscript{84} reference-of-
thought différance/ internal-dialectics/différence-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossecgenerational 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—aestheticised—preconverging/dementing—qualia-schema analysis, implied as of prospective relative-ontological-completeness-reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness-reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising/circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-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-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-aestheticised-preconverging/dementing –qualia-schema⟩`. In this regard, ‘intemporal

infrastructure of meaningfulness-and-teleology is instilled as of de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
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 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation
‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing/epistemicity-relativism-determinism), as of prospective transcendence-and-sublimity/sublimation/supercratory-de-mentativity singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism for perpetuated/disseminative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional–deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation projected epistemic-immanence/veridical-epistemicity-relativism-
determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness.

the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-as-to-the-nondisjointedness/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-emancipating-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_pyschologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in–{preconverging–disentailment–by}–postconverging–entailment> rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’>. 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_pyschologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—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 attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology.
about science and it is rather the constraint for knowledge-reification–gesturing-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> that determines science practice, and so in existential apriorising/axiomatising/referencing–{of-attendant ontological-contiguity -educed–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 -educed- 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/akrasiatic-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- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicty-relativism-determinism’>/ in reflecting
holo-graphically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process which itself is one driven by the future as of its own reasoning-
through/messianic-reasoning attitude/mental-disposition/care-and-episteme’ which reflects an
increasing orientation away from identitive-constitutedness —as-‘epistemic-totality’-
dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > -as-flawed-epistemicty-relativism-determinism as-
cloistered-within-the-same—reference-of-thought towards difference-conflatedness —as-to-
totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing> -as-veridical-epistemicty-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-epistemicty-relativism-determinism’, and so because the future is as of

prospective relative-ontological-completeness —of—reference-of-thought and takes precedence
for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
increasing axiomatic teleological wholeness/nested-congruence or prospective relative-
ontological-completeness —of—reference-of-thought. For instance, with regards to ‘the very
same ill-health <amplituding/formative-epistemicty> totalising—devolved—purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-verical’, with the
successive —reference-of-thought— de-mentation<supererogatory—ontological-de-mentation-
or-dialectical—de-mentation—stranding-or-attributive-dialectics> at their uninstitutionalised-
threshold inducing successive displacement of human-subpotency <categorical-imperatives/axioms/registry-teleology>—for—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, it is rather singularisation—
as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing—projected epistemic-immanence/veridical-epistemicity-relativism-
determinism ontologically-veridical—reference-of-thought-level difference-conflatedness—as-
to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-
prospective_nonpresencing—as-veridical-epistemicity-relativism-determinism protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-
human-institutionalisation-process, so construed as singularisation—as-to-the-
nondisjointedness/entailment-of-prospective_nonpresencing—projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’ that effectively reflects the—
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'> (and so over-
identitive-constitutedness—as—'epistemic-totality'—dereification-in-dissingularisation—<as-to-
the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > —
as-flawed-epistemicity-relativism-determinism as-cloistered-within-the-same—reference-of-
thought that will simply imply the obliviousness of one—as—reference-of-thought from the other
since ‘identity of meaningfulness-and-teleology’ is wrongly fixed-and-set as of each
registry-worldview’s/dimension’s—reference-of-thought cloistered-consciousness). As it is
prospective relative-ontological-completeness—of—reference-of-thought of human-subpotency
that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of
meaningfulness-and-teleology’ increasing human-subpotency ontological-performance—
<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-
reality/ontological-veridicality, and so from: attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—lowest-level-reification perceptivity-
as-of-bad-omen with recurrent-utter-institutionalisation, to attendant-ontological—

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aposteriorising/logicising/deriving/intelligising/measuring–^\_57 meaningfulness-and-teleology^\_100^ in
universe-transparency^\_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^\_100^ about its 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’
But then at uninstitutionalised-threshold^\_103^ where
meaningfulness-and-teleology is denaturing , this
prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of
meaningfulness-and-teleology^\_100^ about attendant ontological contiguity educed–
existentialising/contextualising/textualising-contiguity ’ gives a false certainty/assurance, such
that human-subpotency existentially-constrained temporal ontological-performance
<including-virtue-as-ontology> as of amplituding/formative wooden-language–\{imbued–
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology \} in usurpation of that ‘perceptual perspective/framing/reference/horizon/projection of
meaningfulness-and-teleology^\_100^ about its knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
confatedness –in–\{preconverging-disentailment–by\}–postconverging-entailment’
tend to be overlooked as of mental-reflex since existentially the bulk of
meaningfulness-and-teleology within the given registry-worldview/dimension as of its institutionalisation conforms-
to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of

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meaningfulness-and-teleology about knowledge-reification—gesturing—\textit{in-prospective psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—contiguity—\textit{educed—existentialising/contextualising/textualising-contiguity}\}}

confatedness—\textit{in—\{preconverging—disentailment—by\}—postconverging—entailment}, but with a shadowy uninstitutionalised-threshold always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness of reference-of-thought, and as lack of universal-transparency—\textit{\{transparency-of-totalising-entailing,—as-to—entailing—\textit{\{amplituding/formative—epistemicity\}\textit{totalising—in-relative-ontological—completeness}\}}—as to ‘excogitative-blanking of prospective \textit{attendant—ontological—contiguity—\textit{educed—existentialising/contextualising/textualising-contiguity}}—\textit{in-elucidation—or-reification’}
elicits human temporal/shortness-of-register-of—meaningfulness-and-teleology uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective \textit{attendant—ontological—contiguity—\textit{educed—existentialising/contextualising/textualising-contiguity}}—\textit{in-elucidation—or-reification’ can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-teleology falsely as if superstitious notions ontologically-veridical out of prospective positivism \textit{attendant—ontological—contiguity—\textit{educed—existentialising/contextualising/textualising-contiguity}}—\textit{reification, and likewise with regards to a positivism/rational-empiricism manifestation of \textit{procrypticism—or—disjointedness—as-of—reference-of-thought mindset construal of meaningfulness-and-teleology that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology out of prospective \textit{attendant—ontological—contiguity—\textit{educed—existentialising/contextualising/textualising-contiguity}}—\textit{reification, as such disjointedness-as—of—reference-of-thought can be instigated originally from a postlogism—slantedness mental-disposition and the developing social dynamics with human temporality. We can appreciate in
this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon/projection of \( ^5 \) meaningfullness-and-teleology\(^{100} \) about \textit{attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity} \(^{68} \); but then at its uninstitutionalised-threshold \(^{103} \) where its \(^8 \) reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness\(^{67} \)-of-\(^{-} \)reference-of-thought, it always systemically faces notional–procrypticism/notional–disjointedness as of vices-and-impediments\(^{106} \) arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\(^1 \)-\(<\textit{including-virtue-as-ontology}>\) as \(<\textit{amplituding/formative}>\) wooden-language\(^8 \) \((\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{100} \)\) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of \( ^5 \) meaningfullness-and-teleology\(^{100} \) about \textit{attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity} \(^{68} \)’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold\(^{103} \) manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of \( ^5 \) meaningfullness-and-teleology\(^{100} \) about \textit{attendant ontological contiguity - educed - existentialising/contextualising/textualising-contiguity} \(^{68} \)’, as of the fact of the beyond-the-consciousness-awareness-teleology\(^{100} \)-\(<\textit{in-preconverging-existential-extrication-as-of-existential- unthought}>\) preconverging-or-dementing\(^7 \)-apriorising-psychologism human-subpotency existentially constrained temporal
ontological-performance\textsuperscript{73}<-including-virtue-as-ontology> as  
\textcolor{red}{<amplituding/formative> wooden-language-{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology \}} in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism representation as temporal denaturing ontological-performance\textsuperscript{73}<-including-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{100} about attendant—ontological-contiguity\textsuperscript{16}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{10}. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold\textsuperscript{10} 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—firstnaredness—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\textsuperscript{73}<-including-virtue-as-ontology> as  
\textcolor{red}{<amplituding/formative> wooden-language-{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology \}} of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-
utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure/(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of meaningfulness-and-teleology\(^\text{100}\) is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness -of- reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of- reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening\(^\text{11}\) ) that can imply human-subpotency ontological-performance\(^\text{11}\)-<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\(^\text{11}\)-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology\(^\text{100}\) in notional-conflatedness\(^\text{11}\) as of ontological-normalcy/postconvergence (with teleology\(^\text{100}\) fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, and so-reflecting
warranting an ontologically-veridical difference-conflatedness\textsuperscript{11} as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism} strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{80} by-reification/contemplative-distension\textsuperscript{7}. Thus the fundamental operant insight for reflecting reified human meaningfulness-and-teleology\textsuperscript{100} as of ‘disambiguation of veridical/intemporal ontological-performance’ \textsuperscript{<including-virtue-as-ontology>} from flawed/temporal ontological-performance \textsuperscript{1} \textsuperscript{<including-virtue-as-ontology>‘} as of prospective relative-ontological-completeness\textsuperscript{\textsuperscript{88} over prior relative-ontological-incompleteness\textsuperscript{89} is: one that is as of ‘difference-conflatedness\textsuperscript{12} as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism} underlying ontologically-veridical epistemic-totality\textsuperscript{37} of meaningfulness-and-teleology\textsuperscript{100} in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness\textsuperscript{88}’ (so-construed as of singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism} projected epistemic-immanence/veridical-epistemicity-relativism-determinism); that reflects ‘human susceptibility as of identitive-constitutedness\textsuperscript{14} -as-‘epistemic-totality\textsuperscript{37}’ -dereification-in-dissingularisation\textsuperscript{<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism} to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness\textsuperscript{80} in distractiveness from the ontologically-veridical epistemic-totality\textsuperscript{37} of meaningfulness-and-teleology\textsuperscript{100}’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism\textsuperscript{78} -slantedness\textsuperscript{}/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
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
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\(^{15}\) ontological-performance\(^{72}\)-\(<\text{including-virtue-as-ontology}>\). Thus what is particular about the notional-deprocripticism registry-worldview/dimension as of preempting—disjointedness-as-of—reference-of-thought with its consequent transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications beyond notional-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’ 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\(^{103}\) dereifying ‘\(<\text{amplituding/formative}>\text{wooden-language-\{imbued—temporal—mere—}
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing

\(100\)
notional-deprocrypticism emancipated
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’


prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought, and so without any intemporal secondnatured institutionalisation induced \textsuperscript{107} universal-transparency\textsuperscript{109} (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness }, deferential-formalisation-transference and habituation as of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76}; and thus fully reflecting the ontological-veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating-{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold\textsuperscript{103} that fundamentally reflect ‘the same fundamental human potentiation 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’ across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating-{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} at their uninstitutionalised-threshold\textsuperscript{103}; whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their
epistemicity>totalising–metaphoricity\textsuperscript{68}–conception of attendant–ontological-contiguity\textsuperscript{65}–educted–existentialising/contextualising/textualising-contiguity\textsuperscript{45} as historicality/ontological-eventfulness\textsuperscript{58}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism> by its elaborateness of meaningfulness-and-teleology\textsuperscript{100} as a differentiated transversality<for–sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{102} selectivity of the ontological-performance\textsuperscript{11}–including-virtue-as-ontology> of intemporality /longness over temporality\textsuperscript{77}/shortness can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology\textsuperscript{100}’. This ‘partialisation of meaningfulness-and-teleology\textsuperscript{100}’ operant technique of ‘reifying <amplituding/formative–epistemicity>totalising–metaphoricity–conception of attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity\textsuperscript{45} as historicality/ontological-eventfulness\textsuperscript{58}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism> is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology\textsuperscript{100} as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity–relativism–determinism as it wrongly implies and operates in its <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology\textsuperscript{100}’ operant technique for construing dissingularisation<as-to-the-disjointedness/disentailment-of–presencing–absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed–
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \[ \text{reference-of-thought–} \text{devolving ontological-performance} \]
v<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—is preconverging-or-dementing—apriorising-psychologism. Such demen
prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity \}—conflatedness—in—\{preconverging-disentailment by\}—postconverging-entailment> as of the prospective base-institutionalisation institutionalisation prospective relative-ontological-completeness—of—reference-of-thought, and thereof construed as preconverging-or-dementing—apriorising-psychologism; base-institutionalisation–ununiversalisation
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument    {reference-of-
thought→categorical-imperatives/axioms/registry-teleology}‘-for-
aposteriorising/logicising/deriving/intelligising/measuring→meaningfulness-and-teleology‘

falling-short-as-needing universalising-rules of knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing→{of-attendant–ontological-
contiguity→educed–existentialising/contextualising/textualising-contiguity}→
conflatedness→in→{preconverging-disentailment by}→postconverging-entailment> as of the
prospective universalisation institutionalisation prospective relative-ontological-
completeness→reference-of-thought, and thereof construed as preconverging-or-
dementing apriorising-psychologism; universalisation→non-positivism/medievalism

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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_psychologismic–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’

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totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’ is ever always an exercise for the ‘re-originary–as-
enframed/unenframing/outlier-conceptualisation–⟨imbued-postconverging/dialectical-
thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ ‘-of-
notional–deprocrypticism-prospective-sublimation⟩ human recurring intemporal-disposition
dimensionality-of-sublimating ‘⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness⟩/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ to
dominate/supersede/overcome ‘human recurring temporal dynamics of postlogism’-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’,
so-disambiguated as of ‘reference-of-thought– devolving ontological-performance’-
⟨including-virtue-as-ontology⟩; in order to bring about the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity enabling of the ‘superior party’ that is
existence/intrinsic/ontological-veridicality as of ‘⟨amplituding/formative–
epistemicity>causality ‘as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity⟩ induced positive-opportunism—of-
social-functioning-and-accordance for ontologically-veridical meaningfullness-and-
teleology. It is further critical to understand that while universal-transparency (transparency-of-totalising-entailing,-as-to-entailing–⟨amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness) with associated nested-
congruence and harmony is brought about as of prior institutional secondnaturing, this should
not be naively expected at uninstitutionalised-threshold as we very much know that all
uninstitutionalised-threshold are conflicted as of their framework of ‘recurring
dimensionality-of-sublimating’ ⟨<amplituding/formative>supererogatory–de-
existence is transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{7}\textsuperscript{-}<including-virtue-as-ontology> means that it is wrong to construe the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{69} as of a human temporal dimensionality-of-sublimating\textsuperscript{25} {<amplituding/formative-supererogatory-de-mentativity> epistemic-growth-or-conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} transformation, and so fundamentally because of human limited-mentation-capacity and the correspondingly constraining consequences on its ontological-performance\textsuperscript{71}<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69} as of human limited-mentation-capacity-deepening\textsuperscript{44}, and so as of prospective intemporal seconndnatured institutionalisation induced\textsuperscript{10}, universal-transparency\textsuperscript{105} <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\textsuperscript{76}. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory-de-mentativity meaningfulness-and-teleology\textsuperscript{100} is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness\textsuperscript{87}—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\textsuperscript{100} 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/supererogatory-de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity for prospective universal positive-opportunism—of-social-functioning-and-accordance; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-projective-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-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-projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the construal of
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-
completeness-of\textsuperscript{14} reference-of-thought, with regards to the postconverging-or-dialectical-
thinking\textsuperscript{21}–apriorising-psychologism and preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-
relative-ontological-completeness\textsuperscript{88}–by-reification/contemplative-distension\textsuperscript{27} as of respectively
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 underdevelopment issues’; human ‘meaningfulness-and-teleology\textsuperscript{100} is ever always caught up in a confusion of its postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-
psychologism or preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as of the
ontologically-veridicality of its underlying relative-ontological-incompleteness\textsuperscript{30} and relative-
ontological-completeness\textsuperscript{84}–reference-of-thought reflection of attendant–ontological-
contiguity\textsuperscript{24}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{24}. Hence
‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-
completeness–by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—
existentialism-form-factor, in overcoming ‘notionally–collateralising-beholdening–
prothumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–
nascence, disclosed from prospective-epistemic-digression to supersede human
temporality\textsuperscript{97}/shortness <amplituding/formative> wooden-language{(imbued—averaging-of-
thought} <as-to-leveling/resentiment/closed-construct-of–meaningfulness-and-teleology -
as-of–‘nondescript/ignorable–void ‘–with-regards-to-prospective-apriorising-implications>} as
of the underdevelopment issues of respectively Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-

\textsuperscript{14} refer to text
\textsuperscript{100} refer to text
\textsuperscript{21} refer to text
\textsuperscript{20} refer to text
\textsuperscript{88} refer to text
\textsuperscript{27} refer to text
\textsuperscript{30} refer to text
\textsuperscript{84} refer to text
\textsuperscript{24} refer to text
\textsuperscript{97} refer to text
\textsuperscript{97} refer to text

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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
at destructuring-threshold
uninstitutionalised-threshold
presublimating-desublimating-decisionality
of-ontological-performance
including-virtue-as-ontology
in notional-discontiguity/epistemic-discontiguity
with/falling-short-of prospective institutionalisation
attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-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
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
nondisjointedness/entailment-of-prospective-nonpresencing
projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Further, this ‘uninstitutionalised-threshold
by—institutionalisation recurrence paradox’ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
instigated ontological-contiguity
of-the-human-institutionalisation-process
as of difference-conflatedness
-as-to-totalitative-reification-in-singularisation
nondisjointedness/entailment-of-prospective-nonpresencing
-as-veridical-epistemicity-relativism-determinism
amplituding/formative-epistemicity
causality
as-to-projective-totalitative-implications-of-prospective-nonpresencing,for-explicating-ontological-contiguity’ as of human limited-mentation-capacity-deepening
is what effectively renders

<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } |= conflatedness =in{preconverging-disentailment by} postconverging-entailment> never changes, and what is critical is grasping the ontological-performance[1]–<including-virtue-as-ontology> of human limited-mentation-capacity in conceptuallising 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-


reflecting-the-ontological-contiguity[68]—of-the-human-institutionalisation-process[69], so-

construed-as-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ over identitive-constitutedness[14]–as–‘epistemic-totality’–dereification-in-
dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-

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

within-the-same[15] reference-of-thought. The very possibility of human transcendence-and-
sublimity/sublation/supererogatory—de-mentativity behind the ontological-contiguity of the human-institutionalisation-process arises out of human intemporal individuation dimensionality-of-sUBLImating

—of-the-human-institutionalisation-process arises out of human intemporal individuation dimensionality-of-sublimating

reification. Reification as such is teleologically reflected as of singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects ontologically-veridical meaningfulness-and-teleology; as reification arises as of the de-mentative/structural/paradigmatic causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-

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

existential-reality potentiative-aspiration for prospective relative-ontological-completeness of reference-of-thought from within a prior relative-ontological-incompleteness of reference-of-thought. Reification here as from this singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight, with regards to the same-immanent-existence/intrinsic-reality/ontological-veridicality, as to—

‘human totalising—purview-of-construal’ implies the de-mentative/structural/paradigmatic causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-

ontological-contiguity of meaningfulness-and-teleology as of the prospective relative-ontological-completeness of reference-thought construed as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over the prior relative—
ontological-incompleteness\textsuperscript{89} of reference-of-thought construed as incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation; wherein the prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought. In other words, reification is about apriorising-teleological resetting of amplituding/formative-epistemicity\textsuperscript{4}\textsuperscript{7} totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{100} to the prospective relative-ontological-completeness of reference-of-thought. Lacking such an insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{68} of the prior relative-ontological-incompleteness\textsuperscript{89} of reference-of-thought which is in dereification and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity supererogation of mentally-aestheticised-preconverging/dementing qualia-schema of the prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought which is as of reification; wherein dereification involves teleological notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textsuperscript{\langle blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity\textsuperscript{57} totalising-in-relative-ontological-completeness\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} to the prior relative-ontological-incompleteness of reference-of-thought. This is because the lack of reification wrongly implies that the wooden-language\textsuperscript{\langle imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\textsuperscript{l}} reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the wooden-language\textsuperscript{\langle imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of— }
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications


<amplituding/formative–supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as of ontological-faith-notion-or-ontological-fideism—imbued-
secondnaturng process of elicited and secondnatured positive-opportunism—of-social-functioning-and-accordance as of causality as to projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity articulation of meaningfulness-and-teleology by skewing for universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold; wherein respectively there is positive-opportunism—of-social-functioning-and-accordance for prior institutionalisation and no positive-opportunism—of-social-functioning-and-accordance for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism—of-social-functioning-and-accordance as of prior-institutionalisation-reification and uninstitutionalised-threshold dereification’, that points out that hitherto the ontological-contiguity—of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating 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

(＜amplituding/formative＞supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity elucidatin/reification of attendant ontological-contiguity educed-existentialising/contextualising/textualising-contiguity” is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-receptacles but as of existential-constraint of ontological-performance —<including-virtue-as-ontology> has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity —of-the-human-institutionalisation-process even as it has rather been instigative as of a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) human intemporal-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 —<including-
virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold (3)’ 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 (3) dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’–prospectively-


of ontologically-flawed relation with prospective institutionalisation 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>

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

prospective–nonpresencing–for-explicating-ontological-contiguity say on the basis of

notions-and-accusations-of-sorcery is easily elicited-as-of-dereification in a non-positivistic

social-setup under existential-constraint as there is not reifying positivism/rational-empiricism

institutionalisation

universal-transparency

(transparency-of-totalising-entailing–as-to-entailing–


Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness–

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

confatedness -in-{preconverging-disentailment-by}\textsubscript{2}–postconverging-entailment

<amplituding/formative–epistemicity> causality -as-to-projective-totalititative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{1}; such that in lieu of
positive-opportunism—of-social-functioning-and-accordance of secondnaturings\textsuperscript{1}\textsuperscript{2}reference-
of-thought–\textsuperscript{1}categorical- imperative/s/axioms/registry-teleology\textsuperscript{100}, notional–deprocrypticism in
its preemptsing–disjointedness-as-of- reference-of-thought rather all about arriving-short with
no positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} \textsuperscript{84} reference-of-thought–
categorical- imperative/s/axioms/registry-teleology\textsuperscript{100} by ‘failing to elicit any associated
positive-opportunism—of-social-functioning-and-accordance to deprocrypticism’ as well as
‘eliciting ironic nihilism to deprocrypticism’, in order not to cultivate a mechanical-knowledge
appreciation of meaningfulness-and-teleology\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 parthesia-
or-acumen as of reasoning-through/messianic-reasoning’ ‘as cultivating an organic-knowledge
appreciation of meaningfulness-and-teleology\textsuperscript{100} as dispensing-with-immediacy-for-relative-
ontological-completeness -by-reification/contemplative-distension\textsuperscript{27} (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{77}/shortness <amplituding/formative> wooden-language
\textsuperscript{8} (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\textsuperscript{100}); and so implied for Being-development/ontological-
thought as framework of the \textsuperscript{84} reference-of-thought\textsuperscript{85} devolving notional–firstnaturedness–temporal-to-intemporal-dispositions--\textsuperscript{so-construed-as-from-perspective–ontological-normalcy/postconvergence}> ontological-performance\textsuperscript{81}--\textsuperscript{<including-virtue-as-ontology>} (especially as so-associated with postlogism\textsuperscript{78}–slantedness and the dynamic conjugated-postlogism\textsuperscript{8} temporal denaturing\textsuperscript{8} of \textsuperscript{meaningfulness-and-teleology} \textsuperscript{100} implications) critically construing ‘uninstitutionalised-threshold\textsuperscript{103} dereification’ as the uninstitutionalised-threshold\textsuperscript{103} temporal-and-flawed ontological-performance\textsuperscript{1}--\textsuperscript{<including-virtue-as-ontology>} (as of \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 \}) undermining the registry-worldview’s/dimension’s prospective ontological-performance\textsuperscript{1}--\textsuperscript{<including-virtue-as-ontology>}. This conception of reification as of institutionalisation in prospective relative-ontological-completeness\textsuperscript{83}–of–\textsuperscript{reference-of-thought} reflects ontologically-veridical meaningfulness-and-teleology\textsuperscript{100} as of ontological-normalcy/postconvergence singularisation–\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity-relativism-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{8} as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic \textsuperscript{amplituding/formative–epistemicity>causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity}, while the conception of dereification as of uninstitutionalised-threshold\textsuperscript{103} in prior relative-ontological-incompleteness\textsuperscript{9}–of–\textsuperscript{reference-of-thought} reflects ontologically-flawed meaningfulness-and-teleology\textsuperscript{100} dissingularisation–\textsuperscript{<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >\textsuperscript{/epistemic-nonimmanence/flawed-epistemicity–relativism-determinism in relative apriorising-teleological-degradation-in-notional-}
falling-short-as-needing-positivistic\textsuperscript{106} universal-rules with universalisation–non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of\textsuperscript{104} reference-of-thought with our positivism–procrypticism to then contend with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective\textsuperscript{11} depcrypticism–or–preempting—disjointedness-as-of\textsuperscript{84} reference-of-thought. Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good life’ as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{4}, as they reify\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} by their peregrinations to construe of the de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivist reflection of the notional-discontiguity/epistemic-discontiguity\textsuperscript{84}—<shallow-supererogation –of-\textsuperscript{97} \textsuperscript{mentally-aestheticised–preconverging/dementing –qualia-schema}> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality singularisation<<as-the-nondisjointedness/entailment-of-prospective-\textsuperscript{62}nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism reified insight. The insight here about reification is that all their intemporal value references are rather as subsumed in their ‘positivist reification of \textsuperscript{3} meaningfulness-and-teleology\textsuperscript{100}’ as of their prospective relative-ontological-completeness\textsuperscript{84}–of–reference-of-thought with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-performance\textsuperscript{7}–<including-virtue-as-ontology>’ as aetiologyisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments\textsuperscript{106}. By that token they are effectively of the
most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism <amplituding/formative> wooden-language<sup>1</sup> (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void—’—with-regards-to—prospective-apriorising-implications>) mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the <sup>104</sup> universalisation—non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness—of-reference-of-thought vices-and-impediments<sup>106</sup>, while favourably looked upon as of non-positivism/medievalism society <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>1</sup> from a prospective singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight points to such a prior registry-worldview/dimension denaturing<sup>16</sup> <sup>57</sup> meaningfulness-and-teleology<sup>100</sup>, and implying effectively that they are of lesser intellectual-and-moral 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<sup>1</sup>. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the <sup>57</sup> meaningfulness-and-teleology<sup>100</sup> that there is and can exist is ontological as of prospective relative-ontological-completeness<sup>1</sup>, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness<sup>57</sup>—of—reference-of-thought, as so implied from singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-
veridical \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}. This points out that as of its very own \textsuperscript{46} \textsuperscript{<amplituding/formative–epistemicity>\totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{84}}, a registry-worldview/dimension
reference-of-thought is not the ontologically-veridical point of conceptualisation of
intemporal value reference, which is rather as of prospective relative-ontological-
completeness\textsuperscript{88}–of–reference-of-thought reification of \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}, as
we can appreciate with regards to all prior institutionalisations but will certainly be
complexified/inhibited to construe the same as of our positivism–procrypticism as from futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as of prospective
\textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of–\textsuperscript{74} reference-of-thought prospective
relative-ontological-completeness\textsuperscript{88} perspective. The fact is no registry-worldview/dimension as
of its \textsuperscript{temporal/shortness-of-register-of}–\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}
\textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{―}imbedded-average-of-thought\textsuperscript{―}\textsuperscript{as-to–
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology \textsuperscript{―}as-of–
\textsuperscript{'}nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\textsuperscript{⟩}
instigated prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity, is construed as ‘putting-into-question its existentially invested conception of \textsuperscript{'}meaningfulness-
and-teleology\textsuperscript{''}, which is rather a contradiction of sorts given human-subpotency–
aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbeded-
\textsuperscript{‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Rather
besides cultural-diffusion pressures, all human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of internal processes are rather as of
re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{(imbeded–

1936
postconverging/dialectical-thinking - 'projective-insights'/'epistemic-projection-in-
conflatedness -'of-notional-deprocripticism-prospective-sublimation) intemporal/longness-
of-register-of- meaningfulness-and-teleology individuations dynamic metaphoricity
instigation in prospective relative-ontological-completeness -of- reference-of-thought reifying
gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by
this token is rather concerned with the beyond-the-consciousness-awareness-teleology
<in-
preconverging-existential-extrication-as-of-existential-unthought> denaturing of the prior
institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology
at its uninstitutionalised-threshold in ‘notional-discontiguity/epistemic-discontiguity
with/falling-short-of prospective institutionalisation attendant ontological-contiguity—educed-
existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification’.
However, this ‘ontologically-veridical reification of value reference as of prospective relative-
ontological-completeness’ and the ‘ontologically-flawed dereification of value reference as of
prior relative-ontological-incompleteness’ is associated with a fundamental paradox/confusion
with regards to sound human intellection at destructuring-threshold—{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}—of-ontological-performance—
<including-virtue-as-ontology>. As this reification/dereification of meaningfulness-and-
telelelogy paradox/confusion has always provided the room for intellectual-and-moral
charlatanism throughout human history as of lack of universal-transparency—{transparency-
of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-
relative-ontological-completeness }. With such charlatanism certainly knowing better but
opting for denaturing conceptions of value reference as of wooden-language—{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-
advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional—firstnaturesd—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to causality as to projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity reflection of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating—supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness—of—reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and
emancipating vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity 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-conflatedness’–of-notional–deprocrypticism–prospective-sublimation⟩ potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness of reference-of-thought with the latter’s <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 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity 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-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-slauntedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of
temporal-to-intemporal dynamics of human ontological-performance-<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-
teleology’ reflecting dereified and reified construals of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence as to psychologismic−apriorising/axiomatising/referencing−{of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity }−conflicatedness in {preconverging-disentailment−by} postconverging-entailment-in-self-becoming/self-conflicatedness /formative−supererogating of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to contrast reification and dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance-<including-virtue-as-ontology> 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\textsuperscript{11} backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{60}; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments as of psychopathic induced postlogism \textsuperscript{78}–slantedness, and its social cognisance and integration as conjugated-postlogism so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\textsuperscript{1}–contrastive-reification-dissemination-and-dereification-dissemination\textsuperscript{2}–implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology\textsuperscript{100}’ as-of-prospective-relative-ontological-completeness\textsuperscript{89}–postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism and as-of-prior-relative-ontological-incompleteness\textsuperscript{89}–preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness\textsuperscript{1}–as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>–as-veridical-epistemicity–relativism–determinism} from the projected ‘notional–singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity–relativism–determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness\textsuperscript{–postconverging-or-dialectical-thinking\textsuperscript{1}}–apriorising-psychologism recognising this ‘preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism and postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism variance/discrepancy of \(^{19}\)meaningfulness-and-teleology\(^{19}\) that induces an ontologically-veridical disambiguation of dereified and reified construals of attendant--ontological-contiguity\(^68\) and educed--existentialising/contextualising/textualising-contiguity\(^69\) as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking\(^21\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\(^88\) apriorising-teleological-elevation-in-ontological-contiguity\(^68\) and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\(^60\)–apriorising-psychologism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness –apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\(^64\) -<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring \(^{57}\)meaningfulness-and-teleology\(^{19}\) can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking\(^1\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme. Such a difference-confaltedness ‘as-of-‘epistemic-totality ’ is equally what reflects in the bigger scheme of things, at the \(^{37}\)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\(^68\)—of-the-human-institutionalisation-process\(^69\) can be construed as
constitutedness, as 'epistemic-totality' dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism as providing ontological-veridicality as of this now dereifying construal of attendant ontological-contiguity educated-existentialising/contextualising/textualising-contiguity of 'the very same physics
<amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such 'traditional classical mechanics axiomatic-construct' identitive-constitutedness, as-'epistemic-totality' dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism is in reality preconverging-or-dementing apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism—procripticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procripticism—or—disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing apriorising-psychologism at our prospective positivism—procripticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructur-e-of—meaningfulness—and-teleology as of prospective deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the
epistemicity>totalising~devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘dementatively/structurally/paradigmatically associated with the denaturing of the
<amplituding/formative–epistemicity>totalising~devolved
epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of dePROCrypticism—or–preempting—disjointedness-as-of-reference-of-thought perspective or attitude/mental-disposition/care–and–episteme over our positivism–procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification—
dissemination and dereification-dissemination-implications. But then just as the reflex mental state and attitude/mental-disposition/care-and-episteme in a universalisation-non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care-and-episteme of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness wooden-language (imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) reflex mental state and attitude/mental-disposition/care-and-episteme of our positivism–procripticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care-and-episteme of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocripticism—or-preempting—disjointedness—as-of—reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical~de-mentation of our positivism–procripticism at its uninstitutionalised-threshold, and as we falsely go on to construe attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in-reification/dereification by adopting the positivism–procripticism dereifying perspective or attitude/mental-disposition/care-and-episteme in its prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-constitutedness—as-‘epistemic-totality’—dereification-in-dissingularisation—as-the—disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—as-flawed-epistemicity-relativism-determinism. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism-slantedness is universally
transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant ontological-contiguity\textsuperscript{40}-educed existentialising/contextualising/textualising-contiguity\textsuperscript{40}-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\textsuperscript{40}-educed existentialising/contextualising/textualising-contiguity\textsuperscript{40}-in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to-`}attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textsuperscript{\text{apriorising-\text{psychologism}}}\textsuperscript{97}, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism\textsuperscript{78}-slantedness/or ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{84}reference-of-thought\textsuperscript{85}-devolving ontological-performance\textsuperscript{1}-<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism\textsuperscript{78}-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness\textsuperscript{89}-of- reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism\textsuperscript{78}-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness\textsuperscript{89} and relative-ontological-completeness\textsuperscript{88}.\textsuperscript{1949}
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. Thus the
former is a reflection as of its postconverging-or-dialectical-thinking apriorising-
psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-
dementing apriorising-psychologism. Ultimately, human limited-mentation-capacity-
deepening speaks to the ontological-veridicality that human meaningfulness-and-
teleology ‘is ever always about successive reference-of-thought–categorical-
 imperative/axioms/registry-teleology, aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
reconceptualisation-about existence—as-the-absolute-a-priori-of-
conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ‘<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 différance/internal-dialectics/difference-deferral as of 
<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-

positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying [reference-of-thought–]categorical-imperatives/axioms/registry-teleology’

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’, 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
dentatively/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’, for


nonpresencing’ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional~deprocrypticism as of its preempting—disjointedness-as-of-reference-of-thought over our positivism—procrypticism disjointedness-as-of-reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity

consciousness-awareness-teleology\textsuperscript{100} \textless\textsuperscript{in-preconverging-existential-extrication-as-of-existentional-unthought}\textgreater\textquoteright, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments\textsuperscript{36} of our \textquoteleft so-prospectively deprocrypticism-construed\textright procrypticism–or–disjointedness-as-of-reference-of-thought as of its underlying \textless\textsuperscript{amplituding/formative–epistemicity}\textgtr totalising\textless self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of \textquoteleft the other\textquoteright this translates into aetiologisation/ontological-esclation as of \textquoteleft universal projection implications attitude/mental-disposition/care–and–episteme\textsuperscript{4} event\textsuperscript{81}–or-operant implications to all and sundry\textquoteright as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of \textquoteleft the other\textquoteright that pervades human \textless\textsuperscript{amplituding/formative}\textgtr wooden-language\{imbued–averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textless as-of-
\textquoteright nondescript/ignorable–void \textquoteright–with-regards-to-prospective-apriorising-implications\textsuperscript{100}\textgtr mental-dispositions as of \textquoteleft mutual temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} eliciting\textquoteright construed as \textquoteleft intemporal temporality\textquoteright. Such tendencies are hardly of aetiologisation/ontological-esclation as their emphasis lies in preconverging-existential-extrication-as-of-existentional-unthought, rather than postconverging-nonextricatory-existential-preempting-of-existentional-unthought in enabling Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of \textquoteleft universal projection implications attitude/mental-disposition/care–and–episteme\textsuperscript{4} event\textsuperscript{81}–or-operant implications to all and sundry\textquoteright; such that fundamentally, such \textless\textsuperscript{amplituding/formative}\textgtr wooden-language\{imbued–averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textless as-of–

tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments \(^6\) like the comprehensive implications of disjointedness-as-of-\(^1\) reference-of-thought/procrpticism with regards to our positivism–procrpticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity \(<\text{profound-supererogation}-\text{of-mentally-aestheticised}-\text{postconverging/dialectical-thinking}>\) thus effectively implies deneuterising \(^7\) ‘exteriorisation attitude/mental-disposition/care–and–episteme’ of \(^{57}\) meaningfulness-and-teleology \(^{100}\)–as-metaphoricity \(^{58}\) superseding/overriding the prior \(^1\) reference-of-thought temporally \(^{59}\) neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme’ of \(^{57}\) meaningfulness-and-teleology \(^{100}\). This fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness -of- reference-of-thought. This very much differs from \(^4\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}>\) ontological-contiguity \(^{68}\) palliative virtue constructs as of variance of the very same \(^1\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology \(^{106}\), and thus implies temporally \(^{50}\) neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme’ of \(^{57}\) meaningfulness-and-teleology \(^{100}\). This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{57}\) meaningfulness-and-teleology \(^{100}\) in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. Such an ontological-contiguity of-amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and 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 ) frameworks as of the given reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/supernatural–de-mentativity as of prospective relative-ontological-completeness —of—reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus conceptualising virtue by 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-


subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing.–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-
completeness by-reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipating events driving virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology in-preconverging-existential-extrication-as-of-existential-unthought. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—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’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity—of-the-human-institutionalisation-process as of its ontological reflection in Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology that virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology. In this regard, any registry-worldview/dimension reference-of-thought is a wooden-language imbued—averaging-of-thought-as-to-leveling/resentment/closed-construct-of meaningfulness-and-teleology as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} as of the vices-and-impediments, as of the prospective/new superseding categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. 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/akrasiatc-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 transcendent ontological sublimating-over-desublimating implications; ask whether by definition a registry-worldview/dimension—reference-of-thought is postconvergingly—de-mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the need for the subversion of its categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, that endemise-and-enculturate its vices-and-impediments by prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, more like could the 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—preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition frameworks and temporal mandarinism 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} frameworks; and, hence the ontologically-veridical paradox of the very postconverging–de-mentating/structuring/paradigming implications of human limited-
mentation-capacity-deepening renders any registry-worldview/dimension reference-of-
thought ever deficient as of its need for psychoanalytic-unshackling/prospective-
grounding/prospective-reification of meaningfulness-and-teleology\textsuperscript{10}. Ultimately, anti-
constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-
incompleteness perspective/framing/reference/horizon/projection’ apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-
entailment construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori; such that the meaningfulness-and-teleology\textsuperscript{10} that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-
disentailment by} postconverging-entailment that ensures that our
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening’ implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional~confatedness 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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjoinedness/entailment-of-prospective-nonpresencing. Such a postmodern suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care–and–episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’ postconverging/dialectical-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\textsuperscript{101}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{102}. 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\textsuperscript{5} 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\textsuperscript{5} 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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{101} 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\textsuperscript{89}—of—reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing-> posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots,
etc. Incidentally, the positivism/rational-emiricism 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-emiricism-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-emiricism progress. The occasional development of enlightenment and positivism/rational-emiricism 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-emiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness of reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipating virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of ‘grounding meaningfullness-and-teleology as of any specific human society relative-ontological-incompleteness of reference-of-thought as fundamentally denaturing, and likely to induce transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans
are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency — {transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care—and–episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care—and–episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency — {transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to—
that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal projection implications attitude/mental-disposition/care–and–episteme event –or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible
If creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originarity-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation} creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment-by}–postconverging-entailment> insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity<—of-the-human-institutionalisation-process as of difference-conflatedness<—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness.entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ shows that there has always been beyond-the-consciousness-awareness-teleology\(^{(6)}\)<in-preconverging-existential-extrication-as-of-existential-unthought> ‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness -of-axiomatic-constructs-and-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be 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\(^{(65)}\) undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{(100)}\) due to ‘lack of social\(^{(104)}\)universal-transparency\(^{(105)}\)-transparent-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{(46)}\)’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness\(^{(8)}\)-of-reference-of-thought as underscoring medieval vices-and-impediments\(^{(106)}\) with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{(100)}\); and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-
completeness-of reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of meaningfulness-and-teleology stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity —of-the-human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics causality—as-to-projective-totalitative—implications-of-prospective nonpresencing—for-explicating-ontological-contiguity’, and so divulged by existence-potency sublimating—nascence, disclosed from prospective-epistemic-digression; as prior human presencing—absolutising-identitive-constitutedness experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as presencing—absolutising-identitive-constitutedness enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity — constitutedness — in preconverging entailment, but rather it is by apriorising/axiomatising/referencing {of attendant ontological contiguity — educed — existentialising/contextualising/textualising-contiguity — conflatedness — in preconverging disentailment by} postconverging entailment with regards to ‘the very same physics — amplituding/formative epistemicity > totalising — devolved — purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-together-with-quantum-mechanics — axiomatic-constructs was construed as of nonpresencing-<perspective—ontological-normalcy/postconvergence>. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of—meaningfulness-and-teleology individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by amplituding/formative epistemicity > causality — as-to-projective-totalitative—implications-of-prospective—nonpresencing— for-explicating-ontological-contiguity tendential validation as to existence-potency — sublimating—nascence, disclosed from prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory — de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics — axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing {of attendant ontological contiguity — educed —
existentialising/contextualising/textualising-contiguity conflatedness in [preconverging-disentailment by] postconverging entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional-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 diffusion that coincides-and-is-contiguous with a prior Derridean diffusion as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to diffusion as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay diffusion, as a putting into question exercise, and subject to causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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-suprerogation —of-‘attendant-intradimensional’.

postconverging/dialectical-thinking —apriorising-psychologism deference to the prescience of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging–de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness of reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness of reference-of-thought, and so by maximalising-recomposuring totalising~renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential postconverging–de-mentating/structuring/paradigming of sublimation implying that the state of
recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality\(^{10}\)-as-of-neuterisation\(^{7}\)/relative-ontological-incompleteness \(^{9}\)/preconverging-existential-extrication-as-of-existential-unthought.

In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension \(^{84}\) reference-of-thought in prospective relative-ontological-completeness \(^{88}\)-of-axiomatic-construct-or-\(^{84}\) reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension \(^{84}\) reference-of-thought in prior relative-ontological-incompleteness\(^{89}\), even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social \(^{104}\) universal-transparency\(^{105}\) (transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness \(^{13}\)’. 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 \(^{88}\)-of-axiomatic-construct-or-\(^{84}\) reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay\(^{2}\) comes into terms with both
presencing—absolutising-identitive-constitutedness\(^{14}\) and nonpresencing\(-<\text{perspective–ontological-normalcy/postconvergence}>\) on the basis of the prospective relative-ontological-completeness /ontological-contiguity\(^{88}\) of the latter over the prior relative-ontological-incompleteness\(^{89}\) of notional-discontiguity/epistemic-discontiguity \(-<\text{shallow-supererogation }\text{-of-mentally-aestheticised–preconverging/dementing–qualia-schema}>\) 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\(^{23}\) but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^{24}\) between presencing—absolutising-identitive-constitutedness\(^{14}\) and 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\(^{88}\) notional-contiguity/epistemic-contiguity\(^{63}\)’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology\(^{100}\) grounded on such a developed consciousness perspective/framing/reference/horizon/projection. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon/projection as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation meaningfulness-and-teleology\(^{100}\) without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’;
for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior
relative-ontological-incompleteness\(^{89}\) of reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency\(^{105}\) (transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative– epistemicity> totalising–in-relative-ontological-completeness )’ such charlatanism is exposed for what it really is, explaining the paniciness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of \(\text{de-mentation-}(\text{supererogatory–ontological–de-mentation-or- dialectical–de-mentation—stranding-or-attributive-dialectics})\) 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- psychology> of the consciousness in ontological-contiguity /relative-ontological-completeness’\(^{84}\) of reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-aestheticised~preconverging/dementing –qualia-schema>/relative-ontological-incompleteness’\(^{84}\) of reference-of-thought as of ‘maximalising-recomposuring-for-relative-ontological-completeness’\(^{51}\)—unenframed-conceptualisation, and not \(^{52}\)incrementalism-in-relative-ontological-incompleteness\(^{89}\)—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal”. As futural
différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening\textsuperscript{54}; 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\textsuperscript{100} should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{23}, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{24} as of prospective relative-ontological-completeness\textsuperscript{89}-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\textsuperscript{2} further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness\textsuperscript{69} and prospective relative-ontological-completeness\textsuperscript{88}, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{3} but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{24}; 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/superrerogatory—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/superrerogatory—de-mentativity as of <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity validation that is at the very center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence (implicated—’nondescript/ignorable—void ’—as-to—presencing—absolutising-identitive-
constitutedness of any given from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising posture; such that humankind then overlooks presencing—absolutising-identitive-constitutedness and re-projects/re-anticipates nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the meaningfulness-and-teleology implications to the so-renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity-signification within such renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing’ meaningfulness-and-teleology as an epistemic-totalising/circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of nonpresencing-<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately
validated by existence/ontology’s-directedness-as-Being validated by existence/ontology’s-directedness-as-Being  

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educer-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment with respect to futural Being-development/ontological-framework-expansion—as-to-
deepth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as
of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of
the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with
respect to our procrypticism–or–disjointedness-as-of- reference-of-thought
uninstitutionalisation and futural Being-development/ontological-framework-expansion—as-to-
deepth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as
of prospective notional–deprocrypticism institutionalisation implications representation, and so
beyond just our natural inclination for 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–
onontological-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
existentialising/contextualising/textualising-contiguity \{ conflatedness \} in \{ preconverging-disentailment-by \} postconverging-entailment; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay\^3. 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 \(<\text{for-sublimating–existential-eventuating/denouement}>\text{–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’}\) complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is.
This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality-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

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void‘—with-regards-to-prospective-apriorising-implications>}, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity" and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity’ critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness-of-reference-of-thought-postconverging-or-dialectical-thinking–apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-preconverging-or-dementing–apriorising-psychologism. Such that there is no dialogical-equivalence<as-to-psychologism–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment—by}–postconverging-entailment—in-self-becoming/self-conflatedness/formative—supererogating> that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology\[100\] while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology\[100\], in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness of reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/projection of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency —(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-
a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised 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\(65\) 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 <amplituding-formative> wooden-language-{imbued-
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\(65\) 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 \(<\text{amplituding/formative}>\) supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratationalising/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\(^6\) shouldn’t take the bait of
overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-
faith/inauthenticity\(^6\) 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/\(^1\) universal/transcendental/\(^2\) maximalising-
recomposuring-for-relative-ontological-completeness\(^8\) — unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmimg, and intellectuals’ choice of ontological-
bad-faith/inauthenticity\(^1\) is nothing less than self-inflicting irreverence and cannot thus turn
around to intimate irreverence when surreptitiously undermining knowledge of \(^{104}\) universal
consequential implications. This author as of metaphysics-of-absence\{(implicitied-epistemic-
veracity-of- nonpresencing-<perspective–ontological-normaley/postconvergence>\} will
summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective
\(^1\) reference-of-thought as of prospective relative-ontological-completeness\(^\circ\) of-axiomatic-
construct-or\(^2\) reference-of-thought over a \(<\text{amplituding/formative–}
epistemicity>\) totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag \(^4\)
as prior \(^5\) 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 \textsuperscript{8} reference-of-thought ‘as of the prospective relative-ontological-completeness \textsuperscript{88} of-axiomatic-construct-or- reference-of-thought of a better knowledge perspective/\textsuperscript{84} reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness \textsuperscript{89} with regards to \textsuperscript{7} reference-of-thought and its derived \textsuperscript{8} meaningfulness-and-teleology \textsuperscript{100}, with the implication that we need to a prospective relative-ontological-completeness \textsuperscript{88} of-\textsuperscript{84} reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of \textsuperscript{57} meaningfulness-and-teleology \textsuperscript{100}. In other words, all concepts, notions as of ontologically-veridical \textsuperscript{57} meaningfulness-and-teleology \textsuperscript{100}, are made to have their internal-dialectics/différance as of nonpresencing-<perspective–ontological-normaley/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into more profound and more complete \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{100}. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness \textsuperscript{88}; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of ‘deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{84} 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–dementating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity’, 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\(^6\) of-the-human-institutionalisation-process\(^6\) congruent,-cogent-and-operant entailing framework of ontological-contiguity\(^6\)’. 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 aetiology/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/diff\érence is what explains the ontological-contiguity\(^6\) of-the-human-institutionalisation-process\(^6\) as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^0\) and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/diff\érence as of successive transcendence-and-sublimity/sublimation/supercorogatory—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\(^5\) is equally elicited by ‘lack of social universal-transparency\(^0\) (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 causality as-to-projective-
totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity

can influence the potential of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness-of-reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). Such apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—conflatedness—of—preconverging-disentailment—by—postconverging-entailment imbued in postmodern-thought address more than just apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—conflatedness—in—preconverging—entailment implications of knowledge construction as articulated herein but equally points
critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–dementating/structuring/paradigming of academic institutional setups into increasingly into 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 } 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
high emotional-involvement and non-social ontological-performance\(^{73}\), low emotional-involvement. Underlying human existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^{73}\), as of metaphysics-of-presence\(\{\text{implicated-implied-}
\text{'nondescript/ignorable-void '}-as-to-presencing—absolutising-identitive-constitutedness\}\) is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional–conflatedness\(^{13}\)/constitutedness\(^{13}\)-to-conflatedness\(^{13}\) preformulating/preframing/premeaningfulness-<metaphoricity\(^{58}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>\(^*\) reflecting human shallow-to-deepening–limited-mentation-capacity, as-limited-mentation-capacity-deepening\(^{54}\) in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity\(^{38}\)—of-the-human-institutionalisation-process\(^{69}\), as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity\(^{58}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(^{17}\)-as-of-circular-complexification as an uninstitutionalised-threshold\(^{03}\) corollary to the ontological-contiguity\(^{38}\)—of-the-human-institutionalisation-process\(^{69}\)’ likely to induce the ‘denaturing\(^{16}\) of any given presence institutionalisation consciousness \(^{84}\) reference-of-thought apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\}—conflicatedness\(^{13}\) in \{preconverging-disentailment–by}–postconverging-entailment of \(^{37}\) meaningfulness-and-teleology\(^{100}\) at its uninstitutionalised-threshold \(^{03}\) as of the dynamic elicitation of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\}—
constitutedness \textsuperscript{14} in preconverging entailment as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism \textsuperscript{78} and conjugated-postlogism \textsuperscript{78} associated with the \textless cumulating/recomposuring–attendant-ontological-contiguity \textgreater -successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing \textsuperscript{15} of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{00} as \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 } undermining the ontological-faith-notion-or-ontological-fideism-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{00} as for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{58}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{14}-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness \textsuperscript{84}reference-of-thought at its uninstitutionalised-threshold \textsuperscript{03}. That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing -as-of-circular-complexification of base-institutionalisation warped-consciousness \textsuperscript{84}reference-of-thought at its uninstitutionalised-threshold \textsuperscript{11}; or (impulsive/tendentious—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{16}-as-of-circular-complexification of \textsuperscript{104} universalisation preclusive-consciousness \textsuperscript{84}reference-of-thought at its uninstitutionalised-threshold\textsuperscript{103}; or

<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) but doesn’t necessarily speak of human absolute dimensionality-of-sublimating

worldview’s/dimension’s epistemicity > totalising/circumscribing/delineating reference-of-thought devolving.


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idiosyncrasy as of human <amplituding/formative–epistemicity> totalising–thrownness-in-existence<sup>23</sup> that allowed for prior institutionalisations are inherently predicated on their successive social <universal-transparency<sup>104</sup>–{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } such that even at presence uninstitutionalised-threshold<sup>103</sup>, involving denaturing<sup>16</sup> of reference-of-thought<sup>3</sup> categorical-imperatives/axioms/registry-teleology<sup>100</sup> as <amplituding/formative> wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-teleology } thus failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of beyond-the-consciousness-awareness-teleology<sup>100</sup>–<in-preconverging–existential-extrication-as-of-existential-unthought>^6, the supposedly implied assumption though false is one of social <universal-transparency<sup>104</sup>–{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } as all uninstitutionalised-threshold<sup>103</sup>-or-uninstitutionalised-threshold<sup>103</sup>-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social <universal-transparency<sup>104</sup>–{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold<sup>103</sup> in its beyond-the-consciousness-awareness-teleology<sup>100</sup>–<in-preconverging–existential-extrication-as-of-existential-unthought>^6 collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology<sup>105</sup> notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness<sup>13</sup> consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–
Being and \textit{meaningfulness-and-teleology\textsuperscript{100}} construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness’ \textit{-of-} reference-of-thought perspective, the overall social Being and \textit{meaningfulness-and-teleology\textsuperscript{100}} transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{101}/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{101} 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\textsuperscript{16} implications as well as perversion-and-derived-\textsuperscript{16}perversion-of\textsuperscript{84}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of temporal projections as of postlogism\textsuperscript{78}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{84}reference-of-thought\textsuperscript{77} devolving ontological-performance\textsuperscript{71}<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \} conflatedness \{in\{preconverging-disentailment by\} postconverging-entailment and distinctive-alignment-to-\textsuperscript{74}reference-of-
human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is achieved from the prospective notional—conflatedness of notional—deprocrypticism and so by deneuterising — referentialism, which is equinominal/equivalent to nonpresencing—<perspective—ontological-normalcy/postconvergence>. In other words the historial implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving’ as of their given neuterisation, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is attainable as of deneuterising, construed as equinominal/equivalent with deneuterising —referentialism as the notional—conflatedness of notional—deprocrypticism that produces the ontologically-veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>. Ultimately, this sociohistorial 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—
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging-entailment, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-teleology’ 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
contiguity—or–ontological-preservation (beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless\textit{in-preconverging-existential-extrication-as-of-existential-unthought}\textgreater\textsuperscript{100}), and hence is construed prospectively as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{103}, as of the trace of ‘institutionalised-as-postconverging/dialectical-thinking\textsuperscript{51}–and–uninstitutionalised-as-preconverging-or-dementing\textsuperscript{6}–apriorising-psychologism\textsuperscript{51} meaningfulness-and-teleology\textsuperscript{100}’ of prior/transcended/superseded defined \textsuperscript{84} reference-of-thought; and so as the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring backdrop for prior/transcended/superseded defined \textsuperscript{84} reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into future-as-prospective defined \textsuperscript{84} reference-of-thought as of \textsuperscript{15} de-mentation\textsuperscript{15} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, such a ‘futural différance’ is predicated on what is implied by apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity \textsuperscript{68}–educed–existentialising/contextualising/textualising-contiguity}–conflatedness \textsuperscript{13} in {preconverging–disentailment–by}–postconverging-entailment as of intemporal/ontological/social/species\textsuperscript{104}/universal/transcendental\textsuperscript{66}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}–unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming \textsuperscript{57} that de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness\textsuperscript{88}–of-reference-of-thought the whole grounding for \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of–meaningfulness-and-teleology\textsuperscript{100} the <amplituding/formative> wooden-language\textsuperscript{66}–{imbued—averaging-of-thought\textsuperscript{79}–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{66}–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications} beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-
disentailment–by}–postconverging-entailment

epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of
intemporal-projection inextricably with derived-denaturing
-deprojections-in-distractiveness-
of-intemporal-projection with the former in relative longness-of-register-of–meaningfulness-
and-teleology\(^{(100)}\) and the latter in relative shortness-of-register-of–meaningfulness-and-
teleology\(^{(100)}\)/distractiveness’ as to imply the ontologically-veridical construal of human relations

\(^{(100)}\) meaninglessness-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-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} exercise, more like a genuine notion of faith lies fully and completely
within the individual without any pretence to external interpersonal appraisal, as such a latter
manoeuvre simply opens up the avenue for human mortal-to-mortally impression-driven/good-
naturedness/wishfulness <amplituding/formative> wooden-language\{imbued—averagings-of-
thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –
as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} in
social-aggregation-enabling rather than transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ of the-Good/understanding/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>/ > <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-
implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-
mentativity thus undermining the more decisive element of futural différance as based on
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven organic-
knowledge as setting up the <cumulating/recomposing–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions institutionalisations 84 reference-of-thought in their
respective all-pervasiveness of transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity 79/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
axiomatic-construct of 57 meaningfulness-and-teleology 100 ‘superseding successive defining
human finitudes as destructuring-threshold⟨uninstitutionalised-threshold 103/presublimating–
desublimating-decisionality⟩-of-ontological-performance 71-<including-virtue-as-ontology>
towards attaining successive prospective relative-ontological-completeness -of- reference-of-
thought as institutionalisations’. Such a construal of futural différance de-
mentatively/structurally/paradigmatically answers the Heideggerian techne concern as
construed by this author of humankind thrown in the midst of the technical as utility while
without ‘matching notional philosophically developed mindset/ 04 reference-of-thought for a
coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that
technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first
place and prospectively’. But rather related to as of transcendence-unenabling-
uninstitutionalised-threshold 03 in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity65/nihilistic marked by
incoherence of contemplative mindset/ reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity – educed-
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by} postconverging entailment <amplituding/formative-
epistemicity> causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing’ deprojections in distractiveness-
of-intemporal-projection’. Consider a metaphysics-of-absence {implicated-epistemic-veracity-
of- nonpresencing:<perspective–ontological-normalcy/postconvergence>} elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-
mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology \(^{100}\) are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the ontological-

\(^{100}\)
contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69} including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-reference-of-thought with respect to our positivism–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments\textsuperscript{66} whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory preconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} \textsuperscript{1}—constitutedness\textsuperscript{1}—in–preconverging-entailment, rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{18}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} —conflatedness \textsuperscript{1}—in {preconverging–disentailment–by}–postconverging-entailment as enabling and upholding the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69}. Without the development of Being à la Heideggerian imagination the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69} itself comes to a halt as of failing of Being transcendentally-enabling-level-
existentialising/contextualising/textualising-contiguity } conflatedness in { preconverging-disentailment by } postconverging entailment, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing\textsuperscript{13}-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of\textsuperscript{13} meaningfulness-and-teleology\textsuperscript{10} and the latter in relative shortness-of-register-of\textsuperscript{13} meaningfulness-and-teleology\textsuperscript{10}/distractiveness’, implied with regards to Being underdevelopment across the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity behind the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69} 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\textsuperscript{13} 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\textsuperscript{68}—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\textsuperscript{10} to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-

2019
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, from the
media, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’ rather
than moving ahead of human blithe and their platitudes, and construing the real possibility of
human emancipation as of a prospective opened-construct-of– meaningfulness-and-teleology\textsuperscript{100}; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be
ignorant as of the focussing possibility of human limited-mentation-capacity but that which is
duty bound to a human Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{100} 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/\textsuperscript{115}universal/transcendental/\textsuperscript{116}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{117}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON
OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-
performance\textsuperscript{71}<-INCLUDING-VIRTUE-AS-ONTOLOGY>)

prelogism\textsuperscript{79} at worst implies an ad-hoc problem of defect–of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s–\textsuperscript{84}reference-of-thought-for-social-functioning-and-
accordance, while postlogism\textsuperscript{78} implies a fundamental defining
being/existental/ontological/axiomatic-construct problem of \textsuperscript{75}perversion-of\textsuperscript{84} reference-of-

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of the ‘postconverging-or-dialectical-thinking\(^1\)\(^-\)reference-of-thought in relative-ontological-completeness\(^2\) as depth-of-thought’), and so because the perversion-of\(^3\)-reference-of-thought\(^4\) as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^5\) is existentially being related to as if it is of appropriateness-of-reference-of-thought-as-of-conflatedness with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing reflexive/entailing-teleology\(^6\) al-differentiation implications, given that 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 are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology falsely/deceptively induced by the perversion-of-reference-of-thought\(^7\) as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^8\) (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge as perversion-and-derived-perversion-of-reference-of-thought\(^9\) as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^10\) (inappropriateness of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements and the derived uses) and which subsequent implications then go on to induce a second-order level wrongly implied deception of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception
psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought, likewise 

 related to as being of appropriateness-of-reference-of-thought-as-of-confatedness wrongly undermines/dismantles the ‘existential meaningfulness-and-teleology’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality imbricatedness/threadedness/recomposing as of attendant-ontological-contiguity -eduased-

potency\textsuperscript{29} -sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{21} -reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought’) has to do with the fact that the language (say technical terminology for architecture) for construing meaningfulness-and-teleology\textsuperscript{100} (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements) is equally available to both the appropriateness-of\textsuperscript{44} reference-of-thought-as-of-conflatedness\textsuperscript{45} (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion-of\textsuperscript{45} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements due to the ‘covert negative vista’ of the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as well as derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (derived relation to the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as being ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’). Thus technically speaking all elocution associated with the defective
subtransversality→in-desublimating–existential-eventuating/denouement→of-motif-and-
apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a
positivistic mindset/ reference-of-thought prospective relative-ontological-completeness→of-
reference-of-thought makes it impossible by its ‘rational-empiricism/positivising
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling→by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective→meaningfulness-and-teleology → reference-of-thought’, likewise a
mindset/ reference-of-thought of procrypticism–or–disjointedness-as-of→reference-of-
thought is all too ready to endemise/enculturate the possibility of psychopathy and social
psychopathy arising in circularity/recurrence/repetition/repeatability\(^1\) (as-of ‘perversion-and-
derived–perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation → as-to-uninstitutionalised-threshold –self-referencing-syncretising–and–
subtransversality→in-desublimating–existential-eventuating/denouement→of-motif-and-
apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness\(^2\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation →as-to-
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\(^3\), such that it is a mindset/ reference-of-thought of
‘deprocrypticism–or–preempting—disjointedness-as-of→reference-of-thought,-as-to–
<amplitunding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism–
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective→meaningfulness-and-teleology → reference-of-thought’, likewise a
mindset/ reference-of-thought of procrypticism–or–disjointedness-as-of→reference-of-
thought is all too ready to endemise/enculturate the possibility of psychopathy and social
psychopathy arising in circularity/recurrence/repetition/repeatability\(^1\) (as-of ‘perversion-and-
derived–perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation → as-to-uninstitutionalised-threshold –self-referencing-syncretising–and–
subtransversality→in-desublimating–existential-eventuating/denouement→of-motif-and-
apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness\(^2\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation →as-to-
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\(^3\), such that it is a mindset/ reference-of-thought of
‘deprocrypticism–or–preempting—disjointedness-as-of→reference-of-thought,-as-to–
<amplitunding/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–

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correspondingly the exercise of ontologically-veridical reasoning is rather
generally maximalising-recomposuring-for-relative-ontological-completeness—and-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—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—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—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—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—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—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—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—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—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—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—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—unenframed-conceptualisation.
reason for the ontologically defective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> is that all registry-worldviews/dimensions ^4 reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profundness of ^4 reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative> wooden-language^3 (imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>). 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 ^8 references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening^5 expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness^10-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supreration^7 <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism^3’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ^5 meaningfulness-and-teleology^10 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 ^7 meaningfulness-and-teleology^10. 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’

instantiative-context> as to existence-potency\footnote{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\footnote{in the apriorising/axiomatising/referencing of meaningfulness-and-teleology} with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold\footnote{−defect<as-Being-or-ontological-or-existential−defect>}. Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing\footnote{—apriorising-psychologism decenter}) to the positivistic world (as postconverging-or-dialectical-thinking\footnote{—apriorising-psychologism center}). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism\footnote{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\footnote{<as-to–‘attendant-inradimensional’–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\footnote{—apriorising-psychologism as well. However, to the extent that it is ‘not such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\footnote{temporal/shortness-of-register-of–meaningfulness-and-teleology\footnote{inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold}} from}}
recurrent-utter-uninstitutionalisation to base-institutionalisation-ununiversalisation to universalisation—non-positivism/medievalism to positivism—procryptic (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of—meaningfulness-and-teleology extrication in any registry-worldview/dimension with no upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality<for-sublimating—existential—eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ confliction’ resolved intemporally by prospective
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating—ontological-contiguity 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
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating—ontological-contiguity as it propounds the
supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical meaningfulness-and-teleology is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising ~resubjecting or totalising-entailing~reconstrual heuristic drive’ defining as to preconverging/postconverging—de-mentating/structuring/paradigming meaningfulness-and-teleology the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening, as institutionalising causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating—nascence,—disclosed—from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they
expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as causality
\begin{align*}
\text{nonpresencing, for explicating ontological-contiguity of meaningfulness and teleology}
\end{align*}

\begin{align*}
\text{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 (totalising–renewing–realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness and teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogue speaking thus of human sublimation–educing–textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as–of ‘existential-interpretation/epistemicity in apriorising/axiomatising/referencing-of-existence’. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental enabling/sublimating/supererogatory de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental enabling/sublimating/supererogatory de-mentativity. This is not to be confused with sovereign
constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of meaningfulness-and-teleology as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-verdicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to 4 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 convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity as secondnaturing institutionalisation percolation-channelling-\(\text{in-deferential-formalisation-transference}\) to elicit the necessary positive-opportunism—of-social-functioning-and-accordance—\(\text{so-construed-as-from}\) for prospective institutionalisation as skewing (‘intemporal\(\text{asymmetric-subsumption-of-temporality}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Copernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions—\(\text{so-construed-as-from}\)
syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology ontological-performance <->including-virtue-as-ontology>, and that meaningfulness-and-teleology as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology ontological-performance <->including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought with regards to our positivism—
procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by
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–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism>. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology–<in-preconverging–existential-extrication-as-of-existential-unthought>.

by its relative-ontological-incompleteness of reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold’) where the mental-disposition/mindset/ reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-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 implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism. Of course, where
supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology as when eliciting ignorance (as of ‘lack of constraining social universal-transparency -{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 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>}), and while construed as beyond-the-consciousness-awareness-teleology in-preconverging-existential-extrication-as-of-existential-unthought as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness reference-of-thought, as it leads to ‘lack of constraining social universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, associated with the successive uninstitutionalised-threshold states, the
notion of ‘human beyond-the-consciousness-awareness-teleology’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments as of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold; as social universal-transparency is a strong inherent deterrent of human temporality/shortness and enabler of human intemporality/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold of such knowledge-as-virtue arises the temporal-dispositions denaturing its reference-of-thought-categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold’ as induced beyond-the-consciousness-awareness-teleology of registry-worldview/dimension
uninstitutionalised-threshold 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, universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality-in-sublimating–existential-eventuating/denouement–of-motif-and-
apriorising/axiomatising/referencing associated with intemporality/longness and construed as ‘intemporality-asymmetric-subsumption-of-temporality’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of meaningfulness-and-teleology in intradimensional construal of meaningfulness-and-teleology but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness-of-reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiology/ontological-escalation a question of their relative-ontological-incompleteness-of-reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments and the same approach applies to our state of positivism–procrypticism involving procrypticism–or–disjointedness-as-of-reference-of-thought-as-misappropriated–meaningfulness-and-teleology as it endemises/enculturates perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-


This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness —of-notional—deprocrypticism-prospective-sublimation} transcendental notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-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/superrgogary-de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought.

is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’⟩, which may wrongly imply being out of the scope of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and thus
fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to
instead of the mediocrity principle. This quite sums up the <amplituding/formative—
epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag
mechanism by which re-originary—as-unenframed/unbeholdening/outlier-conceptualisation
⟨imbued-postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-
conflatedness ”-of-notional—deprocrypticism-prospective-sublimation⟩
transcendental ideas (transcendental in terms—as-of-axiomatic-construct of putting in question the prior
<amplituding/formative—epistemicity> totalising/circumscribing/delineating <reference-of-
thought—devolving, beyond just novel ideas within the same <reference-of-thought>), whether
by diffusion or internal transformation, come to be dominant when ontologically pertinent; as
even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-
teleology ⟨in-preconverging—existential-extrication-as-of-existential-unthought⟩, is coming
from a point of habitation with prior traditional ideas (consider the case of Newton with
alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an
unconscious process of suspicion and denial of such nagging new ideas until they arrive at a
firm point of supplanting—conviction-as-to-profound-supererogation of ‘attendant-
intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism before
admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their
very own <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag
which makes it unsurprising that even socially <amplituding/formative—epistemicity> totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag
is a necessary process for the ultimate
acceptance of prospective causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as this subsumes-as-supplant-(as-of-the-more-profound-construal-of attendant-ontological-contiguity-as-educed-existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context>) the prior causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology -<in-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
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\textsuperscript{66}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{+} 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 \textsuperscript{7} perversion-of–reference-of-thought\textsuperscript{<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \geq associated with postlogism\textsuperscript{78} and its derived implications as conjugated-
postlogism\textsuperscript{7} whether as ignorance (unconsciously), affordability (expediently) or
opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the

On the other hand, intemporality\textsuperscript{1\textsuperscript{1}}--as-longness-of-register-of–meaningfulness-and-
teleology\textsuperscript{10} aetiologisation/ontological-escalation, can supersede the above \textsuperscript{7} perversion-of-
reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \geq phenomena as of its
derived vices-and-impediments\textsuperscript{106} implications, as veridically validated by intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of attendant–
conviction,-in-profound-supererogation -existentially-veridical- 'attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (‘meaningfulness-and-teleology’ \( ^{100} \)) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as \( ^{7} \) perversion-of-‘reference-of-thought’<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \( \geq \) (more like the ‘covert negative vista’ of the hidden-nature/unavailable social 
\( ^{104} \) universal-transparency \( \langle \) transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \( \rangle \) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (‘meaningfulness-and-teleology’ \( ^{57} \)), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (appropriateness-of-‘reference-of-thought-as-of-conflatedness’ \( ^{13} \) ) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements to be undertaken (as to logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation

so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying 6 + 3 instead of 5 + 2 (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as 5+2) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>

(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-suprerogation
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
intrinsc-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It
should be noted that C (where B’s condition is not exposed to it), D, E and F technically
speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant to them wherein lack of ‘social universal-transparency’ to them wherein lack of ‘social universal-transparency’

which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism-as-of-conviction,-in-profound-supererogation’<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as-to-uninstitutionalised-threshold -self-referencing-syncretising–and–
subtransversality<in-desublimating–existential-eventuating/denouement>--of-motif-and-
apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-

<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-
intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-
ontological-contiguity >;≤in-shallow-supererogation} <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ and C, D, E and F relative-ontological-incompleteness⟩-induced,’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation⟩ <-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩’ that is ‘in-wait as of prior relative-ontological-incompleteness -of- reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology to enable their conjugated-postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-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) wherein achieving the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism /psychopathy and/or conjugated-postlogism /social-psychopathy involves an insight about how ‘lack of constraining social universal-
transparency totalising—in-relative-ontological-completeness of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation determines how prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—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-compulsing—nonconviction/madeupness/bottomlining—(‘decontextualising/de-existentialising—of-attendant—ontological-contiguity >;—in-shallow-supererogation—as-to-disontologising-perverted-outcome—sought—precedes—existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness) 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-

In this regard, prelogism \textit{as-of-conviction,-in-profound-supererogation} \textless \textit{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s– \textit{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– \textit{reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s–} \textit{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’s behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism’-as-of-1 compulsion–nonconviction/madeupness/bottomlining


the subsequently induced conjugated-postlogism/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social
universal-transparency\( ^{10} \) of the psychopathic/postlogism\(^{78} \)\ perversion-of-\( ^{78} \) reference-of-thought\( ^{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \) and thus its own derived-perversion-of-\( ^{78} \) reference-of-thought\( ^{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \): wherein even in the case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the psychopath as being rather of compulsion–nonconviction/madeupness/bottomlining\( ^{\langle<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;~in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle \) and preconverging-or-dementing\( ^{\langle<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } \)–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism\(^{78} \) as conjugated-postlogism\(^{78} \) 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\(^{100} \)), with the conjugated-postlogism\(^{78} \) interlocutor as of reference-of-thought—degraded-devolving-as-of-
such ‘postlogism’-as-of- compulsing–nonconviction/madeupness/bottomlining

‘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-ontological-contiguity >;-in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>__) vicious acts-and/or-narratives’ in order to enable the postlogism-/psychopathic manifestation achieve the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism -as-of- 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- compelling–nonconviction/madeupness/bottomlining–{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–>-induced-disontologising–of-the–attendant-intradimensional–ontologising–imbued–<contextualising/existentialising–attendant-ontological-contiguity–>-in-shallow-supererogation–<-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness–>’ vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of pversion-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/referenceing>-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/referenceing’-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-reference-of-thought–devolving-as-of-instantiative-context>) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing
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 "amplituding/formative" (failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism-psychopathy and conjugated-postlogism-social-psychopathy with respect to ontologically-veridical reference-of-thought–meaningfulness-and-teleology arises disjointedness-as-of-reference-of-thought; inherent in temporality/shortness and as of postlogism and conjugated-postlogism mental-dispositions (shallowness-of-thought construed as of temporal-extricatory reasoning as well as incoherent and awkwardly implied universal projections, but which actually speaks of amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag explaining why its ‘universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic reference-of-thought relationship with meaningfulness-and-
teleology\(^{100}\) as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality\(^{57}\)-as-temporality\(^{70}\) and speaks, more specifically with regards to psychopathic/postlogic \(^{57}\) meaningfulness-and-teleology\(^{100}\), rather as of relatively ‘mere-rhyming mental-disposition’ emphasising <amplituding/formative> wooden-language\(\langle\) imbuëd—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought

categorical-imperatives/axioms/registry-teleology\(^{100}\) in ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-{\{easily copied with conjugated-postlogism\(^{78}\) at an intuitive-level\}’-falsely-projecting-profoundness-of-thought more like vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-

vocalisation-or-subknowledging\(^{\langle}\) with respect to ontologically-veridical \(^{77}\) meaningfulness-and-teleology\(^{100}\) given psychopathic slantedness ‘deception-of-successively-shifting-or-non-

cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-

presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-

preconverging-or-dementing \(^{100}\)–apriorising-psychologism\(‘\), over an intemporal/ontological

profundness-of-thought (as of the ‘intemporal synopsising-depth-of–\(^{57}\) meaningfulness-and-

teleology\(^{100}\)/supratransversality-\langle\)in-sublimating–existential-eventuating/denouement–of-

motif-and-apriorising/axiomatising/referencing as-to- <amplituding/formative–
epistemicity>totalising–social-context-construed-conflatedness ’
of aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of–\(^{84}\) reference-of-thought’–as-conflatedness -or-ontological-reprojecting emphasising \(^{84}\)reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{100}\) as rather about intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as of ontological-

normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-

intemporal contrastive-synopsising-depths-of–\(^{57}\) meaningfulness-and-teleology\(^{100}\) should be
central to an elucidative storied-construct/ontologically-valid-narration of
notional-firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-
perspective-ontological-normalcy/postconvergence disambiguation. The very ‘intemporal
synopsising-depth-of-meaningfulness-and-teleology’ required for ‘intemporal mental-
projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by
deferential-formalisation-transference render them highly susceptible to denaturing in
uninstitutionalised-threshold framework as with regards to the extended-informality
{susceptible-to-effecting-parsimoney-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology} where these face in the same space of temporal-to-
intemporal the registry-worldview’s reference-of-thought-for-social-functioning-
and-accordance thresholds ‘temporal-distractively-aligned synopsising-depth-of-
meaningfulness-and-teleology’-as-shallowness-of-thought-as-subtransversality—in-
desublimating-existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing and with the ‘lack of constraining social universal-
transparency—{transparency-of-totalising-entailing-as-to-entailing—amplituding/formative–
epistemicity>totalising–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> meaning that same-terms-of-expressions/seemingly-
same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic,
temporal-dispositions in conjugated-postlogism as well as the intemporal-disposition in
supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’
postconverging/dialectical-thinking—apriorising-psychologism. The relative transparency of
childhood psychopathy—perversion-of-reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

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teleology relative to intemporal/ontological and virtue constructs.

aetiologisation/ontological-escalation as implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to many ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology\textsuperscript{10}—as-shallowness-of-thought-as-subtransversality<in-desublimating—existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sUBLIMITY/sublimation/superEroGRaTory—de-mentativity arises as ‘an exercise of outward-facing prospective institutionalisation metaphysics-of-absence\{implicitEpistemic-veracity-of-Nonpresencing<perspective—ontological-normalcy/postconvergence>\} value-referencing’ relative to a \textbullet{amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} inward facing uninstitutionalised-threshold\textsuperscript{03} value-referencing’.

Ultimately, loss of social\textsuperscript{10} universal-transparency\{transparency-of-totalising-entailing,—as-to-entailing.\textsuperscript{13}<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\} —<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of—reference—of—thought—devolving-as-of—instantiative-context> as of relative-ontological-incompleteness\textsuperscript{10}—of—reference—of—thought such that mental states with respect to postlogism\textsuperscript{78} and conjugated-postlogism as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{10}—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{99}—of—
apriorising/axiomatising/referencing–psychologism’

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism issue of say notions-and-accusations-of-sorcery does not mean that characters in
achieved by a prospective institutionalisation secondnaturizing process construing the inherent reality and derived-implications of "perversion-of-" reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation" for its superseding, which effectiveness skews ('intemporalty"-asymmetric-subsumption-of-temporality", for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) to the veritable intemporal/longness-of-register-of= meaningfulness-and-teleology in deferential-formalisation-transference as of aetiology/ontology-escalation, as the-Good/understanding/notional-knowledge-reification-gesturing<in-

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


construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism<ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by notional-deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for
striving to construe intemporality\textsuperscript{1}/longness from temporality\textsuperscript{1}/shortness is rather naïve and actually as of ontologically-flawed \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{1}. \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{1}}\textsuperscript{3}} here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{2}-\textsuperscript<as-to-\textsuperscript{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}> at worst as a nondescript/ignorable–void \textsuperscript{2} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{20}-of-reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{20}-or-bracketing-or-epoché of meaningfulness-and-teleology\textsuperscript{20}-as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness\textsuperscript{20}/ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, and so rather than as truly ‘decandored/oblongated and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology\textsuperscript{20}, \textsuperscript<in-preconverging-existential-extrication-as-of-existential-unthought>, to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing \textsuperscript{‘-reflexive/entailing-teleology\textsuperscript{20}-differentiation-as-of-subtransversality-as-in-desublimating–existential-eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{20}-\textsuperscript<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~in-sublimating–existential-eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism\textsuperscript{78} 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{89}–induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally \textsuperscript{46}<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness\textsuperscript{89}–of–reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing\textsuperscript{100}–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism\textsuperscript{84}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\textsuperscript{78} as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness\textsuperscript{89}–induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ as procrypticism, we will tend to advance a ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{100}-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{97}–of–reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{60}–or-bracketing-or-epoché of
disontologising~preconverging/dementing ~apriorising-psychologism’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendancy 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 <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity/effectiveness validations of say a chemistry mindset/’reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation validation as of alchemic mindset/’reference-of-thought’ but rather ‘a chemistry scientific mindset/’reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-
mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/’reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-
disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/’reference-of-thought based on alchemy and essences-
driven explanations given its relative-ontological-incompletenessoked,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’d-as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism’. Thus wrongly implying that a contending engagement between the two is of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation’, ‘wrongly elevates and validates the non-positivism/medievalism
mindset/reference-of-thought’ as the mindset/reference-of-thought of contention, as such a
possibility of contending engagement from the chemistry mindset/reference-of-thought is
about harkening rather to a de-mentative/structural/paradigmatic and
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity- -educed-
existentialising/contextualising/textualising-contiguity {—conflatedness {in- {preconverging-
disentailment by-} -postconverging-entailment (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) of the alchemy and essences-driven explanations
mindset/reference-of-thought reflex for the ascendency of a positivistic chemistry registry-
worldview reflex as of its prospective relative-ontological-completeness -of- reference-of-
thought as it addresses the former defect of <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/metaphysics-of-presence {implicited-
‘nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness
and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism
mindset/reference-of-thought based on alchemy and essences-driven explanations given its
relative-ontological-incompletenessoked,-‘threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation’d-as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism’’. This insight equally comes to the mind as we can equally imagine that a mere

positivism–procrepticism, and deprocrpticism. It captures the true notion of transcendence-
and-sublimity/sublation/supererogatory–de-mentativity as a "maximalising-recomposuring-
for-relative-ontological-completeness"—unenframed-conceptualisation involving utterly
putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology in the very first
instance, and on a second-level then imply eliciting the corresponding "meaningfulness-and-
teleology" for such renewed psyche as reference-of-thought. Such "amplituding-formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling\(\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing–}
psychologism-as-the-new-referencing-basis-of-prospective–\text{meaningfulness-and-}
teleology }\rangle\)" involves specific 'memeticism/meaningfulness circular-caricature’ with respect to
the implied registry-worldview/dimension in their respective institutionalisation state (as
candored/straight and postconverging-or-dialectical-thinking–apriorising-
psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
\(<\text{as-to-} \text{\textquoteleft\textamplitudes/\textformative–epistemicity\textright\textgreater\texttotalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing–}
psychologism-as-the-new-referencing-basis-of-prospective–\text{meaningfulness-and-}
teleology }\rangle\)\) as decandored/oblongated and preconverging-or-dementing–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of "amplituding-formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\(\langle\text{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–\text{meaningfulness-and-teleology }\rangle\)" as being of true transcendence-and-
sublimity/sublation/supererogatory–de-mentativity can be further elucidated with regards to
two remarkable historical developments which while inherently exceptional, to say the least,
aren’t truly transcendental. Consider for instance that transcendental is generally considered as
the central notion of Kantian philosophy. The reality however is that the supposed
transcendentalism is actually an elaboration in the terms of the actual and true rational-
empiricism/positivism —reference-of-thought—transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity established by Descartes’ thinking
proposition and scepticism exercise as the fundamental basis for continuously re-elaborated
‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (Copernican revolution) is not eliciting a
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ of ‘amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling{by-a-renewing-of-apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-
teleology ’} (which is exactly what Descartes’ thinking proposition and scepticism exercise
does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology). The Kantian
construct is an elaboration well within the psychical framework established by dimensionality-
of-sublimating —{amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} ‘extended rationalism’ thinking proposition and scepticism exercise,
and Kantian meaningfulness-and-teleology is utterly comprehensible and intelligible to that
psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-
and-teleology issues. So it is actually an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the
extended-rationalism reference-of-thought that doesn’t psychically and meaningfully
supersede it but elaborates within it; and it doesn’t reference an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
‘<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology⟩’ as implied by a ‘postconverging-or-
dialectical-thinking [21] – psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-
institutionalisation–ununiversalisation, to universalisation–non-positivism/medievalism, to
Positivism–procrypticism, and prospectively to deprocrypticism; as successively non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition⟨as ‘base-constitutedness of reference-of-thought⟩
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ gives way to
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-{as ‘first-
level presencing—absolutising-identitive-constitutedness of reference-of-thought⟩
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ which gives way to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-{as ‘second-level presencing—
absolutising-identitive-constitutedness of reference-of-thought⟩
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ which gives way to
positising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism,-{as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought⟩
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, and
prospectively bringing about preempting—disjointedness-as-of-’reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-

(*apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity } —conflatedness —in {preconverging-disentailment—by}—postconverging-entailment of {reference-of-thought’}); and wherein the successive mindsets/ references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought>). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of its limited-mentation-capacity-deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-
superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/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 a posture holding only one registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendent-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology–<in-preconverging-existential-extrication-as-of-existential-unthought> notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-
abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of
ontological-contiguity\(^6\) ’-phenomenal-abstractivezzaa of-presencing-in-’protensive-
consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-
absence\{-implicated-epistememic-veracity-of- nonpresencing-<perspective–ontological-
normaley/postconvergence>\} (to overcome \<amplituding/formative–
epistemicity>totalising–self-referencing-syncetising/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\(^{10}\) ~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 \(5\) meaningfulness-
and-teleology\(^{100}\) on the basis of human limited-mentation-capacity-deepening\(^{54}\) 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 \(5\) maximalising-recomposuring-for-
relative-ontological-completeness\(^{58}\)—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-elucidationoutside—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 de-mentation (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 <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity 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 <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity 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
prospective-nonpresencing-for-explicating-ontological-contiguity 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 \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\) \(^{34}\) agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\) \(^{34}\) of \(^{57}\) meaningfulness-and-teleology \(^{100}\) is often wrongly construed as ontological as of \(^{57}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{57}\) meaningfulness-and-teleology \(^{100}\).

Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of
flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment is at best a sound palliative construct and naïve conceptual patterning however good-natured, well-meaning and wishful, but doesn’t deal with the required pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory-de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory-de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory-de-mentativity conceptualised/construed relations), and so as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology—,for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity is hardly established but for bare
‘palliative constructs and naïve conceptual patterning’ that are more often than not 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 ⟨implicited-epistemic-veracity-of- nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous when 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...
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> provides the requisite ontologically-veridical background referencing as of its apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—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{implicated—epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence> } as ‘postconverging—or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning—{as-devoid-of-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—
disentailment-by) postconverging entailment as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both \(^8\) reference-of-thought the articulation of coherent \(^4\) meaningfulness-and-teleology \(^0\) 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 \(^8\) 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 \(^1\) de-mentation–supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding-or-attributive-dialectics with the utter decentering of understanding itself by the prospective/transcending/superseding \(^4\) reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^1\) as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold \(^0\) as an epistemic-totalising \(^3\) ~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 \(^4\) reference-of-thought as candored/straight, postconverging-or-dialectical-thinking \(^1\)–apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded \(^5\) reference-of-thought as decandored/oblongated, preconverging-or-dementing \(^6\)–apriorising-psychologism
psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> of \(104\) universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism) relative to \(104\) universalisation–
non-positivism/medievalism as postconverging-or-dialectical-thinking—apriorising-
psychologism and centered, with the latter preconverging-or-dementing—apriorising-
psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism) relative to our positivism–procrypticism as postconverging-or-dialectical-
thinking—apriorising-psychologism and centered, with the latter preconverging-or-
dementing—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its
failing/not-upholding—psychologism) relative to futural Being-
development/ontological-framework-expansion—infrastructure-of—meaningfulness-and-teleology
as of prospective notional—deprocrypticism as postconverging-or-dialectical-thinking—apriorising-psychologism and centered; and so
successively, ‘with respect to relative ontological veridicality of’ logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation projected
meaningfulness-and-teleology 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—

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ontology apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by}—postconverging-entailment as of ontological-faith-notion-or-ontological-
being-as-of-existential-reality implying such a construct as the notional—deprocrysticism
institutionalisation suprastructuration (preempting—disjointedness-as-of—reference-of-
thought,—as-to—:<amplituding/formative—epistemicity>growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,—{apriorising/axiomatising/referencing—of-attendant-ontological-contiguity 
educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—
{preconverging-disentailment by}—postconverging-entailment) will certainly be a remote
contemplation of such a <amplituding/formative> wooden-language—{imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —
as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}
mental-disposition of our registry-worldview/dimension, rather construing its circular-
pervasiveness <amplituding/formative> wooden-language—{imbued—averaging-of-thought—
<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—'
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}
as absolute by reflex beyond-the-consciousness-awareness-teleology —<in-preconverging—
existential-extrication-as-of-existential-unthought> wherein achievement motives and
temporal-stakes of the conventional constructs as of human finite aspirations whether socially,
professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s
denaturing <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-
so-construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness’ reference-of-thought induced distinctive-association to reference-of-thought and override any such sense of relative pure-ontology as-of-apriorising/axiomatising/referencing - {of-attendant-ontological-contiguity - educed-existentialising/contextualising/textualising-contiguity }—confabulatedness in ~ {preconverging-disentailment-by} postconverging-entailment notion as of prospective relative-ontological-completeness reference-of-thought and implying rather a prospective transcendental depth-of-thought/ reference-of-thought. This equally explains why the implied supratransversality <in-sublimating-existential-eventuating/denouement> as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ of intemporality -asymmetric-subsumption-of-temporality /ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/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 beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a
same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold, the notion of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded reference-of-thought–categorical-imperatives/axioms/registry-teleology inclined beyond-the-consciousness-awareness-teleology. As such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness reference-of-thought will certainly grasp the pertinence of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness-reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the denaturing of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness-reference-of-thought as beyond-the-consciousness-awareness-teleology <-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 ^10^ universal-transparency ^10^ <transparency-of-totalising-entailing,-as-to-entailing>-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness>, that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology ) of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; highlighting how across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–“attendant-intradimensional”-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procrypticism) depending on prospective relative-ontological-completeness ^6^ –of- reference-of-thought. This is to point out that at uninstitutionalised-threshold ^0^3 temporal-dispositions as of relative-ontological-incompleteness ^6^–of- reference-of-thought do not necessarily acquiesce to intemporality ^5^–asymmetric-subsumption-of-temporality ^0^9 or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived ^7^–perversion-of- reference-of-thought.<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the endemisation/enculturation of the denaturing\(^1\) of additionality and the implications thereof of subsequent denaturing\(^1\) in circularity/recurrence/repetition/repeatability\(^1\) that ensue where socially-functional-and-accordant\(^4\) due to lack of constraining social\(^4\) universal-transparency\(^1\) \{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\(^4\) universal import as having to do with endemisation/enculturation of\(^7\) perversion-of-

reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-


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

prospective-apriorising-implications> of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology\(^6\) <in-preconverging-existential-extrication-as-of-

eXistential- unthought> notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this beyond-the-consciousness-awareness-teleology\(^6\) <in-preconverging-existential-extrication-as-of-

eXistential- unthought> notion to the fore 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>}, and this interrogation could be extended to say superstitious notions and their implications in a non-positivistic social-setup as the drive of say a rational-empiricism/positivistic emancipating agent in many ways will be a beyond-the-
conscience-awareness-teleology\(^{100}\) -<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{4}\) notion for 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>\} 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 <amplituding/formative> wooden-language-\{imbued—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\(^{100}\) -<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{5}\) notion with respect to recasting of gender rights in a prospective \(^{57}\) meaningfulness-and-teleology\(^{100}\). Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional–deprocripticism institutionalisation implied suprastructuration over our positivism–procripticism is rather not a beyond-the-consciousness-awareness-teleology\(^{100}\) -<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{5}\) notion as of the present <amplituding/formative> wooden-language\{imbued—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 meaningfulness-and-teleology\(^{100}\) as of their ontological representation of reality within the limits of their \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) 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-fideism induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^8\)reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\(^8\)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/\(^8\)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\(^8\)) 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/\(^8\)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-
existentialising/contextualising/textualising-contiguity } conflatedness }\text{-} \text{in-}\{\text{preconverging-disentailment by}\} \text{-postconverging-entailment\}). \text{ So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-}

meaningfulness-and-teleology as of prospective deprocrypticism, is one of making conscious beyond the nombrilism/closed-structuring-of-\{\text{meaningfulness-and-teleology}\}\text{ as of prospective deprocrypticism, is one of making conscious beyond the nombrilism/closed-structuring-of-} \text{meaningfulness-and-teleology}\text{ within all registry-worldviews/dimensions just as ours inducing transversality}<\text{for-sublimating-existential-eventuating/denouement}>\text{-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’}, that doesn’t tend to consciously recognise that prospective ontological-completeness-of-reference-of-thought imply in reflecting holographically<\text{conjugatively-and-transfusively}> the ontological-contiguity\text{—of-the-human-institutionalisation-process} that new projective-insights/postdication/deconstruction necessarily induce new ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/<reference-of-thought/axiomatic-construct for predicative-insights’ defining new/prospective registry-worldview/dimension. Particularly so, as <\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}>\text{}}\text{ mental-dispositions most profound relationship to } _{-}\text{meaningfulness-and-teleology } _{\text{tends to be geared rather towards the given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/<reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one as this enables human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing}<\text{amplituding/formative} \text{wooden-}
though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of
such virtuous-dispositions or vices-and-impediments arising’, such that a registry-
worldview/dimension incompleteness-of-reference-of-thought is de-
mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-
onlogical-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. This explains why the ontological-contiguity—of-the-human-institutionalisation-process is
basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology
as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought;
(such that such meaningfulness as expressed herein is more than just of logical construct
implying simple logical meaningfulness as within only a single-as-our-present positivistic
predicative-insights framework of reasoning and understanding, but requires a more profound
retrospective and prospective mental-projection in its contemplation). This equally explicates
the empirical reality associated with the occurrence of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity crossgenerationally as the timeframe for
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-
insights/postdication/deconstruction induced prospective/transcending/superseding registry-
worldview/dimension
‘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– 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>⟩ as of effecting-parsimony-as-of-
shoddiness-and-incompleteness-to–meaningfulness-and-teleology and prelogism –as-of-
conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> as of effecting-wholeness-as-of-profundness-and-completeness-to–
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism –as-of-conviction,-in-profound-supererogation’ as of effecting-
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> attendant-ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity <reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of reference-of-thought-

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‘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 compulsive threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> individuation’, and consequently induced conjugated-postlogism /social-
psychopathy as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation –<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> individuations’; and as
this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-
normalcy/postconvergence’ reflects apriorising/axiomatising/referencing–{of–attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }
constitutedness—in–preconverging-entailment as of base-constitutedness’, first-level–
presencing—absolutising-identitive-constitutedness, second-level–presencing—
absolutising-identitive-constitutedness, third-level–presencing—absolutising-identitive-
constitutedness and notional–conflatedness (altogether construed as of
notional–conflatedness/constitutedness-to-conflatedness) reflecting both the
uninstitutionalised-threshold’s as to conventioning/closed-structure/non-
transcendability/distractive-alignment-to reference-of-thought–<of-
apriorising/axiomatising/referencing>/effecting-parsimony as to ‘reference-of-thought—
degraded-devolving-as-of-uninstitutionalised-threshold’ meaningfulness and the
corresponding prospective institutionalisation’s ontology/opened-
structure/transcendability/conflatedness teleological-elevated-as reference-of-thought–
prelogism–as-of-conviction,–in-profound-supererogation <existentially-veridical–‘attendant–
supererogation associated with uninstitutionalised-threshold. This thus conveys the
individuation-level of analysis causality as-to-projective-totalitative–implications-of-prospective–
wholeness-as-of-profundness-and-completeness-to–meaningfulness-and-teleology or
temporal-constitutedness as-effecting parsimony-of–meaningfulness-and-teleology (so implied by
metaphysics-of-absence-implicated-epistemic-veracity-of- nonpresencing-
perspective–ontological-normalcy/postconvergence) as of our procrypticism
uninstitutionalised-threshold as disjointedness-as-of-reference-of-thought). By mental-
reflex 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 stand is a ‘mental-shortcut’ that is
fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its
empty-form’ while a prelogism-as-of-conviction,-in-profound-supererogation
–existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at stand is one that relates
to meaning on the basis of its assumed existential validity, or at worst involves omissions or
exaggerations relative to such fundamental existential validity, but doesn’t countenance by
mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in
the very first place. Consequently, where there is ‘lack of constraining social
amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness⟩ at the uninstitutionalised-threshold due to relative-ontological-incompleteness of reference-of-thought, postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-

of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as a preconverging-or-dementing apriorising-psychologism enculturation’.

This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments’ as of its uninstitutionalised-threshold. This consequently implies at the uninstitutionalised-threshold a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism’ is socially induced in temporality/shortness requiring deconstruction/ontological-reconstituting–as-to-conflatedness as intemporal-asymmetric-subsumption-of-temporality /ontological-asymmetrisation as of prospective relative-ontological-completeness of reference-of-thought, which in the bigger picture speaks of
thinking\textsuperscript{21}—psychology or psychology-of-mentation-dynamics or natural-psycho-
dynamics’ as a notional-deprocryptism psyche and its corresponding memetism or
suprastructural meaningfulness-and-teleology\textsuperscript{100}. Now supposed Z was another character
inclined for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{56}—
unenframed-conceptualisation as preserving the inherent intemporality/longness of
additionality as allowing civilisational/institutional-being-and-craft setup preservation, brought
in by the Donor, there is no question that Z will register the newly divulged ontological-
veridicality/intrinsic-reality of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its derived-
implications as perversion-and-derived-perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to renew the
construal/conceptualisation of what is considered as a relatively ontological-completeness-of-
reference-of-thought for a prospective reference-of-thought that preserves intemporality\textsuperscript{53},
by factoring in the fact of this contextual relative-ontological-incompleteness-induced-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textsuperscript{fig}-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’ as it enculturates/endemises the perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and thus will be
predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and
superseding this specific-type (as exposed by B’s postlogism\textsuperscript{78} and C, D, E, F conjugated-
postlogism\textsuperscript{70}) of ‘imbricatedness/threadedness/recomposuring as attendant-ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity’ \textsuperscript{reifying-or-
elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-}

\textsuperscript{78}
devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{39}—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—
onologically-same-existential-reality\textsuperscript{1} or ‘postconverging—or-dialectical-thinking\textsuperscript{21,—34} reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought’, and will look down on
B, C, D, E and F mental-dispositions perversion-and-derived\textsuperscript{75} perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} as allowing for the
endemisation/enculturation of the denaturing\textsuperscript{16} of additionality and the implications thereof of
subsequent denaturing\textsuperscript{8} in circularity/recurrence/repetition/repeatability\textsuperscript{10} that ensue where socially-functional-and-accordant\textsuperscript{84} (lack of constraining social\textsuperscript{104} universal-transparency\textsuperscript{105})
(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—
epistemicity>totalising—\textsuperscript{in-relative-ontological-completeness} which protects the internal-
coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation
but of\textsuperscript{104} universal import as having to do with endemisation/enculturation of\textsuperscript{7} perversion-of-
reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} speaking
fundamentally of the given prior relative-ontological-incompleteness\textsuperscript{90}—induced,—‘threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to—‘attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—
psychologism\textsuperscript{3}’ (wherein Z’s disposition is an ordered-construct or secondnaturizing
institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of
‘uninstitutionalised-threshold\textsuperscript{101}’). Though metaphorically in the mortal’s temporal/shortness-
of-register-of—meaningfulness-and-teleology\textsuperscript{100} terms, that ‘low-life’ of\textsuperscript{104} universal import
may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of
‘high-life’ of temporality\textsuperscript{99}/extrication as the ‘fullness of \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{106}’ over the appreciation of the intemporal/ontological/social/species/\textsuperscript{11}universal/transcendental/\textsuperscript{38}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality\textsuperscript{99}/extrication cannot count on an overall principle of temporality\textsuperscript{99}/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the\textsuperscript{84}reference-of-thought-as-of-\textsuperscript{52}incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{111}’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/\textsuperscript{11}universal/transcendental/\textsuperscript{38}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming enabling the ontological-contiguity\textsuperscript{98}—of-the-human-institutionalisation-process\textsuperscript{16}; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing\textsuperscript{91} postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ (referenced by B, C, D, E and F) that the further possibility (as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) for prospective
civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the
notion of ‘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’) exposes contextually the relative temporality—
to-intemporality (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 — 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’ in their relationship
with additionality as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
ontological-contiguity—deduced—existentialising/contextualising/textualising-contiguity ) in
contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as
‘imbricatedness/threadedness/recomposing as of attendant—ontological-contiguity—deduced—
existentialising/contextualising/textualising-contiguity’—reifying—or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context> as to existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—
epistemically-unconceal—the-very-ontologically-same-existential-reality’ (from the perspective
of the ‘postconverging-or-dialectical-thinking’—reference-of-thought in relative-ontological-
completeness as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant—ontological-contiguity—deduced—existentialising/contextualising/textualising-
contiguity ) by way of Z’s ‘ maximalising—recomposing—for-relative-ontological-
completeness—unenframed-conceptualisation—{unwinding—unfolding/dépliage—as-détendre
of elucidation—of B, C, D, E and F ‘wrongly-projected decontextualising—
unimbricatedness/untthreadedness/unrecomposing-as-virtuality—or-ontologically-flawed-
construal (which is rather ‘a prior threshold—of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation —as-to—‘attendant—intrdimensional’—prospectively—
disontologising—preconverging/dementing —apriorising-psychologism> reference-of-thought
in shallowness—of—thought—or—unsophistication—of—understanding) in grasping attendant—
ontological-contiguity—deduced—existentialising/contextualising/textualising-contiguity —
ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency’—sublimating-nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as-of-existential-reality’ when the idea of relative-ontological-incompleteness—induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’—‘as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’ arises (as uninstitutionalised-threshold); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non-positivism/medievalism to positivism—procrypticism and prospectively to deprocrypticism.

While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemoral-preservation-entropy—or-contiguity—or—ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unorderedness/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—
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-
existentielising/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 ¬reference-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 ¬reference-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 <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 universally/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
ontological-completeness—unenframed-conceptualisation, and such conceptualisations from only a secondnatures of thought as rather contextually temporal is not ‘intemporal as-of-universal-and-abstractive originariness-parrhesia—as-spontaneity-of-aestheticisation nature’ but is rather in ‘<amplituding-formative-epistemicity>totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicated-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness⟩). Thus a registry-worldview’s/dimension’s institutionalisation secondnatures is challenged by its very own level of relative-ontological-incompleteness—induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism’ marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation–⟨imbued-postconverging/dialectical-thinking–projective-insights’/epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩’ driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of thought more than just institutionalised secondnaturings such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure–⟨as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ that had tended to
fundamentally put into question their present with new postconverging–de-
mentating/structuring/paradigming shifts. It is ontologically-speaking impossible to
comprehensively undermine a dimension’s/registry worldview’s postlogism
without undermining the registry-worldview’s/dimension’s “reference-of-thought itself as implied by
its state of relative-ontological-incompleteness-induced,-‘threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation”-<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>”, for instance psychopathy in positivism–procrypticism or notions of sorcery in
universalisation–non-positivism/medievalism (wherein from the prospective point-of-
reference respectively as notional–deprocrypticism or positivism, it is in “de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as of the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology”), given that this fundamental
relative-ontological-incompleteness-induced,-‘threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation”-<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> of the given registry-worldview/dimension as reflected from ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective, by its
‘contextualising-contiguity of existence-potency ~sublimating–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.
Obviously we can appreciate that without a positivistic outlook/“reference-of-thought there is
no chance that a non-positivism/medievalism registry-worldview/dimension will do away with
notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-
mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold as procrypticism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology as of prospective notional–deprocrypticism which is effectively the de-
mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-
mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-
mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-
of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-
mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology \-as-of\-‘nondescript/ignorable\-void ’-with-regards-to-prospective-apriorising-implications\} with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology 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 accessorially its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/epistemicity-causality-as-to-projective-totalitative—implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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-
apriorising/axiomatising/referencing—psychologism, (as ‘third-level presencing—

absolutising-identitive-constitutedness of reference-of-thought)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
deprocrypticism—or—preempting—disjointedness—as-of-reference-of-thought with such
notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of
human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology in its construing/conceptualising of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity as
defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-
dynamics’, as well as developing institutionalisation capacity as meaningfulness-and-
teleology differentiations; and so as human <amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling<(by-a-renewing-of-apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology

by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained,
the reason for the successive institutional-cumulation/institutional-recomposure{(as-to-
historiality/ontological-eventfulness ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’) 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-
This existential-becoming-transitioning to notional-deprocrypticism as well as the overall existential-becoming-transitioning nature of existence/existential-reality is the validation of the notion of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{10}~sublimating–nascence, disclosed from prospective-epistemic-digression. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{10}~sublimating–nascence, disclosed from prospective-epistemic-digression, such that it inherently implies the ontological-contiguity\textsuperscript{11}~of-the-human-institutionalisation-process\textsuperscript{10} which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional–deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence\textsuperscript{11} reflection ‘disjointedness-as-of-reference-of-thought’ as misappropriated–meaningfulness-and-teleology\textsuperscript{10} ~in-arrogation, along successive limited-mentation-capacity-deepening\textsuperscript{14} implied uninstitutionalised-threshold:\textsuperscript{10} as failing/not-upholding,<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\textsuperscript{10} as failing/not-upholding,<as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument>, as failing/not-upholding,<as-of-apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\textsuperscript{10} as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding,<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{(as ‘second-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold \(^0\) 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 \(^5\) maximalising-recomposing-for-relative-ontological-completeness \(^0\)—unenframed-
conceptualisation institutionalisation, will construe the successive institutional-
 cumulative/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-
teleology towards deprocrypticism-as-the-real-notion as of ontological-
normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-
institutionalisation/upholding-uninstitutionalised-threshold) construed as
notional–procrypticism, will construe the successive uninstitutionalised-threshold as of ‘the
 successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology towards procrypticism-as-the-real-notion as of epistemic-
abnormalcy/preconvergence–or-failing-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as
from the (metaphysics-of-absence-implicited-epistemic-veracity-of-nonpresencing-
perspective-ontological-normalcy/postconvergence)/postdication/projective-insights)
perspective of a ‘notional human completed-mentation-capacity’ implications as
notional–deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-as-
of-reference-of-thought when construed rather in ‘successive increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-
teleology with respect to existence-potency—sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality). The above
articulation points out that our conceptions of rules as of their psychical and institutional
implications is more of ‘our

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-
teleology devising’ (reflected in our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology) as of the given level of our
limited-mentation-capacity-deepening with respect to existence-potency—sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as of the superseding–oneness-of-ontology. Thus for
construing/conceptualising the relative epistemic-veracity of a supratransversality—in-
sublimating–existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought over a subtransversality—in-
desublimating–existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought with respect to the overall
ontological-contiguity—of-the-human-institutionalisation-process manifestion of
postlogism (wherein suprastructurally/beyond-the-consciousness-awareness-teleology—
in-preconverging–existential-extrication-as-of-existential-unthought> and from ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective, the same
maximising-recomposuring-for-relative-ontological-completeness—unenframed-
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-existentiel-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–existentiel-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’ warrants ‘prospective universalisation reference-of-
thought as supratransversality<in-sublimating–existentiel-eventuating/denouement>–of-motif-
and-apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective 
universalisation’s—attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence, -disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existentiel-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 -educed–
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> now of threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation "as-to-'attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism’", as-the-latter-fails-to-
reflect existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-
threshold state of ununiversalisation’; the postlogism (including notions-and-accusations-
of-sorcery, alchemic-thinking, etc.) associated with ‘universalisation–non-
positivism/medievalism reference-of-thought as subtransversality,<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 universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘second-
level presencing—absolutising-identitive-constitutedness of reference-of-thought’) of
universalisation’s—attendant-ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought- devolving-as-of-

potency\textsuperscript{14}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of
apriorising/ axiomatising/referencing—that-further-epistemically-unconceal-the-very-
onontologically-same-existential-reality’, while upholding ‘its now threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{15}~<\textit{as-to–}‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> recurrent-utter-uninstitutionalisation’s non-rules—
apriorising/ axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition circularly-inducing its uninstitutionalised-threshold \textsuperscript{16} state of recurrent-
utter-uninstitutionalisation’, –‘base-institutionalisation–ununiversalisation \textsuperscript{22} reference-of-
thought’ (first-level presencing—absolutising-identitive-constitutedness\textsuperscript{11} of reference-of-
thought) is epistemically failing/not-upholding-*\textit{as-of-apriorising/axiomatising/referencing}–
‘the \textsuperscript{104} ununiversalisation-directed-rulemaking-over-non-rules—
apriorising/ axiomatising/referencing–psychologism of prospective \textsuperscript{104} universalisation’s—
attendant ontological-contiguity \textsuperscript{17}–reduced—existentialising/contextualising/textualising-
contiguity \textsuperscript{17}~<\textit{reifying-or-elucidating-of-prospective-relative-ontological-completeness}~\textit{of–}
reference-of-thought~ devolving-as-of-instantiative-context> \textit{as to existence-
potency}\textsuperscript{17}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/ axiomatising/referencing—that-further-epistemically-unconceal-the-very-
onontologically-same-existential-reality’, while upholding ‘its now threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{15}~<\textit{as-to–}‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> base-institutionalisation’s rulemaking-over-non-rules—
apriorising/ axiomatising/referencing–psychologism inducing its uninstitutionalised-threshold\textsuperscript{103}
state of ununiversalisation’, - \textsuperscript{10} universalisation–non-positivism/medievalism \textit{reference-of-
thought}’ (second-level \textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{11} of \textsuperscript{84} reference-
of-thought) is epistemically failing/not-upholding-as-of-apriorising/axiomatising/referencing-
the preempting—disjointedness-as—of—reference-of-thought,—as—to—<amplituding/formative—epistemicity>growth—or-confabulatedness/transvaluative-rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—in-superseding—mere-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of—
instantiative-context> as to existence-potency—sublimating—nascence—disclosed-from—
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its
now threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism positivism positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
inducing its corresponding uninstitutionalised-threshold < state of procrypticism’; and it is the
latter prospective institutionalisation (deprocrypticism) that conceptually achieves ontological-
completeness-of–reference-of-thought/ontological-normalcy/conflatedness thus superseding
the possibility of prospective postlogism , as it registers and implies by its reference-of-
thought a supratransversality <in-sublimating–existential-eventuating/denouement>–of-motif-
and-apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor. postlogism (disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness) is ‘the abnormal application of logic for
virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-
and-shallow-and-non-veridical-existential-reference’ or hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much
different from ‘the normal application of logic for being-construal-or-intrinsic-reality-construal
as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism ~as-of-
conviction,-in-profound-supererogation <excessively-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> as supplanting–conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism
whether ‘good or poor/bad supplanting–conviction-as-to-profound-supererogation’ —of—
‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’
which is at the least ‘of sound logical-dueness of’ reference-of-thought’, whereas postlogism
(disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness) in hollow-
constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> being ‘as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation —<as-to–‘attendant-intradimensional’–prospectively-
disontologising—preconverging/dementing —apriorising-psychologism>’ do not operate on the
same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-
reference/contending-reference/registry-worldview mental-devising-representation basis of
prelogism —as-of-conviction,—in-profound-supererogation —<existentially-veridical—‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes—
disontologising—logical-outcome-arrived-at> as ‘of sound ‘reference-of-thought’ which is
reflected as mental straightness and candored. Rather postlogism in hollow-constituting—<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being
about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection—projection—projection-of-form—
hollow-and-vague-vocalisation—subknowledging’, harkens back to a registry/mental-
devising-representation that is reflected/perspectivated as preconverging—or—dementing—
apriorising-psychologism (oblongated/decandored-and-dialectically—or-contendingly-out-of-
phase). Thus postlogism in hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-
conjugation-to-it-as-conjugated-postlogism) (psychopathic-implies fundamentally non-
threshold \(^0\)–defect-<as-Being-or-ontological-or-existential–defect>\(^5\), postlogism \(^6\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism \(^7\)) thus inherently implies and is about articulations of \(^7\)perversion-of-\(^8\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> with respect in the very first instance to the validity of implied \(^7\)reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation only after the former (\(^7\)reference-of-thought) has been established as veridical/true. postlogism \(^7\)/perverted-as-disontologising-outcome-sought-precedes–logical-dueness is not about a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of ‘apriorising–\(^4\) 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 \(^3\) implying registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^1\)–defect-<as-Being-or-ontological-or-existential–defect>\(^3\) as first-order faulty-mentation-procedure-deception-or-urge \(^1\) (inducing circularity/recurrence/repetition/repeatability \(^1\) of a subsequent implication of a second-order level wrongly implied deception of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception
possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the false basis of the perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>). Such perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism—as-of-conviction,-in-profound-supererogation—.
supererogation—which departs with a relation to ‘omitting or exaggerating within the framework of a veridical attendant ontological contiguity’—apriorising-psychologism

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 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/deexistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-<induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩⟩ or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. compulsing–nonconviction/madeupness/bottomlining⟨‘<decontextualising/deexistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-<induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩⟩
as to preconverging-or-dementing (apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or "reference-of-thought teleological-degradation in relation to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation (as-to-
attendant-intradimensional-prospectively-disontologising-preconverging/dementing — apriorising-psychologism) in undermining a prelogism-as-of-conviction,-in-profound-supererogation (existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at) perspective which reference-of-thought is veridical. All the ‘poor or bad supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism-as-of-conviction,-in-profound-supererogation (existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at) mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism—as-of-conviction,-in-profound-supererogation (existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at)’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument "reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology \textsuperscript{10} are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing\textsuperscript{11} postlogism\textsuperscript{9}—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’>_\textsuperscript{17}-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\textsuperscript{43}’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge\textsuperscript{43} implying ‘a supplanting–conviction-as-to-profound-supererogation\textsuperscript{91}—of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism\textsuperscript{9}–as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind’ itself which prelogically/in-conviction-as-to-profound-supererogation\textsuperscript{91} (as the prelogism\textsuperscript{9}, which is wrongly induced in distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>_\textsuperscript{10}, conjoins all the denaturing\textsuperscript{6} postlogism\textsuperscript{9}—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’>_\textsuperscript{17}-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex–logic’, to wrongly imply a depth-of-conviction-as-to-profound-supererogation\textsuperscript{91} whether as of bad or good supplanting–conviction-as-to-profound-supererogation\textsuperscript{91}—of–attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism or prelogism in reality is wrongly assuming a depth-of-postlogism-slantedness/insane integration. The psychopath being postlogic—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness or pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’ as it wrongly elicits just a defect–of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation rather than the idea of compelling–nonconviction/madeupness/bottomlining(<decontextualising/de-existentialising—of—attendant—ontological-contiguity>—<shallow-supererogation>—<as—to—disontologising—perverted—outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>), as at least they will then wrongly realign in prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes—disontologising—logical-outcome-arrived-at>) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting–conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—
apriorising-psychologism (be it even ‘poor or bad supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, rather than its hollow-constituting—<as-disjointed-misappropriation—of-meaningfulness-and-failing-intemporal-preservation>—vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form—or-hollow-and-vague-vocalisation-or-subknowledging—slanting of empty narratives that are flawed or non-existent as postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>—induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >—in-shallow—supererogation—<as—to—disontologising—perverted-outcome—sought—precedes—existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-mentation—procedure—deception—or—urge’ which is its ‘apriorising—reference—of—thought—elements/apriorising—registry—elements, that in reality are out of attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity—<reifying—or—elucidating—of—prospective—relative—ontological— completeness —of— reference—of—thought—devolving—as—of—instantiative—context>, of implied—logical-dueness—or—scape, profile— or—stature, presumptuousness—or—arrogation, assumptions, value—reference and teleology (instead of examining in the very first place their relevance/pertinence or its soundness—or—ontological—good—faith/authenticity—of—reference—of—thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague—rhyming—or—copied—mimicry—or—formulaic—projection—or—projection—of—form—or—hollow—and—vague
vocalisation-or-subknowledging or meaning-by-the-mere-illo
gical-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-ver
dical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logi
cal-dueness-precedes-disontologising-logical-outcome-arrived-at—mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogisim/preconverging-or-dementing—integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribute
tion associated with transcendental-enabling/sublimating/supererogatory–de-mentativity,
but rather as a potent and active construct of social determinism which requires actually
eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence.
This mental-disposition is qualified as epistemic-decadence or postlogism and its
derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-
postlogism. More precisely, it is critical to distinguish between the notion of slanting (cinglé
in French) as postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining
\[<\text{decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing}>-\text{induced-disontologising}’-\text{of-the-’attendant-intradimensional~ontologising}’-\text{imbued}<\text{contextualising/existentialising~attendant-ontological-contiguity} >;\text{in-shallow-supererogation} -<\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical~’attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness}>\] 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\textsuperscript{1} associated with postlogism\textsuperscript{78} compelings–nonconviction/madeupness/bottomlining\textsuperscript{<decontextualising/de-existentialising–of-attendant–apriorising/axiomatising/referencing–induced-disontologising–of-the–attendant–intradimensional–ontologising–imbued–contextualising/existentialising–attendant–ontological-contiguity >}–in-shallow-supererogation\textsuperscript{<as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–attendant–intradimensional–apriorising/axiomatising/referencing–logical-dueness>\rangle} with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism\textsuperscript{78}-opportunism and conjugated-postlogism\textsuperscript{78}-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant\textsuperscript{94}, 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\textsuperscript{attendant–ontological-contiguity >}–educed–existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of–thought–devolving-as-of-instantiative-context\rangle, whereas the latter is exactly what validates
logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{[10]}\), with respect to construing meaningfulness as prelogism\(^{[20]}\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\), but instead construes meaningfulness as postlogism \(-as-of-
compulsing—nonconviction/madeupness/bottomlining\((\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 \(-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness}\rangle\)explaining the circular nature and its particularly overblown extrinsic-attribute mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendent-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\(^{[11]}\)—educed—existentialising/contextualising/textualising-contiguity\(^{[40]}\)—<reifying-or-
elicidating-of-prospective-relative-ontological-completeness—of—reference-of-thought-
developing-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 \textit{attendant-ontological-contiguity -educed}–existentialising/contextualising/textualising-contiguity \textless{}reifying-or-elucidating-of\textgreater{} prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-\textit{instantiative-context} is wrongly implied about slanting, it has to do with prelogism\textsuperscript{79} -as-of-\textit{conviction,-in-profound-supererogation \textless{}existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} mind/mental-disposition ‘wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath narratives are a ‘coherent whole of narratives as of \textit{attendant-ontological-contiguity -educed}–existentialising/contextualising/textualising-contiguity \textless{}reifying-or-elucidating-of\textgreater{} prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-\textit{instantiative-context’}, and this is the mechanism that induces conjugated-postlogism\textsuperscript{78}/preconverging-or-dementing\textsuperscript{20}-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 \textsuperscript{104}universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation \textless{}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\textsuperscript{79} -as-of-\textit{conviction,-in-profound-supererogation \textless{}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 \textless{}of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textgreater{}
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 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>) narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-
non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism/preconverging-or-dementing—integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing—apriorising-psychologism. Thus, with slanting the implied—logical-dueness (with the corresponding implied—reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’—logical-processing-or-logical-implicitation—supposedly-apriorising—in-conviction-as-to-profound-supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought/preconverging-or-dementing—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity—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
"attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity \(\geq\);-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\]), with its personality development into adulthood on this basis, paradoxically leads to the prelogism ‘as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’s deception since the latter operates on the basis that everyone must be of supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (be it ‘poor or bad supplanting-conviction-as-to-profound-supererogation’ —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ at worst) and the notion of postlogism ‘as-of- compelling–nonconviction/madeupness/bottomlining\(\langle\)\(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity \(\geq\);-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\(\rangle\) 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\(\rangle\). 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-contiguityeducted–existentialising/contextualising/textualising-contiguity\(^5\) 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\(^9\)of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism dispositions in attendant-ontological-contiguityeducted–existentialising/contextualising/textualising-contiguity\(^7\), however bad-or-poor their ontological-performance\(^11\)–<including-virtue-as-ontology> of supplanting–conviction-as-to-profound-supererogation\(^9\)of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation\(^9\)of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism manifestation of the interlocutor by compulsing–nonconviction/madeupness/bottomlining\(\langle\text{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>\rangle\) manifestation of the psychopath cross-
perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation\(^{\text{of}}\) ‘attendant-intradimensional’-postconverging/dialectical-thinking \(-\text{apriorising-psychologism}\) interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in knowledge-reification–gesturing\(<\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}\>\) conflatedness \(<\text{in-[preconverging-disentailment-by]-postconverging-entailment}\>\) with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of \(\text{attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}\)\(^{\text{of}}\), while the psychopath view of the supplanting–conviction-as-to-profound-supererogation\(^{\text{of}}\) ‘attendant-intradimensional’-postconverging/dialectical-thinking \(-\text{apriorising-psychologism}\) interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ knowledge-reification–gesturing\(<\text{in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}\>\) conflatedness \(<\text{in-[preconverging-disentailment-by]-postconverging-entailment}\>\) 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 \(\text{attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}\)\(^{\text{of}}\). 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 \(\text{attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}\)\(^{\text{of}}\) is socially inefficacious and trouble-inducing giving the deliriousness effect from
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.

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 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 <cumulating/recomposing-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’⟩} (as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnatureredness—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’—existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-disposition’ refers to our fixation to the mere–categorical-imperatives/axioms/registry-
threshold mental-disposition’ is decentered and preconverging-or-dementing apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism of the universalisation–non-positivism/medievalism registry-worldview’s/dimension’s reference-of-thought like notions of and accusations of sorcery, is inevitably tied to understanding non-positivism/medievalism as the ‘human temporal uninstitutionalised-threshold mental-disposition’ so-construed from prospective positivism registry-worldview/dimension institutionalisation reference-of-thought as of ontological-normalcy/postconvergence ‘wherein the non-positivism/medieval mental-disposition is decentered and preconverging-or-dementing apriorising-psychologism as dialectically-out-of-phase; and in both instances, construed as of their relative-ontological-incompleteness reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance (as-of-their-respective-prospective-registry-worldview/dimension attendant ontological-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness reference-of-thought devolving-as-of-instantiative-context); since the prospective institutionalisation attendant ontological-contiguity reifying-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness devolving-as-of-instantiative-context speaks of a deeper limited-mentation-capacity (as of relative apriorising/axiomatising/referencing) of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, ‘human temporal uninstitutionalised-threshold mental-disposition’ is what is reflected at uninstitutionalised-threshold as 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- ‘perversion-of- reference-of-thought<as-preconvergingly-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 ‘nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness of reference-of-thought-as-an-ontologically-flawed-neuterisation -or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated– meaningfulness-and-teleology-as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation ‘reference-of-thought) by its ‘decentering and dialectical–de-mentation of its reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold is implied. Thus this implied
human ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalc/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity of reference-of-thought’) behind the cumulating/recomposing−attendant-ontological-contiguity−successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure−as to historiality/ontological-eventfulness/ontological-aesthetic-tracing−perspective−ontological-normalcy/postconvergence−reflected−‘epistemicity−relativism−determinism’ peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-instititutionalisation−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−ontologically-flawed-construal−caricaturing-hollow-staging−and-performance rather so construed from a higher psychologism’s articulation of attendant−ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity−reifying−or−elucidating−of−prospective−relative−ontological−completeness−of−reference−of−thought−devolving−as−of−instantiative-context as ontologically-veridical. Thus,
notional-deprocrypticism as decentering and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism the positivism–procryptic registry-worldview\textsuperscript{84} reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology\textsuperscript{60} as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/\textsuperscript{64} reference-of-thought of meaningfulness-and-teleology\textsuperscript{100} with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening\textsuperscript{59}) a renewing of mindset/ reference-of-thought of meaningfulness-and-teleology\textsuperscript{100} with its corresponding psychologism/psychologism-construct occurs, with this ontologial-contiguity\textsuperscript{65}—of-the-human-institutionalisation-process\textsuperscript{68} leading to the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions\textsuperscript{8} reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional–deprocrypticism worldview/dimension\textsuperscript{84} reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s reference-of-thought psychologism up to its own registry-worldview’s/dimension’s reference-of-thought psychologism as of its more profound attendant–ontological-contiguity\textsuperscript{66}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}–<reifying-or–elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> in reflecting/perspectivating their relative-ontological-incompleteness\textsuperscript{89}—of- reference-of-thought-induced-virtuality-or-ontologically-flawed-
construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of the
successive registry-worldviews/dimensions of reference-of-thought psychologisms up to the deprocrypticism, is an
initiation into notional-deprocrypticism psychology as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more profound attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity of
construed in order to supersede its preconverging–de-mentating/structuring/paradigming vices-
and-impediments\textsuperscript{106}. Structural/paradigmatically/de-mentatively, this idea extends to all issues
implying metapysics-of-absence–\{implictied-epistemic-veracity-of- nonpresencing–
\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\} ‘human temporal uninstitutionalised-
threshold\textsuperscript{103} 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-
depening\textsuperscript{24} 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\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}.
This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits,
as taking away the chore of understanding and purpose, and giving a sense of intuitive
guidance, hope, peace of mind and as to what humans should expect in their existence. But as
of the intrinsic-reality constraints of having to deal with matters of the world on its own by
developing notions of understanding and purposefulness as the mere imagination of God or
Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in
resolving human issues of the world and making its need for understanding and purposefulness
go away. This induces a bifurcation of human intellectual-and-moral allegiance to the
supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a
commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import,
but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by...
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
\[
\text{implicitied-\'nondescript/ignorable\-'void \-'as-to-\ presencing—absolutising-identitive-
constitutedness} \]
and metaphysics-of-absence\[
\text{implicitied-epistemic-veracity-of-
nonpresencing-\langle\text{perspective—ontological-normalcy/postconvergence}\rangle} \]
onologies 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\textsuperscript{24}. 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 \textsuperscript{3} mental-disposition’, as powerful conceptualisations for framing
issues in their appropriate psychologism however unpalatable/inconveniencing, as history has
always shown that unpalatability, inconvenience and contrariety have always been the test that
all humans have had to undergo to effectively achieve their respective prospective registry-
worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘huma prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human
psychologism, ‘as third-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’) with social universal-transparency {transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling<in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmming but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect–of logical-processing-or-logical-implication–supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s 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 \textsuperscript{104} universal-transparency\textsuperscript{105} \textsuperscript{(transparency-of-totalising-entailing-as-to-entailing-\textsuperscript{amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness}) \textsuperscript{required for ‘human registry-worldview’/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold\textsuperscript{103}, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold\textsuperscript{103} mental-disposition’ as of attendant-ontological-contiguity\textsuperscript{103} \textsuperscript{educated-existentialising/contextualising/textualising-contiguity}\textsuperscript{\textsuperscript{\langle-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought\textsuperscript{devolving-as-of-instantiative-context\textsuperscript{elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the \textsuperscript{amplituding/formative} wooden-language\textsuperscript{\langle-imbued-\textsuperscript{temporal-mere-form/virtualities/derification/akrasiatic-drag/denatured/preconverging-or-dementing-narratives-of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{failing/not-upholding-\langle-as-of-apriorising/axiomatising/referencing\textsuperscript{intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{54} by a re-equilibrating metaphysics-of-absence\textsuperscript{\langle\textsuperscript{implicit}epistemic-veracity-of-nonpresencing-\langle\textsuperscript{perspective-ontological-normalcy/postconvergence\textsuperscript{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\textsuperscript{106} associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very
centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>} of the notion of ‘human temporal uninstitutionalised-threshold’ mental-disposition’ that de-
mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-
worldview’s/dimension’s temporality/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant -threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-
modalities-of-the—reference-of-thought-as-of- incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-
reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation-as-inducing-the-prospective-
institutionalisation’ are made but with both construed in the conventioning of social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction as effectively ‘non-
dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of—meaningfulness-and-
teleology disposition) but rather about acceptable thresholds for the registry-
worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are
bound to arise successively in the ontological-contiguity (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling the amplituding-formative-epistemicity totalising-renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity <profound-supererogation> of mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing-<of-attendant-ontological-contiguity>–edued 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 transcendent-enabling/sublimating/supererogatory—<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—firstnatures—temporal-to-intemporal-dispositions—dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional—firstnatures—temporal-to-intemporal-dispositions—dissociability social-functioning-and-accordance—as-of—social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-


prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>/‘second-level presencing—absolutising-identitive-constitutedness of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant ‘modular-thresholds’-of-notional-firstnaturedness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-dissociability<as of universalisation constraining
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 positivism), <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
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’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant ‘modular-thresholds’-of-notional-firstnaturedness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>-dissociability<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-
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[^68] 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[^105] universal-transparency[^105]) (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness ) of notional-deprocrypticism[^57] meaninglessness-and-teleology[^105]), 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\textsuperscript{33}–self-referencing-synergetising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology\textsuperscript{100} construal in this regard, that explains our metaphysics-of-presence–(implicated–‘nondescript/ignoreable–void ’–as-to– presencing—absolutising-identitive–constitutedness \textsuperscript{14} ) mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \textsuperscript{33}–self-referencing-synergetising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing\textsuperscript{10} meaningfulness-and-teleology\textsuperscript{100} construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{33}–self-referencing-synergetising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s–\textsuperscript{34} 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\textsuperscript{19}–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-synergetising/circularity/interiorising/akrasiatic-drag\textsuperscript{18} (of our ‘emotional-involvement’ as self-centering-and-definition of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting
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 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\(^7\)/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\(^1\) 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 meaningfulness-and-teleology\(^6\) construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of- nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\rangle\) insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our 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

of ontological-good-faith-or-authenticity

<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 implied by the ontological-contiguity—of-the-human-institutionalisation-process

reflects the successive psychologisms as of the respective mutually beyond-the-

consciousness-awareness-teleology

in-preconverging—existential-extrication-as-of-

existential-unthought

of the <cumulating/recomposing—attendant-ontological-

contiguity >—successive registry-worldviews/dimensions reference-of-thought construed

meaningfulness-and-teleology involving conceptualisation/construal of

meaningfulness-

and-teleology

as by apriorising/axiomatising/referencing—{of-attendant—ontological-

contiguity —educed—existentialising/contextualising/textualising-contiguity

constitutedness

in—preconverging-entailment/recurrent-utter-uninstitutionalisation/impulsive-
or-accidented-or-haphazard driven construal, ‘first-level presencing—absolutising-identitive-

constitutedness/base-institutionalisation—ununiversalisation/epistemic-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 driven construal, ‘second-level presencing—

absolutising-identitive-constitutedness

/universalisation—non-

positivism/medievalism/epistemic-totalising

~‘ordinal-as-qualifying—implicit_attendant—ontological-contiguity’—phenomenal-abstractiveness-of-presencing-in—‘preclusive-

consciousness’—enabling—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological contiguity - educed—
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—implicit_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>/non-contiguous-intervalist-categorisation as kindness-humility-
helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing-{of-
attendant ontological contiguity - educed—existentialising/contextualising/textualising-
contiguity }—confledness }-in-{preconverging-disentailment-by}-postconverging-
entailment/notional~deprocrypticism/epistemic-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>/temporal-to-intemporal-thresholds construal as the latter fully achieves
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity

objectification/desubjectification-as-objectification-as-to-ontological-faith

notion—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—

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

While the institutionalisation perspective tends to point to a commonness of reference-of-
thought as of prospective relative-ontological-completeness of reference-of-thought

construed as reference-of-thought—prologism—as-of-conviction,—in-profound-
supererogation <existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—

logical-dueness-precedes-disontologising-logical-outcome—arrived-at>, however at the uninstitutionalised-threshold

the implication of such a commonness of reference-of-thought is rather construed as of the relative-ontological-
incompleteness—reference-of-thought so-disambiguated as of temporal-dispositions (as

well as as such temporal-dispositions conjugate with postlogism perversion-of reference-of-thought—

as-preconvergingly-apriorising/axiomatising/referencing-in—

nonconviction/madeupness/bottomlining—

as-to-shallow-supererogation > inducing derived—
perversion—

reference-of-thought—

as-preconvergingly—apriorising/axiomatising/referencing-in—

nonconviction/madeupness/bottomlining—

as-to-shallow-supererogation >

beyond-the-consciousness-awareness-teleology—
in-preconverging—

existential-extrication—of-existential-unthought—)

more succinctly construed as threshold—
of—nonconviction/madeupness/bottomlining—
in-shallow-supererogation

—as-to—attendant—

intradimensional—prospectively-disontologising—

preconverging/dementing —apriorising—

psychologism—), in the sense that in this instance such interlocutors threshold—
of—nonconviction/madeupness/bottomlining—
in-shallow-supererogation

—as-to—attendant—

intradimensional—prospectively-disontologising—

preconverging/dementing —apriorising—

psychologism—

tend to be circular with respect to their effective temporal/shortness-of-register—
epistemicity>totalising~in-relative-ontological-completeness }, and so in contrast to the same registry-worldview/dimension reference-of-thought~prelogism as-of-conviction,-in-profound-supreroration <existentially-veridical~‘attendant-intradimensional~apriorising/axiomatising/referencing’~logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition that reflects its ontologically-veridical meaningfulness-and-teleology as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold as ontologically-flawed. Such construal of temporal individuations as of nonconviction/madeupness/bottomlining-as-to-shallow-suprergeration <as-to~‘attendant-intradimensional’~prospectively-disontologising~preconverging/dementing ~apriorising-psychologism> at uninstitutionalised-threshold is critical because then and in effect, the mental-reflex to ontologically validate these as of reference-of-thought~prelogism as-of-conviction,-in-profound-supreroration <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~nonconviction/madeupness/bottomlining-as-to-shallow-suprergeration >. 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
\[ \text{'attendant-intradimensional'} \text{'-prospectively-disontologising–preconverging/dementing – apriorising-psychologism'} \]
as these fail to reflect soundness-or-ontological-good-faith/authenticity\[97\] of reference-of-thought, that is, establishing whether or not there is
perversion-and-derived-\[97\] perversion-of-\[97\] reference-of-thought-\[97\] \(\text{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\(\{\text{implicated-epistemic-veracity-of-nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle}\}\) or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivist social-setup uninstitutionalised-threshold\[103\] which is rather in want of positivist meaningfulness-and-teleology\[100\]. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview’s/dimension’s relative-ontological-incompleteness\[89\] of reference-of-thought as superstitious/non-positivist inclined, its postlogism\[78\] and conjugated-postlogism\[78\] as acknowledging and contending about notions-and-accusations-of-sorcery \(\text{(beyond-the-consciousness-awareness-teleology} \langle\text{in-preconverging–existential-extrication-as-of-existential-unthought}\rangle\) thus leading to perversion-and-derived-\(\text{perversion-of-} \text{reference-of-thought}-\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \)
with this succinctly reflecting the reality of temporal-dispositions as to
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
\[ \text{'attendant-intradimensional'} \text{'-prospectively-disontologising–preconverging/dementing – apriorising-psychologism'} \] as of such non-positivism\[84\] reference-of-thought uninstitutionalised-threshold\[93\]. Such that it is not a logical exercise (\text{logical-processing-or-logical-}
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> as this reflects postlogism denaturing and conjugated-postlogism derived perversion-of-reference-of-thought.<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought–prologism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>) given our relative-ontological-incompleteness of-reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed
cooperation’ with the Nazi regime. The closest we come to absolute 84 reference-of-thought–prelogism79-as-of-conviction,-in-profound-supererogation’ <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging–de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology } of all human institutions, and particularly where social 104 universal-transparency105-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } is blurred7 and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation97-at-the-other-moment in a circular 84 reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (7 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism78-slantedness. This reality of our 84 reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation97 <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold 03 and as associated with postlogism78 as conjugated-postlogism is what qualifies contextually as temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation97 <-as-to–‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly ‘reference-of-thought–prologism’ -as-of-conviction,-in-profound-supererogation’
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism> and ‘reference-of-thought–prologism’ -as-of-conviction,-in-profound-supererogation’
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology
<in-preconverging-existential-extrication-as-of-existential-unthought> de-convergence as of transversality
<for-sublimating–existential-eventuating/denouement> of affirmative-and-unaffirmative–disambiguated–’motif–and-apriorising/axiomatising/referencing’
. Such a distinction particular at the uninstitutionalised-threshold is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the
<reference-of-thought as of 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 meaningfulness-and-teleology
construal should supersede just a naïve unilateral construing of interlocution mainly on the
basis of reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally
examine ‘as of circumstances pointing to uninstitutionised-threshold’ the possibility of the
ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation <-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> mental-dispositions,
and as is often associated with mental-dispositions geared towards ‘flawed impression-driven,
expletive-driven and non-intellectual critique’ contention. This difference between threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> and reference-of-thought–prelogism-as-of-conviction,-in-profound-
supererogation <-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> critically explains how the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions psychoanalytically-
unshackled/memetically-reordered/institutionally-recomposured going by the fact that
projective-insights about prior registry-worldview/dimension threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
\textit{attendant-intradimensional}-prospectively-disontologising~preconverging/dementing~apriorising-psychologism\rangle within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension \textit{meaningfulness-and-teleology}\textsuperscript{100}, 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 \textit{universal-transparency}\textsuperscript{103} (transparency-of-totalising-entailing,-as-to-entailing\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\rangle knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness\textsuperscript{8} of reference-of-thought. This imbued potency in social \textit{universal-transparency}\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\rangle 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 \textsuperscript{74} reference-of-thought–prologism\textsuperscript{77}–as-of-conviction,-in-profound-supererogation \textsuperscript{<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\rangle to \textit{meaningfulness-and-teleology}\textsuperscript{100} 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 \textit{universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism\textsuperscript{79}–as-of–\textit{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 procrypticism–or–disjointedness-as-of-

reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-

worldview/dimension social superstition is itself an enabler for its corresponding postlogism 

for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions

conjugated-postlogism derived threshold-of–nonconviction/madeupness/bottomlining-in-

shallow-supererogation  <as-to–‘attendant-intradimensional’–prospectively-

disontologising–preconverging/dementing –apriorising-psychologism>, and so overall, on the

flawed mental-reflex that such protraction of threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation  <as-to–‘attendant-
predicative-insights for \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness\textsuperscript{84}-of-\textsuperscript{84}reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness\textsuperscript{88}-of-\textsuperscript{88}reference-of-thought had moved on to the new/prospective \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{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 <amplituding/formative> wooden-language-\{imbued—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-\textsuperscript{84}reference-of-thought with regards to \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} construal where Nunez’s ‘seeing of the environment’ \textsuperscript{84}reference-of-thought as of it prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ \textsuperscript{84}reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{84}. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior \textsuperscript{84}reference-of-thought as ‘feeling of the environment’ explaining why a registry-
worldview 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 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—of-
84-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 84-reference-of-thought, speaking of their distractive-alignment-to—84-reference-of-thought—<of-apriorising/axiomatising/referencing> 0 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’ 84-reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-
demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/ reference-of-thought meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/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-
purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of \(\text{de-mentation}^{15}\) \(\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\) with the prior ontologically construed as decentered and preconverging-or-dementing \(\text{apriorising-psychologism as of distractive-alignment-to-^8\text{reference-of-thought-<of-apriorising/axiomatising/referencing>^9}, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist \(^9\text{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’ (deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is
necessarily implying a prospective 'reference-of-thought (as the author in here with a supposed notional–deprocrypticism 'reference-of-thought construal as implying a prospective relative-ontological-completeness 'reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different 'reference-of-thought in striving to explicate the ontological pre-eminence of the prospective 'reference-of-thought as of ontological-normalcy/'postconvergence, thus facing the dilemma that by mental-reflex we are not 'habituated’ to the notion of our 'reference-of-thought being construed as 'preconverging-or-dementing–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing–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-superoergation. In other words, a truly
direct notional~deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-
or-dementing –apriorising-psychologism of our positivism–procrypticism as we by reflex
‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on
the basis of the non-positivistic reference-of-thought–categorical-
imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
just as a notional–deprocrypticism analysis will not engage us on the basis of our
categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
and so in both cases as of the relative ontologising-deficiency/relative-ontological-
incompleteness of reference-of-thought of non-positivism and procrypticism–or–
disjointedness-as-of reference-of-thought). But then wholly carried out in both instances it
will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness -of- reference-of-thought over prior relative-ontological-incompleteness -of- reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-teleology; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness -of- reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of- reference-of-thought reference-of-thought– categorical-imperatives/axioms/registry-teleology failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging–or–dementing apriorising-psychologism/not-thinking and decentered, and wrongfully trying
to engage meaningfulness-and-teleology in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness-of-reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing–apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing–apriorising-psychologism with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing–apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing–apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-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/maudeupness/bottomlining-as-to-shallow-supererogation greater render such notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{5} misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments\textsuperscript{106} as when so-construed as a <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\textsuperscript{6} notions of forgiveness/overlooking/resetting into a temporal mental-disposition <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments\textsuperscript{106}! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-incompleteness—of—reference-of-thought beyond-the-consciousness-awareness-teleology—in—preconverging—existential-extrication—as—of—existential-unthought\textsuperscript{6} circular-pervasiveness at its uninstitutionalised-threshold in perversion-and-derived—perversion-of—reference-of-thought—as—preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as—to—shallow—supererogation\textsuperscript{6} as recurrent-utter—uninstitutionalisation, ununiversalisation, non—positivism/medievalism or procrypticism? It effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-threshold\textsuperscript{103} 8\textsuperscript{4} reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity\textsuperscript{6}—of—the-human—institutionalisation-process\textsuperscript{6} works and induces prospective institutionalisations’ as a ‘The-Good/understanding/notional—knowledge—reification—gesturing—in—prospective.psychologismic—apriorising/axiomatising/referencing—
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100} of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ but rather wooden-language ⟨imbued—averaging-of-

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starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such transcending enabled by the ontological-contiguity of-the-human-institutionalisation-process. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness -of- reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional~deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening enabled by reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by de-mentation (supererogatory–ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-
mentative/structural/paradigmatic issue of relative-ontological-incompleteness\(^9\) of reference-of-thought with no recognition of any such ontological-contiguity\(^8\)—of-the-human-institutionalisation-process\(^6\) as human limited-mentation-capacity-deepening\(^1\) retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-perversion-of-reference-of-thought\(^\text{as-preconvergingly}\) 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-human-institutionalisation-process\(^9\) involving human limited-agement-capacity-deepening\(^1\).

In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrypticism disjointedness as-of-reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology\(>\)<in-preconverging-existential-extrication-as-of-existential-unthought> naïve perpetuation in <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(>\) of the fundamental vices-and-
worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(100)}\) is always of prospective relative-ontological-completeness\(^{(98)}\)-of-\(^{(8)}\) reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness\(^{(90)}\)-of-\(^{(8)}\) reference-of-thought as ‘a preconverging-or-dementing\(^{(30)}\)-and-decentered-prior-institutionalisation’s–\(^{(8)}\) categorical-imperatives/axioms/registry-teleology\(^{(100)}\) positivism–procrysticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(100)}\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^{(55)}\)-of-\(^{(84)}\) reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(100)}\) of notional–deprocrysticism as of its prospective relative-ontological-completeness\(^{(98)}\)-of-\(^{(8)}\) reference-of-thought’ as ‘a postconverging-or-dialectical-thinking\(^{(21)}\)-and-centered-prospective-institutionalisation’s–\(^{(8)}\) categorical-imperatives/axioms/registry-teleology\(^{(100)}\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(100)}\) as soundness-or-ontological-good-faith/authenticity\(^{(70)}\)-of-\(^{(84)}\) reference-of-thought’, we are rather less apt to concur going by our \(^{4}\text{amplituding/formative–epistemicity}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{(34)}\) 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-\(^{(8)}\) reference-of-thought\(^{(as-preconvergingly)}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{(97)}\) as of our relative-ontological-incompleteness\(^{(98)}\)-of-\(^{(8)}\) reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrysticism relative-ontological-incompleteness ‘-of-\(^{(8)}\) reference-of-thought’ and thus wrongly implying our under-mentativity hence our untranscendability for a de-mentative/structural/paradigmatic \(^{(84)}\) reference-
of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, 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\(^{100}\) temporal/shortness-of-register-of–meaningfulness-and-teleology\(^{100}\) 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\(^{100}\) like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/notional–knowledge-reification–gesturing–in-


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


construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence–(implicated–’nondescript/ignorable–void ’–as-to- presencing–

absolutising-identitive–constitutedness} construed as postconverging-or-dialectical-thinking\(^{21}\)-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-
teleology\(^0\) soundness-or-ontological-good-faith/authenticity\(^8\)-of- reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence\(^8\) (implicated-epistemic-veracity-of- nonpresencing-⟨perspective-ontological-
normalcy/postconvergence⟩} construals/conceptualisations as implied by prospective relative completeness-of\(^1\) reference-of-thought which rather construes it as a preconverging-or-
dementing\(^7\)-and-decentered-prior-institutionalisation’s–\(^8\) categorical-
imperatives/axioms/registry-teleology\(^0\) unsoundness-or-ontological-bad-faith/inauthenticity\(^8\)-of- reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness\(^7\)-of-\(^8\) reference-of-thought and a prospective relative-ontological-completeness\(^1\)-of-\(^8\) reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing\(^7\)-and-decentered-prior-
institutionalisation’s–\(^8\) categorical-imperatives/axioms/registry-teleology\(^0\) unsoundness-or-
ontological-bad-faith/inauthenticity\(^8\)-of-\(^8\) reference-of-thought by the latter as a postconverging-or-dialectical-thinking\(^1\)-and-centered-prospective-institutionalisation’s–\(^8\) categorical-imperatives/axioms/registry-teleology\(^0\) soundness-or-ontological-good-
faith/authenticity\(^8\)-of-\(^8\) reference-of-thought, invalidating by implication the logical-
dueness/logical-pertinence as of\(^\rightarrow\) logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation\(^9\) 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\(^1\)-of- reference-of-thought with respect to its prior relative-ontological-incompleteness\(^7\)-of- reference-of-thought. But since we have been habituated as of our existential formation within our \langle amplituding/formative\rangle wooden-
language\{imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void’\}-with-regards-to-
prospective-apriorising-implications⟩ 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-of-reference-of-thought construed as disjointedness-as-of-reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms_REGISTRY-TELEOLOGY with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms_REGISTRY-TELEOLOGY, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic amplituding/formative—epistemicity—causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of vices-and-impediments of our prior relative-ontological-incompleteness-of-reference-of-thought that does not focus on
substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn’t recognise the mortals that we are and we can’t advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid ‘human closure of ’meaningfulness-and-teleology’ which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness —of—reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism of positivism—procrypticism meaninglessness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of—reference-of-thought from notional—deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on
relating to the plane as God-of-plane to a point implying their potential non-transcendability as
of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-
truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing—
apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a
demonstration might be construed as of a simple paper plane demonstration of

\[ \langle \text{amplituding/formative–epistemicity}\rangle \text{ causality } \langle \text{as-to-projective-totalitative–implications-of–}
\text{prospective–nonpresencing,-for-explicating-ontological-contiguity} \rangle \text{ principles or}
\]

extraordinarily a flight from the flight deck with explanation or more extensively articulating
that things work by natural causes and effects with no spirits inside them thus implying that a
positivism-centered meaningfulness-and-teleology is more ontologically pertinent.

Certainly such a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism
demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-
as-of-reference-of-thought construed from a notional–deprocrypticism reference-of-thought
perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly
pervasive \[ \langle \text{amplituding/formative–epistemicity}\rangle \text{ totalising–self-referencing–}
syncretising/circularity/interiorising/akrasiatic-drag \} \text{ procrypticism–or–disjointedness-as-of–}
reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we
are unhabituated to it since it is beyond-the-consciousness-awareness-teleology—in-
preconverging-existential-extrication-as-of-existential-unthought\rangle and not yet by social
universal-transparency \} \text{ transparency-of-totalising-entailing,-as-to-entailing–}
\langle \text{amplituding/formative–epistemicity}\rangle \text{ totalising–in-relative-ontological-completeness } \}, just
as had been the case from the perspective or
apriorising/axiomatising/referencing/intelligibility setup/measuring instrument for operant or incidenting-predicative-insights of all the uninstitutionalised-threshold\textsuperscript{83} reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism of their corresponding prospective institutionalisations\textsuperscript{84} reference-of-thought. The bigger point being that by definition a \textsuperscript{84} reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness\textsuperscript{85} of reference-of-thought as of its apriorising/axiomatising/referencing/intelligibility setup/measuring instrument for operant or incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying \textsuperscript{104} universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in \textsuperscript{104} universalisation–non-positivism/medievalism and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of \textsuperscript{4} \textit{amplituding/formative–epistemicity} causality <as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity and percolation-channelling<in-deferential-formalisation-transference> involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity\textsuperscript{69}—of-the-human-institutionalisation-process\textsuperscript{69} as pertinent for notional–deprocrypticism ‘without in the very least entertaining’ the \textit{amplituding/formative} wooden-language\{imbued–averaging-of-thought\}<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> mental-
reflex as has been the case across all the institutional-cumulation/institutional-recomposure-{as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} that
has always been a drawback as of temporal extricatory preconverging–de-
mentating/structuring/paradigming and parasitising/co-opting inclination subpar to the
warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of:
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality perpetually
upholding the currency in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity of-the-human-institutionalisation-process across-the-times; as at
this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying
in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-
and-impediments as of the transcendental prospective positivism prospective relative-
ontological-completeness-of- reference-of-thought will-not-be-convincing-on-a-par-with-
other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of–
meaningfulness-and-teleology purpose requires making a ‘temporal palliation argument’ of
the type oneself or another person is not involved in sorcery or a counterargument that the
accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-
ontological-incompleteness-of- reference-of-thought, to-be-more-convincing-on-a-par-with-
other-argumentators in that non-positivism social-setup (but then all this will wrongfully
validate superstition and thus fail the very point of ontology/aetiologisation/ontological-
escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity as intemporality-asymmetric-
subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of
‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity> totalising–self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} by superseding the prior non-positivism prior relative-ontological-incompleteness-of-reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought by ‘continuous habituation going by the latter’s <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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–in-relative-ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism-and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic
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 at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency 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 intemporal longness and human temporality/shortness as the ‘more fundamentally <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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 distractive-alignment-to-8\(^{th}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^0\) that induce uninstitutionalised-threshold\(^3\) at all the institutionalisations uninstitutionalised-threshold\(^1\).) The conceptual technique for disambiguating individuations as to \(^{8}\)reference-of-thought–prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) at institutionalisation-threshold/institutionalisation and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}>=\) at uninstitutionalised-threshold\(^1\) has to do with the given \(^7\)reference-of-thought–closeness-of-tethering–to–prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) or \(^7\)reference-of-thought–looseness-of-tethering–to–prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) wherein on one extreme the prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\) mental-disposition individuation adheres to a \(^7\)reference-of-thought–closeness-of-tethering–to–prelogism\(^7\)-as-of-conviction,-in-profound-
supererogation

= <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> (not necessarily implying their logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation
appropriateness but logically-due as of attendant-ontological-contiguity -duced-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>) while on the other extreme the 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 as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ as
‘reference-of-thought–looseness-of-tethering–to–prologism’)-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-
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\(^1\) can be seen
entailing,-as-to-entailing-\(\langle\text{amplituding/formative–epistemicity}\rangle\) that underlies various
shades of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
\(\langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism}>\)
\(\langle\text{reference-of-thought–closeness-of-tethering–to–prelogism}\rangle\) as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’\(^\circ\)–as–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
\(\langle\text{reference-of-thought–prelogism}\rangle\)
as-of-progression, in profound-supererogation
\(\langle\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’}\rangle\)
logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(\rangle\) as-of-progression, in profound-supererogation
\(\langle\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’}\rangle\)
logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(\rangle\) that underlies various
shades of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
\(\langle\text{as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism}>\).
As a general rule the \(\langle\text{reference-of-thought–closeness-of-tethering–to–prelogism}\rangle\) as-of-progression, in profound-supererogation
\(\langle\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’}\rangle\)
outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>) respectively as of human intemporal and temporal mental-dispositions that establish the
<amplituding/formative–epistemicity> causality <as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity 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> of meaningfulness-and-teleology whether as of
‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging out of attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity <reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context’ with temporal-dispositions or logical-dueness as of
attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-
contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> with the intemporal/conviction-
as-to-profound-supererogation mental-disposition; so-construed as of their contrastive-
synopsising-depths-of– meaningfulness-and-teleology rather for a ‘conflation
construal/conceptualisation’ and not a rather deceptive analytical reflex of
‘apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educated-
existentialising/contextualising/textualising-contiguity }–constitutedness in preconverging-
entailment of reference-of-thought construal/conceptualisation’. The fact is by mental-reflex
we relate to social meaningfulness-and-teleology by apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-
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—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor but we fail to do this due to our disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the ambiotics 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—ontological-normalcy/postconvergence as its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.

The implication is that postlogism /psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature whereas the apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—in—{preconverging-disentailment—by}—postconverging-entailment requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by apriorising/axiomatising/referencing—of-
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 and without social universal-transparency – {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, for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology
needed for construing postlogism /psychopathy and conjugated-postlogism as of its social
model at uninstitutionalised-threshold, and so by way of maximalising-recomposuring-for-elative-ontological-completeness—unenframed-conceptualisation (the latter is what sets up
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of
imbricatedness/threadedness/recomposuring attendant ontological-contiguity—deduced–
existentialising/contextualising/textualising-contiguity —<reifying-or-elucidating-of-
prospective-relative-ontological-completeness >, in contrast to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity —deduced–existentialising/contextualising/textualising-contiguity which
is what renders-operant/incidenting predicative-insights). It is only then that such an established
institutionalisation framework allows for elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity —deduced–existentialising/contextualising/textualising-contiguity on the
basis of the established reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness of reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional~deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional~deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
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–depprocrypticism 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\textsuperscript{[1]} reference-of-thought\textsuperscript{[2]} categorical-
imperatives/axioms/registry-teleology\textsuperscript{[00]}, for-
aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{[57]} meaningfulness-and-teleology\textsuperscript{[100]}
construing a storied-construct/ontologically-valid-narration driven by such
postlogism\textsuperscript{[78]}/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{[5]}
maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-
instantiative-moulting involving childhood psychopathy to adulthood psychopathy
development, and corresponding evolving of social relations as of dynamic-cumulative-
aftereffect ‘disjointedness-as-of\textsuperscript{[84]} reference-of-thought’-misappropriated-meaningfulness-
and-teleology\textsuperscript{[00]} involving compelling–nonconviction/madeupness/bottomlining\textsuperscript{[1]}
(‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing–induced-disontologising’–of-the–attendant-
intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
onlogical-contiguity>; in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) as of psychopathic/postlogism\textsuperscript{[78]}–
categorical-imperatives/axioms/registry-teleology\textsuperscript{[100]}, for-
aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{[57]} meaningfulness-and-teleology\textsuperscript{[100]–
as–prelogism–as-of-conviction,–in-profound-supererogation –<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising–logical-outcome-arrived-at> thus leading to caricaturing-hollow-staging-and-
performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement
dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense
of such de-mentative/structural/paradigmatic epistemicity>causality <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. 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 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. Supposed however that the interlocutor is 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 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. 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 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.
voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-
positivism\(^8\) reference-of-thought\(^--\)categorical-imperatives/axioms/registry-teleology\(^{10}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring-- meaningfulness-and-teleology\(^{10}\) 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\(^8\) reference-of-thought\(--\)categorical-imperatives/axioms/registry-
teleology\(^{10}\),-for-aposteriorising/logicising/deriving/intelligising/measuring-- meaningfulness-
and-teleology\(^{10}\) , highlighting that a postlogism\(^8\) like psychopathy in our positivism–
procrpticism 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\(^8\)--of reference-of-thought as beyond-the-consciousness-awareness-
teleology\(^{10}\)--\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle and ‘lack
of constraining social universal-transparency\(^{10}\}\rangle\{transparency-of-totalising-entailing-,as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\}\}; such that implying that our prior positivism–procrpticism, as of its
reference-of-thought--categorical-imperatives/axioms/registry-teleology\(^{10}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring-- meaningfulness-and-teleology\(^{10}\),
cannot longer be upheld at such uninstitutionalised-threshold\(^{10}\) but requiring in lieu a
notional~deprocrpticism\(^1\) reference-of-thought--categorical-imperatives/axioms/registry-
teleology\(^{10}\),-for-aposteriorising/logicising/deriving/intelligising/measuring--"meaningfulness-
and-teleology\(^{10}\) 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\(^{10}\)–defect<-as-Being-or-ontological-or-
existential–defect>. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–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–in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity –<profound-supererogation –of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>–with superstitious claims in its meaningfulness-and-teleology. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism’–as-of-conviction,–in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional– apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by}–postconverging-entailment as of positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,

psychologism> as of uninstitutionalised-threshold[1], as we can appreciate that the childhood psychopathy and the visitor’s [57]meaningfulness-and-teleology[100] are in effect ontologically-speaking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[1]

<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism[78] analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism’-as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity -reduced–existentialising/contextualising/textualising-contiguity } — conflatedness — in {preconverging-disentailment by} – postconverging-entailment as of positivism[3] reference-of-thought–‘categorical-imperatives/axioms/registry-teleology[10],-for-aposteriorising/logicising/deriving/intelligising/measuring–’meaningfulness-and-teleology” with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>} just as our positivism–procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
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{78}/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{30} 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 \textit{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy. The explainer of the situation ‘as of its reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation \textit{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}’ is in an ‘intemporality-asymmetric-subsumption-of-temporality’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}–conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining–

reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity of reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity of reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation reference-of-thought/axiomatic-construct as existential/ontological as of 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 contextually-manifest prospective relative-ontological-completeness of reference-of-thought in contrast to the visitor’s ‘supposed reference-of-thought/axiomatic-construct’ which is non-existential/non-ontological as not-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 contextually-manifest prior relative-ontological-incompleteness of reference-of-thought. It is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the construal of the meaningfulness-and-teleology of temporal-dispositions perversion-and-derived perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> in relation to intemporal meaningfulness-and-teleology<as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the reference-of-thought–categorical-
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-verbatimility where logic-as-of-prelogism—conviction—,
in-profound-supererogation\textsuperscript{97}—<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical—outcome-arrived-at\textsuperscript{5} is wrongly assumed thus supposedly implying logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 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—reference-of-thought and the visitors and childhood psychopathy reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{83}, unsoundness-or-ontological-bad-faith/inauthenticity—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{85}—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{80}—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-
as-being-in-arrogation and so more aptly as distractive-alignment-to-\textsuperscript{84} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{79}. Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of intemporal prelogism^{-as-of-conviction,- in-profound-supererogation\textsuperscript{97}-<existentially-veridical–'attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>- reference-of-thought apriorising/axiomatising/referencing- {of-attendant– ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } – conflatedness in {preconverging-disentailment by} postconverging entailment denying any implied symmetrising of \textsuperscript{59} meaningfulness-and-teleology\textsuperscript{100} from temporal-dispositions in perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as their logical-dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived- perversion-of-\textsuperscript{49} reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is construed more than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-\textsuperscript{84} reference-of-thought-<of- apriorising/axiomatising/referencing>\textsuperscript{79}; to point out that temporal-dispositions perversion-and-derived-\textsuperscript{75} perversion-of-\textsuperscript{75} reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory–de-mentativity \textsuperscript{84} reference-of-thought’ given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-\textsuperscript{75} perversion-of-\textsuperscript{75} reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is construed operantly as of temporal postlogism^{-as-of-} compelling–
nonconviction/madeupness/bottomlining—‘<decontextualising/de-existentialising–of-attendant-
i-intradimensional–apriorising/axiomatising/referencing→'-induced-disontologising‘-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
apriorising/axiomatising/referencing’-logical-dueness>–and-conjugated-postlogism78 ‘exercise
of distracting from’ the intemporal prelogism ‘-as-of-conviction,-in-profound-supererogation’
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logcal-outcome-arrived-at> reference-of-thought as
of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment–by} postconverging-entailment’, and so construed as distractive-alignment-to-
reference-of-thought–<of-apriorising/axiomatising/referencing>10. That is, a ‘temporal

distacting from intemporality’1 construct; wherein the ‘apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity } conflatedness in {preconverging-disentailment–by} postconverging-
entailment of intemporal prelogism ‘-as-of-conviction,-in-profound-supererogation’
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logcal-outcome-arrived-at> projection’ is
misconstrued in ‘denaturing1’ of psychopathy/postlogism78 with the consequent alignment to it
of conjugated-postlogism78 as ‘derived-denaturing’. In other words, prospective relative-
ontological-completeness ‘-of-’ reference-of-thought is ‘precedingly/supersedingly de-
mentatively/structurally/paradigmatically cogent and comprehensive framework of
meaningfulness-and-teleology100’ such that any arising temporal disruption of
meaningfulness-and-teleology100 ‘has nothing to do with constituting 57 meaningfulness-and-
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-suprererogation ≥ since the latter is de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation 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\(^7\) due to relative-ontological-incompleteness\(^8\)-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 \(\text{de-mentation-}^{\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}}\), as the idea of value-reference if wrongfully ontologically construed as determined by the \(\text{<amplituding/formative> wooden-language}^{\text{imbued—averaging-of-thought-as-to-leveling/resentiment/closed-construct-of—meaningfulness-and-teleology-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications}>\) as respectively non-positivism\(^9\)-reference-of-thought’ or as procrypticism\(^9\)-reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism\(^7\) like notions-and-accusations-of-sorcery as well as psychopathic-postlogism-and-its-social-integration as of our\(^9\) procrypticism–or–disjointedness-as-of- reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating\(\text{supererogatory-de-mentativity}\) veracity. The bigger point being that symmetrisation implying mutual recognition of \(\text{reference-of-thought can only arise where there is mutual appropriateness-of-reference-of-thought-as-of-conflatedness}\) as existential/ontological transcendental-enabling/sublimating\(\text{supererogatory-de-mentativity}\) 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 \(\text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}\) exercise which is then an altogether different issue of effective/ineffective logic as prelogism\(^7\)-as-of-conviction,-in-profound-
supererogation\textsuperscript{97} <existentially-veridical–‘attendant-intradimensional
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at\textsuperscript{a}, and this latter is what tends to be falsely implied in situations of
postlogism\textsuperscript{78}/psychopathy and conjugated-postlogism\textsuperscript{78}/social-psychopathy, and need to be
‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-
derived\textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought\textsuperscript{<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{3} \textsuperscript{>}} rather reflected-as-of-soundness-or-ontological-good-faith/authenticity\textsuperscript{99} -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\textsuperscript{100} as of the individuation-level and registry-
worldview/dimension-level of analysis, notwithstanding it developing complexification as of
dynamic-cumulative-after/effect as from the individuation-level to the registry-
worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-
level childhood postlogism /psychopathy phenomenon relatively resolvable at that
individuation-level to fail resolution with the myriad of such cases at the circular-
complexification registry-worldview/dimension-level of more surreptitious adulthood
pathological postlogism\textsuperscript{78}/psychopathy as the
maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social
universal-transparency\textsuperscript{104} \textsuperscript{<\textsuperscript{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{77} \textsuperscript{>}} with
consequent conjugated-postlogism\textsuperscript{8} ‘involving beyond-the-consciousness-awareness-
teleology\textsuperscript{100} <in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{5} dynamics
further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{104}\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{105} of reference-of-thought thus reflecting the uninstitutionalised-threshold\textsuperscript{103} backdrop for the registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{106} <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. In other words, social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{105} 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{107} <in-preconverging–existential-extrication-as-of-existential-unthought> with the implication that ‘lack of constraining social universal-transparency\textsuperscript{104}\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} at this uninstitutionalised-threshold\textsuperscript{103} allows for denaturing\textsuperscript{108}, which is rather subpar to the notional~conflatedness\textsuperscript{111}/constitutedness\textsuperscript{112} to-conflatedness\textsuperscript{111} required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as <amplituding/formative> wooden-language\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \} failing intemporal-preservation-entropy-or-contiguity—or–ontological-preservation to be construed as socially-functional-and-accordant\textsuperscript{94}, with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> of a notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification—<as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of—reference-of-thought driven by

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment as articulated above over denaturing, and explaining why apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-

{preconverging-disentailment–by}–postconverging-entailment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) behind the successive institutional-cumulation/institutional-recomposure\(\langle\)as-to- historiality/ontological-eventfulness \rangle/ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle\rangle 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\(^{100}\) 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-\langle conjugatively-and-transfusively\rangle the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) as of our positivism–procrypticism. Notional–conflatedness\(^13\)/constitutedness\(^14\)–to-conflatedness\(^13\) points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for \(^{10}\) universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional–deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and not the \langle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-complex of considering the \langle amplituding/formative \rangle wooden-language–\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \} while failing intemporal-preservation-entropy-or-contiguity–or–ontological-

<amplituding/formative–epistemicity>causality—as-to-projective-totalititative–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—de-mentating/structuring/paradigmng—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 aetiologicalism/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 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 as of ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism myriad retrospective and prospective 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 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-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative–epistemicity>totalising~devolved~purview~as-domain~of-construal~as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being~as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being~as-of-existential-reality> being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectificable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of its bluriness. 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  
self-assuredness-of-ontological-good-faith/authenticity  
~postconverging–de-mentating/structuring/paradigming  
~as-being-as-of-existential-reality>  
as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising  
self-assuredness-of-ontological-good-faith/authenticity  
~postconverging–de-mentating/structuring/paradigming  
~as-being-as-of-existential-reality>  
as of  
<amplituding/formative–epistemicity> causality  
as-to-projective-totalitative–implications-of-prospective- 
nonpresencing,-for-explicating-ontological-contiguity  
and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency  
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening  
insights  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by  
reference-of-thought–categorical-imperatives/axioms/registry-teleology  
for-aposteriorising/logicising/deriving/intelligising/measuring–  
meaningfulness-and-
teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside–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–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

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registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation \(^{100}\) reference-of-thought–\(^{2}\) categorical-imperatives/axioms/registry-teleology\(^{100}\) (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness\(^{88}\)-of\(^{88}\) reference-of-thought limiting/constraining on the possibilities of vices-and-impediments\(^{106}\)); implying an underlying ontological-contiguity\(^{88}\) of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology\(^{100}\)-\(\langle\) in-preconverging-existential-extrication-as-of-existential-unthought\(\rangle\) and prior ‘lack of constraining social universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\(\rangle\) does not imply apart from such instituationalisation-as-seconddnaturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold\(^{103}\) as its beyond-the-consciousness-awareness-teleology\(^{100}\)-\(\langle\)in-preconverging-existential-extrication-as-of-existential-unthought\(\rangle\) and ‘lack of constraining social universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\(\rangle\) inducing anew the new \(^{84}\) reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\)-\(\langle\)as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/demencing –apriorising-psychologism\(^{2}\). This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold\(^{103}\) can be construed ontologically as arising out of a further temporal/shortness-of-register-of–\(^{57}\) meaningfulness-and-teleology\(^{100}\) distortedness of the new \(^{46}\) amplituding/formative–epistemicity\(^{84}\) totalising/circumscribing/delineating \(^{84}\) reference-of-thought–\(^{93}\) devolving-as-of-
instantiative-context—meaningfulness-and-teleology in the social extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology} ultimately extending to the extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology} spheres of formal constructs distorting formal construal of
meaningfulness-and-teleology, and so to a point of equilibrium of the new registry-
worldview/dimension between its institutionalised meaningfulness-and-teleology and its
uninstitutionalised-threshold’s threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation <as-to-'attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>. The operant and
technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-
onontology apriorising/axiomatising/referencing-{of-attendant ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-
disentailment by} postconverging-entailment for ontologically-veridical meaningfulness-
and-teleology and ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> condition’ of
reception/distortion across the <cumulating/recomposuring–attendant-ontological-
contiguity>-successive registry-worldviews/dimensions involving denaturing where there is
‘lack of constraining social universal-transparency–{transparency-of-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness}>. The establishment or rather coming into being of a prospective registry-
worldview/dimension institutionalisation reference-of-thought can thus be construed as of
pure-onontology apriorising/axiomatising/referencing-{of-attendant ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity} conflatedness in-
{preconverging-disentailment by} postconverging-entailment for ontologically-verbatim
notional-firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence> nature sets in as it is related to the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator 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⟩ 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 <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications—of-prospective—nonpresencing,—for-explicating—ontological-contiguity ⟩, and is rather oriented to sovereign extrication over knowledge-reification—gesturing<in-prospective_psychologism—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity ⟩ conflatedness— IN [preconverging—dissentainment—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 84 reference-of-thought construal in the first place’ distort in due course organic 57meaningfulness-and-teleology100, as of temporal mental-dispositions of shortness-of-register-of—meaningfulness-and-teleology100. Thus such implied prospective 84 reference-of-thought, social organisations and institutions as organic 57meaningfulness-and-teleology100 then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective 84 reference-of-thought social and institutions 57meaningfulness-and-teleology100. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective– nonpresencing,—for-explicating-ontological-contiguity construal for the notional–deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the 57meaningfulness-and-teleology100 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> 100, and so as of notional~conflatedness 17/constitutedness 17-to-conflatedness 17 as historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’> in articulating a (protensive-consciousness deneuterising17-induced)—84reference-of-thought—devolving—teleological-de-mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a
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{78}–as-of\textsuperscript{11} compulsing–nonconviction/madeupness/bottomlining\textsuperscript{32} (‘<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{68}) or psychopathic reference-of-thought–looseness-of-tethering–to–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> mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of \textsuperscript{84}reference-of-thought–looseness-of-tethering–to– prelogism\textsuperscript{79}–as-of-conviction,–in-profound-supererogation \textsuperscript{97} <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{32}>, as of its temporal postlogism\textsuperscript{78} threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97} <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\textsuperscript{100}, 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)


intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming parasitising/co-opting to the species existential-tale.]
confoundedness—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, rather than a naïve metaphysics-of-presence (implicated—nondescript/ignorable—

void—as-to-presencing—absolutising-identitive—constitutedness) mental complex that only
serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction
made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation
mental-disposition’ registry-worldview’s/dimension’s reference-of-thought and ‘human
temporal uninstitutionalised-threshold’ mental-disposition’ registry-worldview’s/dimension’s
reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into
perspective the idea that the present and as of our present social construction and individuations
as being relatively more exceptional than the solipsistic nature of humans in prior epochs is
false, with such wrongly implied exception rather being a confusion between ‘cumulated
institutionalisation’ (which we carry by being secondnatured at the backend in reflecting
holographically—conjugatively-and-transfusively the ontological-contiguity—of-the-
human-institutionalisation-process) as of human limited-mentation-capacity-deepening
leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense
of intemporality/longness (which overall is no more greater than that of humans of previous
successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal
uninstitutionalised-threshold’ mental-disposition as all humans past when it comes to making
solipsistic choices at uninstitutionalised-threshold, which choices when of intemporality-

drive solipsistic-choices are maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation leading to prospective institutionalisations.
This notion of human mental-disposition and by extension meaningfulness-and-teleology as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold -facet, so-construed by metaphysics-of-absence-{implicated-epistem-verity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-in-deferential-formalisation-transference and transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that
at the disjuncture of positivistic meaninglessness-and-teleology (as ‘moulting’ first-nature/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 meaninglessness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaninglessness-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 <amplituding/formative-epistemicity> causality <as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity> and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling.<in-deferential-
formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-
<in-deferential-formalisation-transference> and transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ . In another respect, with regards to scientific
meaningfulness-and-teleology 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
deerence to formal knowledge constructs and other formal constructs, on the basis that that
will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold when
such domains lacked or were deficient with respect to formal knowledge constructs or other
formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all
opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic
contending mental-dispositions on the basis of the determining or non-determining need for
‘social consensus as of social-aggregation-enabling by human temporal
<amplituding/formative> wooden-language-{imbued—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/superrgatory–de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness of reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } as of its free-for-all nature. The bigger point being that even in our positivism–procrypticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrgatory–de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrgatory–de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal
mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal 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’. 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/supercerogatory–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-
{implicit-epistemic-veracity-of- nonpresencing<-perspective–ontological-normalcy/postconvergence>} we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-
worldview’s/dimension’s institutionalisation of an intemporality -drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities -drives such that it is endemised/enculturated in various temporality/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩⟩ in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–de-mentating/structuring/paradigmating and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmating as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the
institutionalisation’. Virtue is essentially about the intemporality\(^1\)-drive as \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—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\(^4\) by a re-equilibrating metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of-}
\text{nonpresencing-}\langle\text{perspective–ontological-normalcy/postconvergence}\rangle/postdication\) with \(^8\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to \(^7\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) as these are failing/not-upholding\(\langle\text{as-of-apriorising/axiomatising/referencing}\) intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\(^4\) by a re-equilibrating metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of-}
\text{nonpresencing-}\langle\text{perspective–ontological-normalcy/postconvergence}\rangle/postdication\) 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’—of—reference-of-thought, by ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\(^1\)—or-ontological-reprojecting its mental-disposition will be to unleash its \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation intemporality\(^5\)-drive to supersede the non-positivistic \(^\}\) reference-of-thought—categorical-imperatives/axioms/registry-
teleology⁹⁰ 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-contiguity⁶⁸-educed-existentialising/contextualising/textualising-contiguity⁴⁰ here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness⁸⁹ and relative-ontological-completeness⁹⁵ 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-contiguity⁶⁸-educed-existentialising/contextualising/textualising-contiguity⁴⁰ in-reification/dereification as of their prior relative-ontological-incompleteness⁸⁹-of-reference-of-thought, contrasted with the positivist naturalist conception of attendant-ontological-contiguity⁶⁸-educed-existentialising/contextualising/textualising-contiguity⁴⁰-in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness⁹⁵-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-incompleteness⁸⁹-of-reference-of-thought, as the notion of proof/evidence is more critically tied down to attendant-ontological-contiguity⁶⁸-educed-existentialising/contextualising/textualising-contiguity⁴⁰-reification as of singularisation-as-to-
the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity <-profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness-of-reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing” of the prior relative-ontological-incompleteness-of-reference-of-thought and the contorted prospective
relative-ontological-completeness\textsuperscript{88} -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\textsuperscript{4} 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\textsuperscript{89} -of- reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness\textsuperscript{88} -of- reference-of-thought but for the induced crossgenerational transcendental metaphoricity\textsuperscript{5} possibility, and the contortion is more of a token as of the metaphoricity\textsuperscript{5} 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\textsuperscript{5} that is ‘beyond the prior relative-ontological-incompleteness\textsuperscript{89} -of- reference-of-thought full meaningfulness-and-teleology\textsuperscript{100} implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity\textsuperscript{5} 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\textsuperscript{8}—of—reference-of-thought transcendent-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\textsuperscript{8} gesturing for prospective relative-ontological-completeness\textsuperscript{8}—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\textsuperscript{4} rather as of reasoning-through/messianic-reasoning asceticism\textsuperscript{4}, different from asceticism\textsuperscript{4} as reasoning-from-results/afterthought or institutional asceticism\textsuperscript{4}, should basically be understood as of the general notion that all human meaningfulness-and-teleology\textsuperscript{100} are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness\textsuperscript{9}—towards-ontological-completenesss-of-deprocriptism’ 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\textsuperscript{73}—<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-conflicatedness\textsuperscript{1}—
intemporal-ontological-performance thus failing to reflect existential wholeness/nested-congruence of meaningfullness-and-teleology and undermining knowledge-reification—gesturing—prospective psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—postconverging-entailment’ at a given reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured—and-preconverging-or-dementing—narratives) threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-threshold, while falsely implying the given reference-of-thought mere identitive conceptualisations/candid existential expressiveness are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive amplituding/formative—epistemicity>totalising/circumscribing/delineating postconverging—or-dialectical-thinking—apriorising-psychologism’ even at its uninstitutionalised-threshold where it is effectively preconverging-or-dementing—apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism> of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness—as—epistemic-totality—dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of—
presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism

conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment—depth of notional—deprocrypticism—protracted-consciousness. Such a hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif— and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality—parrhesiastic asksis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness\(^1\) reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for \(^2\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed \(^3\) meaningfulness-and-teleology\(^100\) aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed \(^4\) meaningfulness-and-teleology\(^100\) 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 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⟩ construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-
mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality/reference-of-thought/epistemic-totalising~self-
referencing-syncretising/circularity conception of meaningfulness-and-teleology as of non-
positivism/medievalism’ to a prospective ‘epistemic-totality/reference-of-thought/epistemic-
totalising~self-referencing-syncretising/circularity conception of meaningfulness-and-
teleology as of positivism/rational-empiricism’, that is the fundamental de-
mentative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments’. This has the very same metaphoricity implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process, as such a hermeneutic/reprojecting/supererogating/zeroing psychology supersedes our ordinary meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for reference-
of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument, but rather as of its reasoning-through/messianic-reasoning is more about instigating prospective


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.


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  parresiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional–deprocrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{(9)} aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{(10)} as of prospective notional–deprocrypticism is very much alien to our positivism–procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity\textsuperscript{(8)} is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality\textsuperscript{(3)/ reference-of-thought/epistemic-totalising\textsuperscript{(3)} ~self-referencing-syncretising/circularity conception of meaningfulness-and-teleology\textsuperscript{(10)}’ which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness\textsuperscript{(9)}! 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\textsuperscript{(9)—of-the-human-institutionalisation-process\textsuperscript{(10)} 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—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor at its uninstitutionalised-threshold implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-verbatimicality’ as it will operate its state of dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of<amplituding/formative—epistemicity>totalising—thrownness-in-existence, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception, normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort
of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness\(^6\) of the reference-of-thought\(^5\) meaningfulness-and-teleology\(^1\) state is downright ontologically ridiculous and the manifestation of an <amplituding/formative–epistemicity> totalising–self-referringencing–syncretising/circularity/interiorising/akrasiatic-drag\(^1\) 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\(^6\) as of dissingularisation\(^2\) 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\(^6\); wherein postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold\(^3\) is construed as preconverging-or-dementing\(^0\)–apriorising-psychologism as of prospective postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of
its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘\(^{[14]}\) presencing—absolutising-identitive-constitutedness\(^{[14]}\) 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\(^{[10]}\) 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—\(<\text{shallow-supererogation }\text{-of-mentally-aestheticised}-\text{preconverging/dementing }\text{-qualia-schema}>;\) and so, as its essential \(^{[5]}\) meaningness-and-teleology\(^{[100]}\) is as of a solipsistic transversality—\(<\text{for-sublimating–existential-eventuating/denouement}>\text{-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}>\) 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—\(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming}>\) in its ecstatic singularity, on the same token that a natural scientist is in a transversality—\(<\text{for-sublimating–existential-eventuating/denouement}>\text{-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}>\) 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/s\(^2\) on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s\(^2\) but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-
conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> as of {<amplituding/formative—
epistemicity>causality —as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity}. 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/ignorable—void (actually speaking of akrasiatic-drag-
denatured-and-preconverging-or-dementing —narratives), for the possibility of its prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into prospective
institutionalisation. This reality is known as human ‘supererogatory—de-mentative constraint’ to
prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the possibility of prospective relative-ontological-completeness\textsuperscript{8}–of-reference-of-thought. Human supererogatory–de-mentative constraint is fundamentally associated with poor\textsuperscript{104} universal-transparency\textsuperscript{105}–(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\textsuperscript{103}. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of⟨amplituding/formative⟩wooden-language–⟨imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩ as of the prior institutionalisation’s\textsuperscript{54} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that stifle the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness–of-reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{109}, for resolving a given registry-worldview/dimension vices-and-impediments\textsuperscript{106}; this notion of human supererogatory–de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied by a ‘postconverging-or-dialectical-thinking–psychology or psychology-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian
subject’ growth as of supererogatory–ontological–de-mentionation-or-dialectical–
dem-entation—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\textsuperscript{89} and
relative-ontological-completeness\textsuperscript{88} reference-of-thought as of prospective
nonpresencing,-for-explicating-ontological-contiguity, and thus making the given presence
reference-of-thought as our positivism–procrypticism ‘all-determinative of what can be
construed as psychological emancipation’ as of its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
\textsuperscript{4}
despite the fact of its prior relative-ontological-incompleteness\textsuperscript{89}–of-reference-of-thought to futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective
The underlying issue here as well as of ontologically-veridical difference-
conflatedness\textsuperscript{81}–as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism has to do with deficient human capacity for dispensing-with-
immmediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27}
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{77}/shortness \textsuperscript{11} wooden-language
(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
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 singularity-projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually preconverging-or-dementing apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and vague untransvaluated–temporal-intemporality gesturing. The ontological-contiguity—of-the-human-institutionalisation-process can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness; wherein across the successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalecy/postconvergence-reflected-`epistemicity-relativism-determinism’>, decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in undermining the
human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency -\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding-formative-epistemicity>totalising-in-relative-ontological-completeness \}. Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness and emotional-involvement. In another respect the implications of flawed identitive-constitutedness\({}^{14}\)-as-‘epistemic-totality\({}^{37}\)’-dereification-in-dissingularisation -\langle-as-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle > -as-flawed-epistemicity-relativism-determinism as of dissingularisation -\langle-as-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle \rangle /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism also has implications with the ontological-performance -\langle\textless including-virtue-as-ontology\rangle as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology\({}^{101}\) in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness\({}^{14}\)-as-‘epistemic-totality\({}^{37}\)’-dereification-in-dissingularisation -\langle-as-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle > -as-flawed-epistemicity-relativism-determinism implied as of dissingularisation -\langle-as-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle \rangle /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism.
seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme⁵. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity⁶—reduced—existentialising/contextualising/textualising-contiguity⁹⁰. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already preceding/superseding as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing¹⁵ and producing relatively ontologically-flawed ⁵⁷ meaningfulness-and-teleology⁰⁰. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness⁶⁰/relative-ontological-completeness⁶¹. (sublimating–referencing/registering/decisioning,—as-self-becoming/self-confledness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normaley/postconvergence>) with respect to temporal-to-intemporal ontological-
faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression

epistemic-or-notional–projective-perspective of causality—as-to-projective-totalitative–implications-of-prospective-

nonpresencing,—for-explicating-ontological-contiguity as of prospective relative-ontological-completeness

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

nonpresencing,—for-explicating-ontological-contiguity, and so-construed as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—

to-the-nondisjointedness/entailment-of-prospective—nonpresencing> —as-veridical-

epistemicity-relativism-determinism —<amplituding/formative–epistemicity>causality—as-to-

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

ontological-contiguity; thus further articulating meaningfulness-and-teleology as from prior relative-ontological-incompleteness to prospective relative-ontological-completeness,

and so from the epistemic/notional perspective of existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression

as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative’<including-virtue-as-ontology> orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional–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-virtue-as-ontology> ontological-performance
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the social epistemic-totality\(^7\) of \(^9\) meaningfullness-and-teleology\(^8\). This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }— conflatedness\(^1\) in [preconverging-disentailment by] postconverging-entailment with attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity\(^1\) in contrast to such a notion like language games when construed rather in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\) in preconverging-entailment. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality\(^7\)’ implied as of ontologically-flawed identitive-constitutedness\(^1\)-as-‘epistemic-totality\(^7\)’-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > - as-flawed-epistemicity-relativism-determinism as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-‘epistemic-totality\(^7\)’-for-completeness implied as of ontologically-veridical difference-conflatedness\(^1\)-as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism ; wherein the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination\(^2\) for completeness as of
ontologically-uncompromised
ontological-normalcy/postconvergence/referentialism/postdication

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}—conflatedness—in {preconverging–
disentailment—by}—postconverging-entailment (as of singularisation—<as-to-the–
nondisjointedness/entailment-of-prospective–nonpresencing>—projected epistemic–
immanence/veridical-epistemicity-relativism-determinism and dissingularisation—<as-to-the–
disjointedness/disentailment-of–presencing—absolutising-identitive–
constitutedness}>—epistemic-nonimmanence/flawed-epistemicity-relativism-determinism

<amplituding/formative–epistemicity> causality—<as-to-projective–totalitative–implications-of–
prospective–nonpresencing,—for-explicating-ontological-contiguity>—as-of
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation with regards to human limited-mentation-capacity-deepening as prospective
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of
the recurrent edging towards completion of ontological-performance—<including-virtue-as–
onontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued–
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of–
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness–
disposition,–as—reproducibility-of-aestheticisation), whereas the

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}—conflatedness—in {preconverging–
disentailment—by}—postconverging-entailment mental-reflex assumes uncritically of its right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,–in–
contiguity }—conflatedness—in {preconverging disentailment by}—postconverging entailment
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—
implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity of human
underlying relative-ontological-incompleteness/relative-ontological-completeness{(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative—supererogating<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>}. This underlying notion of ontological-performance
$v_\text{v}$—<including-virtue-as-ontology> speaks more fundamentally of aetiologisation/ontological-escalation, as
explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-
poorly-appreciate the fact that just as scientific studies are transformative the study of the social
rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to
prospective human Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development; even though it is more subject to higher emotional-involvement as of its
displacement/decentering-of-the-human-subject
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing—for-explicating-ontological-contiguity$. Whereas the analytic tradition
posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its
atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity$')
geared towards 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, which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> in want of knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> for knowledge as ontologically-veridical 57 meaningfullness-and-teleology10, as can be validated and falsified by <amplituding/formative—epistemicity> causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-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—<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-totalititative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity , and goes on to naively
deploy outside knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }

conflatedness -in–{preconverging-disentailment by]–postconverging-entailment> such logic
notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative
formalisations in apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }

constitutedness -in–
preconverging-entailment as ends in themselves, rather than construing logic as of the ‘inner
working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-
of-the-world/conditions’ of supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> for knowledge
elucidating/reifying which validation and falsifiability is rather a matter of

<amplituding/formative–epistemicity>causality -as-to-projective-totalititative–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

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism-as-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-nondisjoinedness/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-as-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing—apriorising-psychologism>  
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and  
maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation. Wherein incrementalism—in-relative-ontological-incompleteness —enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness —of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the  
<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative–epistemicity>totalising—purview-of-construal’ or any
ontological-incompleteness\textsuperscript{80}—enframed-conceptualisation from the prospective notional-contiguity/epistemic-contiguity –<profound-supererogation of mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> of \textsuperscript{50}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation, with

\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-
conceptualisation reflected in affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> as of ontologically-veridical difference-
confatedness\textsuperscript{11}–as-to-totalitative-reification-in-singularisation–<as-to-the-
nondisjoiashedment/entailment-of-prospective- nonpresencing> –as-veridical-epistemicity-
relativism-determinism in ontological-contiguity\textsuperscript{88} as from existence-potency\textsuperscript{10}–sublimating–
nascence,–disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism, while \textsuperscript{5} incrementalism-
in-relative-ontological-incompleteness\textsuperscript{80}—enframed-conceptualisation is reflected in
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing –
apriorising-psychologism> as ontologically-flawed identitive-constitutedness\textsuperscript{41}–as–epistemic-
totality ’–dereification-in-dissingularisation–<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > –as-flawed-epistemicity-relativism-
determinism of notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –
of-mentally-aestheticised–preconverging/dementing –qualia-schema>; and so with regards to
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. This
divergence implies lack of mutual-intelligibility as of lack of common
apriorising/axiomatising/referencing/intelligencesetup/measuringinstrument for
common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness /relative-ontological-completeness /
scholasticism notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
 as-to-entailing- \langle \text{amplituding/formative–epistemicity} \rangle \text{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-\langle \text{as-to-preconverging-or-dementing~apriorising-psychologism} \rangle \text{devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. The point here being that the stake for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are ever always beyond any given registry-worldview/dimension \langle \text{amplituding/formative–wooden-language} \rangle
(imbued—averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology–as-of–nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications} \rangle \text{conventioning-referencing }\langle \text{amplituding/formative–epistemicity} \rangle \text{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 ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning-(as-devoid-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’s–reifying-or-elucidating-of-'prospective-relative-ontological-completeness':-so-rather-enabled-<by-a- nonpresencing-divulging-of-momentous- historiability/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence- reflected-'epistemicity-relativism-determinism’>), it can be naively implied that similar conceptual wordings imply similar knowledge commitments and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the physics <amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of knowledge-reification–gesturing-<in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}, and logic can only be the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
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—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of
explicit 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 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 causality as-to-projective-totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity, 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 –eduiced–existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment by} postconverging entailment than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-
inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confatedness—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—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and—hermeneutically/reprojectively/supererogatingly zeroingly-educing—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—ann—re—apriorising/re-axiomatising/re-referencing—conceptualisation) as of supervening-confatedness}. Knowledge as meaningfullness-and-teleology, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good—faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—
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-implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility }—{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation}, and hence of nested-congruence with existence’. This further points out that the traditional explicited apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–


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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 <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity 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 subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with attendant ontological-contiguity as of existentialising/contextualising/textualising-contiguity apriorising/axiomatising/referencing–of-attendant ontological-contiguity –educted–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging–disentailment by} postconverging entailment; so-implied as of their supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
ontological-contiguity as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression enforced’ unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct attendant ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity knowledge reifying exercise as of a
tendency to technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency  
  

Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating  ‘<amplituding/formative–epistemicity>’ reference-of-thought- devolving foregrounding entailment  <postconverging–narrowing-down–subimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism’ that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology  <in-preconverging–existential-extrication-as-of-existential-unthought> as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism–procrypticism ‘attendant-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-
in-practice. Worst still while in effect the idea of specialisation in many a natural science
domain is often the natural progression of a ‘comprehensively elucidated/reified
foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of the
given natural science domain-of-study’ with specialism more of a furtherance of such 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)
scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in
many such social domain-of-study of disparateness-of-conceptualisation<(unforegrounding-
disentailment,-failing-to-reflect–‘immanent-ontological-contiguity ’> (including some science
domains as well which naively tend to draw comprehensive social and human implications of
their studies) the drawback to such specialisms is often associated with ‘major interpretative
loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-
reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in–{preconverging-disentailment by}–postconverging-
entailment> implications of supposedly specialisation domains and their studies since such an
approach fails to effectively validate its methodological and conclusive implications with
respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter
specific epistemic-conception phenomenal/manifest–subpotency{(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/reproductively/supererogatingly/zeroingly-educing’–human-subpotency–

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so-reflected in its philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently as from existence-potency ~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 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–depicrocrypticism) implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process can be garnered by the fact that all the knowledge-reification–gesturing

implied arises as of the very same underlying ‘objectifying cogent unifying process and
gesturing’ as from ‘prospective nonpresencing-reflection of <amplituding/formative-
eticity> causality as-to-projective-totaliative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-
incompleteness /relative-ontological-completeness’
{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>)}’, which is exactly what avails in the good practices of the natural
sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say
‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or
‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation-
{unforegrounding-disentailment,-failing-to-reflect ‘immanent-ontological-
contiguity’ in many a social domain-of-study wherein supposedly reified knowledge ‘hardly
has any underlying implied knowledge-reification–gesturing<in-
prospective psychologicalm–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-
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-
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 –eded–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-
conflatedness \{in-[preconverging-disentailment–by]-postconverging-entailment\} in the social should reflect such blurriness as-of-disparateness rather than the ultimate objectifying foregrounding–entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism), and so by conjugating ‘relative-ontological-completeness’ <amplituding/formative–
epistemicity>causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity’ together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification–gesturing-in-
conflatedness _in_[preconverging-disentailment_by] postconverging-entailment_ as of objectifying
45 foregrounding _entailment_{postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '}-in-
reflecting-'immanent-ontological-contiguity '; as-operative-notional→deprocrypticism), in order to elucidate the blurriness. Such that quite often as of institutional practice the notion of
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) is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation)’ in a naïve substitution of the idea that foregrounding _entailment_{postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation '}-in-
reflecting-'immanent-ontological-contiguity '; as-operative-notional→deprocrypticism) truly speaks of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant amplitudding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencng,-for-explicating-ontological-contiguity as to apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity —educed—
esternalising/contextualising/textualising-contiguity } conflatedness _in_[preconverging-disentailment_by] postconverging-entailment’ as herein implied (involving prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for veridical
ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification-gesturing—in-prospective psychologismic—apriorising/axiomatising/referencing-
'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications-} human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-\textit{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 \text{apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including
domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance}--including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendentandal-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness} and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness}~as of the }<amplituding-formative-epistemicity~/causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~}—confalatedness—in {preconverging–disentailment–by} postconverging–entailment. It is thus not surprising that naive disparateness-of-conceptualisation~<unforegrounding–disentailment,–failing-to-reflect—‘immanent-ontological-contiguity~leads to subject-matters and studies whose flawed prior_knowledge-reification–gesturing~<in-prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~}—constitutedness—{in-preconverging–entailment} tend to be most heavily dependent on ‘peering to a fault’ of the attendant-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly
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

(sublimating-referencing/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>) involving the displacement/decentering-of-the-human-subject for the right 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 prospective meaningfulness-and-teleology as knowledge-reification—

conflatedness —in—{preconverging-disentailment—by—}—postconverging-entailment—
as associated with the suprastructuralism/postmodernism perspective in relative-ontological-
completeness . This contrast with suprastructuralism/postmodernism ‘difference conception of
meaningfulness-and-teleology as of ontologically-veridical difference-conflatedness—as-
to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing—as-veridical-epistemicity-relativism-determinism in its re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-
postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-
conflatedness —‘of-notional—deprocriptism-prospective-sublimation} opened-construct-of—
meaningfulness-and-teleology\textsuperscript{100} so-implied with respect to ‘the transcendental-signifier that is ecstatic-existence’, as so-reflected as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity\} conflatedness\textsuperscript{13} in \{preconverging-disentailment-by\} postconverging-entailment for elucidating, deriving and knowledge-reification–gesturing-\{in-prospective\_psychologismic\-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity\}\} conflatedness -in \{preconverging-disentailment-by\} postconverging-entailment of concepts and conceptualisations as from prospective \{nonpresencing-<\text{perspective–ontological-normalcy/postconvergence}>\} reflection of \{amplituding/formative–epistemicity\_causality\_as-to-projective-totalitative–implications-of-prospective-nonpresencing,-\text{for-explicating-ontological-contiguity}\} of relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{89/88} \(\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence}\rangle\} This explains why postmodern-thought cannot truly be understood in terms–as-of-axiomatic-construct of naïve identitive positivistic modern thought because the meaningfulness-and-teleology\textsuperscript{100} of postmodern-thought only arise rather in the reification process/gesturing involving the displacement/decentering-of-the-human-subject implied as from prospective \{nonpresencing-<\text{perspective–ontological-normalcy/postconvergence}>\} reflection of its \{amplituding/formative–epistemicity\_causality\_as-to-projective-totalitative–implications-of-prospective-nonpresencing,-\text{for-explicating-ontological-contiguity}\} of relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{89/88}.\textsuperscript{89/88}
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—aesthetising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological-
normalcy/postconvergence}>. Such a recurrent ontologically-flawed predisposition is
tantamount to say construing Newtonian physics in the absolute terms–as-of-axiomatic-
construct of its concepts and conceptualisations of say space, time, force, etc. to then project
this predisposition by mere referring, mentioning and synonymisation of these Newtonian
physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will
enable the elucidation, derivation and knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment> of
Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing
for its specific physics elucidation, derivation and knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment> as from
prospective nonpresencing–<perspective–ontological-normalcy/postconvergence> reflection
of its <amplituding/formative–epistemicity>causality -as-to-projective-totalitative-
implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity of
relative-ontological-incompleteness /relative-ontological-completeness

{sublimating~referencing/registering/decisioning, as-self-becoming/self-


conflatedness <in-{preconverging-disentailment by}–postconverging-entailment>, just as the same can be said of Einsteinian physics reification process/gesturing as from prospective nonpresencing-/perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness

{sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}> in supersedingly inducing its specific implied concepts and
conceptualisations elucidation, derivation and knowledge-reification—gesturing.

-prospective psychologism-apriorising/axiomatising/referencing—of-attendant–ontological-contiguity

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

space-time, force, etc. In both instances, when interpreted from the relative-ontological-

space-time, force, etc. In both instances, when interpreted from the relative-ontological-

space-time, force, etc. In both instances, when interpreted from the relative-ontological-

space-time, force, etc. In both instances, when interpreted from the relative-ontological-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism > all 80 presencing—absolutising-identitive-constitutedness 1 traditional
conceptions beyond their simplistic conceptual-patterning-\{as-devoid-of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity ʻs–reifying-or-
elucidating-of-ʻprospective-relative-ontological-completeness ʻ;–so-rather-enabled<by-a-
nonpresencing-divulging-of-momentous– historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-ʻepistemicity-
relativism-determinism’>\} to reflect underlying ecstatic-existence, will tend to be construed
from the relative-ontological-incompleteness\} perspective in 80 presencing—absolutising-
identitive-constitutedness 1 as nominalistic rather than as of ʻ foregrounding _entailment\}
\{postconverging–narrowing-down–sublimation-as-to-ʻexistence—as-sublimating-withdrawal,-
elicitng-of-prospective-supererogation ʻ-in-reflecting-ʻimmanent-ontological-contiguity ʻ;–
as-operative-notional–deprocrypticism\}
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’ as from the relative-ontological-completeness\} perspective. In other words,
the concepts and conceptualisations of postmodern-thought are meaningless without their
relevant and underlying theoretical background framework gesturing, and there is no point in
construing them as of simplistic conceptual-patterning-\{as-devoid-of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity ʻs–reifying-or-
elucidating-of-ʻprospective-relative-ontological-completeness ʻ;–so-rather-enabled<by-a-
nonpresencing-divulging-of-momentous– historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-ʻepistemicity-
relativism-determinism’>\} by mere referring, mentioning and synonymisation as if these are of
positivistic modern thought theoretical background framework gesturing just as the same can be
said of striving for the elucidation, derivation and knowledge-reification–gesturing–in-
prospective_psychologism–apriorising/axiomatising/referencing–of_attendant_ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity–of
conflatedness–in–preconverging-disentailment_by–postconverging-entailment>
Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and
conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both
cases, the as from prospective-nonpresencing–perspective–ontological-normalcy/postconvergence>
reflection of amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing–for-explicating-ontological-contiguity
of relative-ontological-incompleteness/relative-ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective–aestheticising-re-motif–
and–apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>) implied displacement/decentering-of-the-human-subject points to
different sense-of-conscious-representation-of–meaningfulness-and-teleology
between the relative-ontological-incompleteness and relative-ontological-completeness such that the
former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing>
apriorising-psychologism and cannot simply be projected as the latter which is what is rather
truly and effectively of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation
<amplituding/formative–epistemicity–causality–as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-

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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–

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Process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojecting/supererogating/zeroing insight as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification–gesturing process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification–gesturing at its ‘appropriate hermeneutic/reprojecting/supererogating/zeroing circle level of postmodern knowledge-reification–gesturing no different from say top-level physicists and natural scientists articulating their knowledge-reification–gesturing process/gesturing at their ‘appropriate

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process/gesturing cannot strive to engage the supposed scholar or student at any such
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
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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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 disparate-ness-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 totalising–renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification–gesturing is a hermeneutic/reprojecting/supererogating/zeroing circle involving: the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation upgrading up-to-date knowledge-reification–gesturing is a hermeneutic/reprojecting/supererogating/zeroing circle involving: the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation
process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation} up-to-date knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment>; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance<including-virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding entailment{postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation -in-reflecting-'immanent-ontological-contiguity ': as-operative-notional-deprocrypticism} with other so-constructed knowledge-reification-gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment>, that are well beyond a disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity '> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification-gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment> epistemic-veracity 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>
throughout the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{7} 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 \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity}\} conflatedness \textsuperscript{-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-\langle\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism}\rangle$, 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\textsuperscript{47} (imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} as-of–‘nondescript/ignorable–void ’-with-regards-to- prospective-apriorising-implications} 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 \textit{attendant–ontological-contiguity} -\textit{educed–existentialising/contextualising/textualising-contiguity}\textsuperscript{40} in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity}\} conflatedness \textsuperscript{-in-} {preconverging-disentailment-by}–postconverging-entailment}.\textsuperscript{84}}
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 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 in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojecting/supererogating/zeroing and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising-idealisation that ‘runs-through/is-deflating’ by its evental -instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising-idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly
by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-as-devoid-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’s–reifying-or-elucidating-of–prospective-relative-ontological-completeness’s–so-rather-enabled–by-a–nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism’ as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern-day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating—
that then feeds into prospective originalinity-parrhesia,–as–spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification–gesturing:<in-prospective psychologism~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> and organic implications’, just as we cannot simplistically interpret the importance of Aristotelian science in terms of its constitutive elements as earth, water, air, fire and aether on a naïve-presencing—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure{as-to- historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification–gesturing:<in-prospective psychologism~apriorising/axiomatising/referencing-of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> as opening up the possibility for prospective human reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its
meaningfulness-and-teleology\textsuperscript{108} infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity\textsuperscript{38} epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-
formalisation-transference to the extent that that deference fulfils its promise of knowledge-
reification–gesturing–in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity—ened—existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-
entailment> for prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’. In this regards, the transcendental-and-
sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as
hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social
domain-of-study and even some of the natural sciences as of naïve science-ideology, and so
because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-
existence-implications there need to be ‘human intemporal contemplation that abstractly
lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of
"meaningfulness-and-teleology" infrastructure’, something which a ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’ as of a
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> } is not
postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological
question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’> epistemic-disposition that is in many ways poorly
constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-
dynamics’ affect the realisation of the full knowledge-reification–gesturing–in-
prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity —ened—existentialising/contextualising/textualising-contiguity }—
Insightfully, this fundamentally has to do with the contrastive implications in construing

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity as of existence-
potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression?

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

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity as of existence-
potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression?

conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment> involves the
construal of

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-
of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \}—conflatedness -in\{-preconverging-
disentailment-by\}–postconverging-entailment\’, whereas disparateness-of-conceptualisation
\{unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’\} as bad-practice/epistemic-impertinence of knowledge-reification–gesturing\{-in-
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity \}—conflatedness -in\{-preconverging-
existentialising/contextualising/textualising-contiguity \}—constitutedness -in\{-preconverging-
entailment outside attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity\}’.

Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation
\{unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’\} basically undermines the veridical underlying ‘ontological-totalitative-framework as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \}—confimatedness -in\{-preconverging-
disentailment-by\}–postconverging-entailment\’, and thus undermines aetiologisation/ontological-escalation predicative-effectivity–sublimation\{-as-to-underlying,-

(sublimating—registering/decisioning—as-self-becoming/self—conflatedness /formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>}. While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability and validation as of


existentialising/contextualising/textualising-contiguity } conflatedness in \{preconverging-disentailment-by\} postconverging entailment, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation «unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity '» substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency\(^{10}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven 4 foregrounding entailment\(^2\) (postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocripticism)’. This equally explains this author emphasis that ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as of the constraining sublimating-over-desublimating implications of existence-potency\(^{10}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human \(^7\) meaningfulness-and-teleology\(^{100}\) as of its ontological-performance\(^7\) -<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of 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\(^{100}\) as from: human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. Basically, human meaningfulness-and-teleology\(^{100}\) refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance\(^7\) -<including-virtue-as-ontology> in veridically reflecting existence-
potency\textsuperscript{7}~-sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Underlying the ontological-performance\textsuperscript{2}~-<including-virtue-as-ontology> of human-subpotency consciousness-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,—as—spontaneity-of-aestheticisation and human reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected-together in all human \textsuperscript{37}meaningfulness-and-teleology\textsuperscript{100}, as-of-their-inversely-varying-emphasis; and more specifically ‘as institutive of underlying ‘reference-of-thought’, their implied spontaneity and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation conjointly drive ‘human existence \textsuperscript{7} historiality/ontological-eventfulness\textsuperscript{39}/ontological-aesthetic-tracing-<perspective–ontological-

normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’> creative aestheticisation of \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100}. In this regards, originariness-parrhesia,—as—spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-performance\textsuperscript{7}~-<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/intelligibility/setup/measuringinstrument —for—conceptualisation’ so-construed as originariness-parrhesia,—as—spontaneity-of-aestheticisation (which is actually constrained to \textsuperscript{<amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity\textsuperscript{40} \textsuperscript{4} foregrounding entailment (postconverging–narrowing-down—sublimation-as-to—‘existence—as--sublimating-withdrawal,—eliciting-of-prospective-supererogation” “in--reflecting–‘immanent-ontological-contiguity’;—

\textsuperscript{37}}
as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency79~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance11-<including-virtue-as-ontology> of human aestheticisation of meaningfulness-and-teleology100 in the construal of existential-reality’ while overcoming the stalling in ontological-performance11-<including-virtue-as-ontology> underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,—as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,—as–spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating apriorising/axiomatising/referencing- {of-attendant ontological-contiguity educed—existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination; and prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as
mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,–as–spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—

aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance⁷⁻<including-virtue-as-ontology> wherein originariness-parrhesia,–as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettlingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷⁻<including-virtue-as-ontology> of prior reproducibility—

mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation⁷⁻<amplituding/formative–epistemicity>meaningfulness-and-teleology⁴⁶~sublimating–nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—

construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-


⁴⁻<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ human aestheticisation process with respect to living-development–as-to-personality-development⁵ meaninglessness-and-teleology⁸⁰, institutional-development–as-to-social-
function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—
enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness\(^{\text{100}}\)-by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development–as-to-personality-development human aestheticisation of meaningfulness-and-teleology\(^{\text{100}}\) (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’) in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment by} postconverging-entailment involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }

function-development meaningfulness-and-teleology aestheticisation’ of any given
canonised human ‘language-as-phonetic/written-signification-construct
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation’. It is important thus to grasp that
‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation’ is rather established institutionally as of the collective social human ‘complex
sense of meaningfulness-and-teleology aestheticisation’ that drives human social
institutions, and that while ‘language-as-phonetic/written-signification-construct
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation’ does reflect this collective social
human ‘complex sense of meaningfulness-and-teleology aestheticisation’ rather as an
‘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’ as of
apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity —conflatedness in—preconverging—
disentailment by—postconverging entailment, it is ontologically-flawed for ‘language-as-
phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be
construed 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 (even
as on occasion such an ontologically-flawed construal in identitive-constitutedness—as-
‘epistemic-totality’—dereification-in-dissingularisation—as-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism may be incidentally/accidentally/ad-hocly
seemingly veridical but ontologically-flawed in principle from the perspective of the
precedence over ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-
institutional-manifestation’ of the collective social human ‘complex sense of ‘meaningfulness-
and-teleology’ aestheticisation’ as of the ‘more and more profound enlarging-framework of
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
of language, as of the implied ‘high parrhesiastic-pressure-of-aestheticisation for social-
integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing
reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought’ in difference-conflatedness-as-totalitative-reification-in-
singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing> as-
veridical-epistemicity-relativism-determinism). This is so because ‘human
<amplituding/formative–epistemicity>causality—as-projective-totalitative–implications-of-
prospective-nonpresencing—for-explicating-ontological-contiguity purposefulness-
reflexivity for prospective relative-ontological-completeness orientation’ supersedes any such
human ‘institutional-development—as-to-social-function-development meaningfulness-and-
teleology’ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like
language’, as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity}—conflatedness {in-
{preconverging-disentailment-by}—postconverging-entailment (even as the latter had been
precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development' meaningfulness-and-teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -eduiced–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging disentailment by} postconverging entailment as it is adapted to ‘human <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development' meaningfulness-and-teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness –of—meaningfulness-and-teleology (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-
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, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of so-reflected in ‘human existence historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'> creative aestheticisation of driven as of originariness-parrhesia,—as—spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation involves an
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications—
are effectively rather secondnatured institutionalisation outcome of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards,
the more profound basis for prospective generation of human intemporal—as-ontological
meaningfulness-and-teleology arises as of transepistemic/epistemic-ricochetting
originariness-parrhesia,—as—spontaneity-of-aestheticisation that renews reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of prospective
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications of human limited-mentation-
capacity-deepening. This underlying insight is reflective of the fact that ‘secondnaturedness is
no substitute for originariness as from prospective nonpresencing—perspective—ontological-
normality/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—
normality/postconvergence’), as originariness is ever always about ‘intemporal parrhesiastic
seeding-promise dimensionality—sublimating—langle—amplituding/formative—supererogatory—
dementativeness/epistemic-growth—or—conflatedness/transvaluative—
rationalisation/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation—
of the registry-worldview/dimension of 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' in contrast to the
especially mechanical/mere-form of reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and
secondnaturedness conundrum in reflecting holographically—<conjugatively-and-transfusively>
the ontological-contiguity’—of-the-human-institutionalisation-process’ is reflected by the fact
that the human Self is ever always in disseminative constructiveness/destructuring defining its
given registry-worldview/dimension shiftiness-of-the-Self’ as of ‘human-subpotency subpar
disposition to fail to construe the full existence-potency’—sublimating–nascence,-disclosed-
from-prospective-epistemic-digression at its uninstitutionalised-threshold’ its prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation; and so in obfuscation and notional–pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-
relative-ontological-completeness’). The possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity has ever always been able to arise at such
uninstitutionalised-threshold’ of registry-worldviews/dimensions not by a ‘false pretence’ that
the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-
undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-
deficient/prospectively-limitative/prospectively-constraining—ontological-performance’
<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one
in want of candid analysis as of the very same prior reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation but rather the

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 \text{amplituding/formative} \rangle \text{supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalityization} \rangle \text{ 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’. 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} \rangle \text{supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalityization} \rangle \text{ renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of } \langle \text{amplituding/formative–epistemicity} \rangle \text{causality –as-to-projective-totalitative–implications-of-prospective-nonpresencing, for explicating-ontological-contiguity}. 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’ and rather speaks in effect 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}>}; and this temporal nihilism at uninstitutionalised-threshold has ever always been associated with a corresponding intemporal asceticism for opened-construct-of—meaningfulness-and-teleology (not partaking as of transversality—<for—sublimating—existential-eventuating/denouement—<of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ 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—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from—perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity—as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipating possibilities. In this regard, the idea of ontological-faith-
human-institutionalisation-process\(^{(69)}\), what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating’\(\langle\text{amplituding/formative}\)supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) element of \(^{(57)}\)meaningfulness-and-teleology\(^{(100)}\) instigating the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance’\(^{(73)}\)’-<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\(^{(53)}\) as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality\(^{(97)}\)/shortness within such a framework as of \(\langle\text{amplituding/formative–epistemicity}\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{(34)}\) is wrongly reconstrued as ‘intemporality’\(^{(51)}\)’ (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\(^{(103)}\) 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’\(^{(92)}\)-<including-virtue-as-ontology>’ along the overall ontological-contiguity\(^{(95)}\)—of-the-human-institutionalisation-process\(^{(69)}\), 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-indeterminacy/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-reflected-‘epistemicity-relativism-determinism’> of
human recurrent destructuring-threshold-{uninstitutionalised-threshold /presublimating-
desublimating-decisionality}–of-ontological-performance-<including-virtue-as-ontology> and
its superseding with human recurrent constructiveness-of-ontological-performance-<including-virtue-as-ontology>, and so beyond just the nombrilism of our ‘human lifespan
extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the
peculiarity of notional–deprocrypticism as in reality all the other prior registry-
worldviews/dimensions are notionally/epistemically various levels of notional–procrypticism or
notional–disjointedness-as-of-‘reference-of-thought (in successive relative-ontological-
ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> and human destructuring-threshold\textsuperscript{103}-<uninstitutionalised-threshold /presublimating–desublimating–decisionality>-of-ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> across the cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions; thus eliciting the construal of aetioligisation/ontological-escalation as of a reflection of human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{74} (imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing‘–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) in de-mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> and undermining human vices-and-impediments\textsuperscript{106} at destructuring-threshold-\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}-of-ontological-performance\textsuperscript{73}-<including-virtue-as-ontology>‘. This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> and vices-and-impediments\textsuperscript{106} at destructuring-threshold-\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}-of-ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> 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’\textsuperscript{88}}
<conjugatively-and-transfusively> the ontological-contiguity\(^{(6)}\)—of-the-human-institutionalisation-process\(^{(1)}\) 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\(^{(1)}\)–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-
onontological-performance\(^{(1)}\)-<including-virtue-as-ontology> over vices-and-impediments\(^{(6)}\) at
the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance –<including-virtue-as-ontology> as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development. The overall
emphasis herein of the conjunction between psychopathic manifestation with the ontological-
contiguity\(^{(6)}\)—of-the-human-institutionalisation-process\(^{(6)}\) arises in the sense that as previously
articulated the postlogism\(^{(7)}\)–as-psychopathy-as-of–‘attendant-intradimensional’-
preconverging/dementing –apriorising-psychologism\((^{7)}<\text{decontextualising/de-}
existentialising}–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’,–as-so-undermining-the–‘attendant-intradimensional–ontologising’–<as-to-
attendant-intradimensional–apriorising/axiomatising/referencing–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >-educing—self-
referencing-syncretising–forward-facing–postconverging/dialectical-thinking –apriorising-
psychologism>\) manifestation of any given registry-worldview/dimension is just a difference-
in-kind/difference-in-aposteriorising-or-logicising on the basis of the same
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construed as of
the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the
given registry-worldview’s/dimension’s reference-of-thought devolving meaningfulness-and-teleology. Thus a registry-worldview’s/dimension’s postlogism –as-psychopathy-as-of–
‘attendant-intradimensional’-preconverging/dementing –apriorising-psychologism

‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’, as so undermining the
rather as of an ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising


as respectively decontextualising/de-existentialising and contextualising/existentialising on the basis of the very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the given registry-worldview/dimension’. The implication here is that ‘postlogism–as-psychopathy-as-of–attendant-intradimensional’–preconverging/dementing–apriorising-psychologism–

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 ’-by-reification/contemplative-distension27 for living-development–
as-to-personality-development’) is now rather turning out (when construed rather as from the
relative-ontological-completeness nonpresencing-<perspective–ontological-normalcy/postconvergence>
epistemic-projection of the prospective registry-worldview/dimension) to be veridically of ‘relative-ontological-incompleteness’ or prior–registry-worldview/dimension manifest preconverging/dementing –apriorising-psychologism]
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\{\}); and so just as its 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-

facing-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→apriorising-psychologism⟩

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>’}. Contrastively, 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-
lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-
for-relative-ontological-completeness -by-reification/contemplative-distension  for living-
development–as-to-personality-development’ (and so as from ‘childhood postlogism /psychopathy overt manifestation of <decontextualising/de-existentialising~of-
attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’ to
‘adulthood postlogism /psychopathy covert manifestation of <decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’) when effective/successful elicits in others corresponding manifestations as of
difference-in-kind/difference-in-aposteriorising-or-logicising’ (on the basis of the
<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising of the very same registry-worldview’s/dimension’s

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social

meaningfulness-and-teleology elicting adhoc conjugated-postlogism social dynamics as of conjugated-ignorance/conjugated-availability/conjugated-opportunism/conjugated-

exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same

registry-worldview/dimension construed rather as of its ‘relative-ontological-incompleteness’ or prior–registry-worldview/dimension manifest preconverging/dementing–apriorising-

psychologism {‘<decontextualising/de-existentialising–of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’–as-so-undermining-the–’attendant-prospective-registry-worldview/dimension–ontologising’–as-to-


attribution 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–

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preempting—disjointedness-as-of-reference-of-thought,-as-to-epistemicity\textsuperscript{7}/transvaluative-

erationalising/ransepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ with positivism—
procrysticism, and prospectively ‘preempting—disjointedness-as-of-reference-of-thought,-as-to-epistemicity\textsuperscript{7}/transvaluative-
erationalising/ransepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ with deprocrysticism.

Wherein at the destructuring-threshold-uninstitutionalised-threshold\textsuperscript{10}/presublimating-
desublimating-decisionality\textsuperscript{7}—of-ontological-performance\textsuperscript{7}—including-virtue-as-ontology>, the
given registry-worldview’s/dimension’s reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is rather related
to as of wooden-language\textsuperscript{8}—imbued—temporal—mere-
form/virtualities/dereification/akrasiatc-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-
televology } (even as it is equally susceptible however difficultly to prospective
crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative
instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation for the prospective registry-worldview/dimension
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation as renewed \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} infrastructure induced
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{2}). What is central
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>); and so in the sense that the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
ununiversalisation, universalisation–non-positivism/medievalism and our positivism–
procrypticism respectively reflexive of their relative-ontological-incompleteness
(prelogism⟨as-of-the–‘intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism,
presencing—absolutising-identitive-constitutedness, do not factor in respectively the transcendental/nonpresencing–<perspective–ontological-normalcy/postconvergence>
prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism in relative-ontological-completeness
(prelogism⟨as-of-the–’intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism,of–
’attendant-intradimensional–ontologising’–<as-to-attendant-intradimensional–
uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological as to the limitation of human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s sublimating-nascence as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint imbued ‘notional-firstnatures—temporal-to-intemporal-dispositions so-construed-as-from-perspective—ontological-normalcy/postconvergence’ existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—forn—conceptualisation; that is, human aestheticisation as from prospective originariness-parrhesia, as—spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-mentation-capacity-deepening possibility, ever always involves a ‘human disposition in portraying/reflecting/construing existence/ontological-veracity’ as of ‘presencing absolutising-identitive-constitutedness finitism of aestheticisation’ and as of
amplituding/formative wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}
and a transcendental opened-construct-of—meaningfulness-and-teleology with regards to
reference-of-thought-level
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—
conceptualisation. The prospect for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is thus in many ways re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-
thinking—’projective-insights’/’epistemic-projection-in-conflatedness’—of—
otional—deprocrypticism—prospective—sublimation} to any given social-setup by the mere
token that it more critically construes of ontologisation/ontological-veracity/aestheticisation-
towards-ontology as being within the framework of its value-construct ‘presencing—
absolutising-identitive-constitutedness finitim 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 ~sublimating—nascence,—disclosed-from-prospective—epistemic-digression;
explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
cannot be construed as of incrementalism—in-relative-ontological-incompleteness —
enframed-conceptualisation of ‘presencing—absolutising-identitive-constitutedness finitim
of aestheticisation’ but rather as maximalising-recomposuring—for-relative-ontological-
completeness —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 ~sublimating–nascence, disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness human-and-social–expectations/anticipations—metaphoricity ~as-rede-mentating/restructuring/reparadigming—psychologism~as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the ~presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold{/uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance ~<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation, in the sense that the human investment as of ~presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ in prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint

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

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

maximalising) points out that all registry-worldviews/dimensions tend to assume a sub-ontological—{as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence} equilibrium at their prospective destructuring-threshold—{uninstitutionised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance—{including-virtue-as-ontology

with regards to their given reproducibility—{mathesis/motif/thrownness-disposition—{reproducibility-of-aestheticisation; with the underpinning—suprasocial-construct,


{sublimating—referencing/registering/decisioning—{as-self-becoming/self—conflatedness/formative—supererogating—{projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological—
ontological-completeness\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,\textsuperscript{28}in-overcoming-'notionally–collateralising-beholding-protohumanity'-to–‘attain-sublimating-humanity’-as-to-existence-potency\textsuperscript{27}–sublimating–nascence,\textsuperscript{28}disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{28}/shortness <amplituding/formative> wooden-language\textsuperscript{28} (imbued—averaging-of-thought\textsuperscript{28}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textsuperscript{28}–as-of–‘nondescript/ignorable–void ’-with-regards-to—prospective-apriorising-implications>)’ that then allows for the corresponding ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation \textsuperscript{28}reference-of-thought-level supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{28}–for—conceptualisation for \textsuperscript{100}meaningfulness-and-teleology\textsuperscript{100} aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of \textsuperscript{104}universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the ontological-good-faith/authenticity\textsuperscript{70}–postconverging–dementating/structuring/paradigm\textsuperscript{71}ing 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 \textsuperscript{25}<amplituding/formative>supererogatory–dimentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of the registry-worldview/dimension \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} beyond just its mechanical
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77}-by-reification/contemplative-distension\textsuperscript{77}). Such an `absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as-reproducing-ability-of-aestheticisation' is what underlies disparateness-of-conceptualisation\textsuperscript{77}-unforegrounding-disentailment, failing-to-reflect-'immanent-ontological-contiguity'\textsuperscript{77} at a registry-worldview/dimension destructuring-threshold\textsuperscript{77} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\textsuperscript{77}\}-of-ontological-performance\textsuperscript{77}-unforegrounding-disentailment, failing-to-reflect-'immanent-ontological-contiguity'\textsuperscript{77} at a registry-worldview/dimension destructuring-threshold\textsuperscript{77} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\textsuperscript{77}\}-of-ontological-performance\textsuperscript{77}-

\textit{<including-virtue-as-ontology> `wherein normativities, conventions, practices, etc. as second-natured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ontological-veracity', and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of meaningfullness-and-teleology\textsuperscript{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 meaningfullness-and-teleology\textsuperscript{100}, as well as modern-day overall 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 of institutional-being-and-craft normativities, conventions, practices, etc. in procrypticism—disjointedness-as-of reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as-reproducibility-of-aestheticisation as of its lack of prospective depcrypticism—or—preempting—disjointedness-as-of reference-of-thought foregrounding entainment\{postconverging–narrowing-down~sublimation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-in-reflecting-‘immanent-ontological-contiguity’,–as-operative-notional~deprocrypticism\}
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation’ on the basis that such social practices are absolutely deterministic of
meaningfulness-and-teleology”. In other words, adherence to prospective knowledge-
reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological–contiguity–veduced–existentialising/contextualising/textualising-
contiguity }–conflatedness –in–{preconverging-disentailment–by}–postconverging-
entailment> as of human temporality’/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-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) for prospective knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity–veduced–existentialising/contextualising/textualising-contiguity }–
conflatedness –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
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation  ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) as to
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression,
and not ‘unification as of human-subpotency elicited contrasting-and-comparison’ as the latter
just leads to a complexification of disparateness-of-conceptualisation along the very same
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
as of an ontologically-flawed human-subpotency dialogical-equivalence as to
psychologism~apriorising/axiomatising/referencing-{of-attendant ontological-contiguity
educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> 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
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity . 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 psychologism~apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment–by}–postconverging-
entailment> not by an articulation along the prior established reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather
prospective existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression constraining parrhesiastic aestheticisation of prospective reproducibility—
mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation, that in all three cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of foregrounding entailment (postconverging narrowing-down sublimation-as-to existence as sublimating-withdrawal, eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’, as operative-notional–deprocrypticism) that is no more than complexification of disparateness-of-conceptualisation unforegrounding disentailment, failing-to-reflect ‘immanent-ontological-contiguity’. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility – mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism – procrypticism reproducibility – mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and 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 of positivism–procrypticism ‘disjointedness-as-of reference-of-thought reproducibility – mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism or preempting disjointedness-as-of reference-of-thought foregrounding entailment (postconverging narrowing-down sublimation-as-to existence as sublimating-withdrawal, eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’, as operative notional–deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation; as all that is as of knowledge-reification–gesturing–in–
contiguity –educated–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment_by–postconverging-entailment}–at
uninstitutionalised-threshold 03 is necessarily as of prospective parrhesiastic instigation beyond
the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for
human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, it is important
to grasp that their validation lies in their ‘parrhesiastic ‘<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought of reference-of-
thought-level reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation’ construed as from ‘nonpresencing–<perspective–ontological-
normalcy/postconvergence> reflection of ‘amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,–for-explicating-ontological-contiguity of relative-ontological-
incompleteness 89/relative-ontological-completeness 88}
(sublimating–referencing/registering/decisioning,–as-self-becoming/self–
conflatedness /formative–supererogating–<projective/reprojective–aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological–
normalecy/postconvergence>} as of ‘existence-potency ~sublimating–nascence,–disclosed–
from-prospective-epistemic-digression induced 45 foregrounding entailment->postconverging–
narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–eliciting-of–
prospective-supererogation ‘–in-reflecting–‘immanent-ontological-contiguity ‘;–as-operative–
notional-deprocrypticism) at registry-worldview/dimension reference-of-thought-level for
developing meaningfulness-and-teleology as validated by <amplituding/formative-
epistemicity>causality as-to-projective-totalitativé-implications-of-prospective-
onpresencing,-for-explicating-ontological-contiguity reflecting a
foregrounding_entailment-(postconverging-narrowing-down-sublimation-as-to-
existences—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation -in-
reflecting-‘immanent-ontological-contiguity ’; as-operative-notional-deprocrypticism) so-
implicated in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process <cumulating/recomposuring-
attendant-ontological-contiguity >-successive registry-worldviews/dimensions with respect to
human limited-mentation-capacity-deepening implications of
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency
dialogical-equivalence-<as-to-psychologismic-apriorising/axiomatising/referencing-{
attendant-ontological-contiguity }-educed-existentialising/contextualising/textualising-
contiguity }-confatedness -in-{preconverging-disentailment by} postconverging-
entailment,-in-self-becoming/self-confatedness /formative-supererogating-} implied
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’> unification as of an ontologically-flawed human-
subpotency contrasting-and-comparison driven notion of foregrounding_entailment
(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting-*immanent-ontological-contiguity ’;-
as-operative-notional-deprocrypticism). Rather the Socratic-philosophers are not obstinate as
all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity that can-exist-as-of-existence-potency/sublimating—nascence,-disclosed-from-
prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—
imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating
/<amplituding/formative/>supererogatory—de-mentativenss/epistemic-growth-or-
conflatedness /transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation for prospective knowledge-reification—gesturing—in-
prospective_psycho
tologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in [{preeconverging-disentailment—by]—postconverging-entailment >. with
respect to human limited-tementation-capacity-deepening ) can only arise as to existence-
potency/sublimating—nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness parrhesiastic instigation implications of
universalising-idealisation as the{foregrounding—entailment{postconverging—narrowing-
down—sublimation-as-to—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation—in—reflecting—‘immanent-ontological-contiguity’; as-operative—
notional—deprocrypticism} at {reference-of-thought-level for devolving ‘meaningfulness-and-
teleology’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation <
unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’ } in
human-subpotency dialogical-equivalence <as-to-
psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—
{preeconverging-disentailment—by]—postconverging-entailment,—in-self-becoming/self-
conflatedness /formative—supererogating> as of non-universalising sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers

universalising-idealisation foregrounding__entailment⟨postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’–in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism⟩
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/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-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating.

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) for prospective knowledge-reification–gesturing–in-
prospective_psycho(logismatic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness –in-{preconverging–dissent作出 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 parresiastic instigation implications of ‘positivism/rational-empiricism’ as the foregrounding__entailment⟨postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of:
prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) at \( \text{reference-of-thought-level for devolving } \) meaningfulness-and-
teleology \( \text{of} \), and ‘not contrasting-and-comparison disparateness-of-conceptualisation\]
\( \text{in } \text{human-subpotency } \) dialogical-equivalence\] as-to-
psychologismic~apriorising/axiomatising/referencing\] {of-attendant ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—confledadness } in-
\{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
confledadness /formative–supererogating\] as of non-positivism/medievalism dogma
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
seconndnatured normativities, conventions, practices, etc. as of its lack of prospective
positivism/rational-empiricism \( \text{foregrounding } \) entailment\] {postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation’; and likewise prospective suprastructuralism/postmodern-thought is not
obstinate as all the prospective possibility for our prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity that can-exist-as-of-existence-
potency \( \text{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 \( \text{amplituding/formative} \)
\text{supererogatory–de-mentativeness/epistemic-growth-or-}
as-operative-notional–deprocryptistic)
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 }–
conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment>/process as
of–disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–
‘immanent-ontological-contiguity ’>–implications, and along the same parrhesiastic
prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of
a perverted exercise to undermine the originality of this work supposedly because of the
theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much
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 }–
conflatedness–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
epistemicity>causality ~as-to-projective-totalitaitive–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of deprocrypticism–or–
preempting—disjointedness-as-of- reference-of-thought referentialism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in ontological-
normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-
ormalcy/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
<amplituding/formative–epistemicity>totalising~purview-of-
construal’ or any <amplituding/formative–epistemicity>totalising~devolved~purview-as-
domain-of-construal-as-intrinsic-reality/ontological-veridicality should necessarily be in nested-
congruence 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> reflected by
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so-
construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’;
with the ultimate implication that subject-matters/domains-of-study totalising/circumscribing/delineating <amplituding/formative–epistemicity>reference-of-
thought- devolving foregrounding entailment {postconverging–narrowing-
down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
}
identitive-constitutedness > as-flawed-epistemicity-relativism-determinism that goes on to analyse as if all the analysis that has ever been is as of *presencing—absolutising-identitive-constitutedness* while ignoring the *amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity* of human underlying relative-ontological-incompleteness /relative-ontological-completeness*-{sublimating—referencing/registering/decisioning,–as-self-
becoming/self-confilatedness /formative—supererogating—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normaley/postconvergence} with respect to temporal-to-intemporal ontological-performance*-{including-virtue-as-ontology} as from past to present to future with regards to knowledge-reification—gesturing<in-
prospective_psycholegismic—apriorising/axiomatising/referencing-{of-attendant—ontological-
contiguity —educated–existentialising/contextualising/textualising-contiguity }—
confilatedness —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*—as-
‘epistemic-totality ’—dereification-in-dissingularisation<as-to-the-
disjointedness/disentailment-of— presencing—absolutising-identitive-constitutedness > as-
flawed-epistemicity-relativism-determinism that often poorly reflect the ‘ecstatic totalising-
entailing/nested-congruence’ of existential phenomenality rather than the contrary approach
that delves directly in *attendant ontological-contiguity —educated—
existentialising/contextualising/textualising-contiguity* } and then reifies-out conceptualisations
as of difference-confilatedness*—as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective— nonpresencing>—as-veridical-epistemicity—
relativism-determinism>. The implication here is that quite often when required to explicate
social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language-{imbued–averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications} that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-
epistemicity>causality -as-to-projective-totalitative-implications-of-prospective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity” as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\); and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness\(^{14}\)-as-‘epistemic-totality’\(^{15}\)-dereification-indissingularisation-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism. Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-constitutedness’\(^{14}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of ‘presencing—absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-constitutedness\(^{14}\) cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void 'with-regards-to-prospective-apriorising-implications}> populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care—and—episteme as of ontologically-veridical difference-conflatedness—as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity—relativism-determinism for knowledge-reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity elucidation/reification rather than just
mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification–gesturing-<in-prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflicatedness -in-{preconverging-disentailing–by}–postconverging-entailment> by the implicated immediate-constraining <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-, ontological-contiguity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of attendant ontological-contiguity –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 }—conflicatedness -in-{preconverging-disentailing–by}–postconverging-entailment>
reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-
completeness ’ construed as occurring within the very same scientist, across scientists of the
same interest-of-study in a generation, and across scientists of the same developing interest-of-
study crossgenerationally as of the ‘very same 4<amplituding/formative–
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of
their differing ontological-performance ‘-<including-virtue-as-ontology> the threshold where
the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its
prospective relative-ontological-completeness[4] 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 20–apriorising-psychologism; even though both address the ‘very
same physics 4<amplituding/formative–epistemicity>totalising–devolved—purview/domain-
of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of
flawed formalisation credo as of conceptual patterning identitive-constitutedness ‘-as-
‘epistemic-totality ’-dereification-in-dissingularisation<-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism implied dissingularisation<-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
extends, as of its flawed primacy of conceptual patterning on the basis of a conception of
knowledge that tends to belittle and trivialise original knowledge contributions geared towards
creative knowledge-reification–gesturing<-in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant-ontological-
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 68. 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-theabsolute-a-priori-of-conceptualisation-and—existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation\textsuperscript{*}<\textsuperscript{as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’}> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{*}} projected epistemic-immanence/veridical-epistemicity-relativism-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript*}, and logocentrism as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—constitutedness\textsuperscript{-in–preconverging-entailment. Critically, no concepts have any veridical meaningfulness-and-teleology\textsuperscript{*} but only rather as of their apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—confoundedness\textsuperscript{-in–}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\textsuperscript{-in–preconverging-entailment} which just leads to ontologically-flawed dissingularisation\textsuperscript{-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness} \textsuperscript{'}/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism implied identitive-constitutedness\textsuperscript{'}-as-‘epistemic-totality’\textsuperscript{’}‘-dereification-in-dissingularisation\textsuperscript{-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-\langle in-prospective\_psychologismic\_apriorising/axiomatising/referencing\{-of-attendant\_ontological\_contiguity\_\text{-}educed\_existentialising/contextualising/textualising\{-contiguity\} - conflatedness \text{-}in\{-preconverging\_disentailment\_by\} - postconverging\_entailment\rangle end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative knowledge-reification–gesturing-\langle in-prospective\_psychologismic\_apriorising/axiomatising/referencing\{-of-attendant\_ontological\_contiguity\_\text{-}educed\_existentialising/contextualising/textualising-contiguity\} - conflatedness \text{-}in\{-preconverging\_disentailment\_by\} - postconverging\_entailment\rangle, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the attendant ontological contiguity\text{-}educed\_existentialising/contextualising/textualising-contiguity reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\text{-}educed\_existentialising/contextualising/textualising-contiguity. This failure in fully appreciating the import of ontologically-teridical difference-confaltedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective_nonpresencing-as-veridical-epistemicity-relativism-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-

confatedness —in-{preconverging-dsentailment-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 <amplituding/formative—epistemicity—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 56 maximalising-recomposuring—for-relative-ontological-completeness —unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confatedness —in-{preconverging-dsentailment-by}–postconverging-entailment> insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-
of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant_ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event availavle to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment>
<amplituding/formative–epistemicity>causality -as-to-projective-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
teleological knows as of the true goal of human knowledge advancement beyond just
institutions-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-
egressing—un-in-prospective.psychologismic—apriorising/axiomatising/referencing-{of-attendant-
onological-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—un-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-
onologising-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-in-singularisation-as-as-the-nondisjointedness/entailment-of-prospective- nonpresencing-as-веридична-епистемична-релятивизъм-детерминизма. 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 causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory–дементативь to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory–дементативь, 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 causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as the veritable transcendental-
signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity to ‘continually select’ postmodern—notional–deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation</as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’’. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment–by}—postconverging-entailment> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly knowledge-reification–gesturing—in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—
confusedness in \{preconverging-disentailment by\} postconverging-entailment> here implies human displacement/decentering even though our temporal/shortness-of-register-of–meaningfulness-and-teleology\(^{100}\) dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental \(^{57}\) meaninglessness-and-teleology\(^{100}\). This further speaks to the fact that human knowledge is much more than distantly/remote-abstracted conceptions of \(^{57}\) meaninglessness-and-teleology\(^{100}\) of trite knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \} conflationness in \{preconverging-disentailment by\} postconverging-entailment> \(^{46}\) <amplituding/formative–epistemicity> causality as-to-projective-totalititative–implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity \(^{68}\), as on critical occasions this puts the human subject itself into question; and so, as of \(\text{ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—}\) parrhesiastic askesis- or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism\(^{4}\) 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 \(\text{apriorising/axiomatising/referencing—}\) s of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \(^{68}\) as it aspires to grasping and articulating \(\text{meaningfulness-and-teleology}^{100}\) 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
‘creative 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’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity-duced–
existentialising/contextualising/textualising-contiguity\}—conflatedness in\{preconverging-
disentailment-by\}–postconverging-entailment totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation<-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation<-as-to-perspective–ontological-normalcy/postconvergence-implied-

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existentialising/contextualising/textualising-contiguity —constitutedness —in—preconverging—entailment rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity —conflatedness —in—{preconverging—disentailment by—postconverging—entailment totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative–epistemicity>causality —as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as—to—human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation—<as-to-the—nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic—
immanence/veridical-epistemicity-relativism-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their apriorising/axiomatising/referencing {of-attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-reification—gesturing:<in-prospective psychologismic—apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment’ of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation —<as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism—overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human—amplituding/formative—epistemicity—totalising—purview-of—construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging—disentailment—by}—postconverging-entailment in this respect; but then such parsimony loses
contiguity-educed-existentialising/contextualising/textualising-contiguity

conflatedness\textsuperscript{2} - in \{preconverging-disentailment-by\}\textsuperscript{3} postconverging-entailment and
dissingularisation-as-to-the-disjointedness/disentailment-of presencing-\textsuperscript{absolutising-identitive-constitutedness }\textsuperscript{1}/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism implied prior relative-ontological-incompleteness
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existing existentialising/contextualising/textualising-contiguity }-\textsuperscript{constitutedness }\textsuperscript{1} in \{preconverging-entailment\}; and basically intemporal ontological-performance\textsuperscript{7}\textsuperscript{-<including-virtue-as-ontology>}
arises by drawing out the full \textsuperscript{amplituding/formative-epistemicity}causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of \textsuperscript{meaningfulness-and-teleology}\textsuperscript{60} exclusively as of singularisation\textsuperscript{-<as-to-the-nondisjointedness entailment-of-prospective- nonpresencing>}
epistemic-immanence/veridical-epistemicity-relativism-determinism implied apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existing existentialising/contextualising/textualising-contiguity }-\textsuperscript{conflatedness }\textsuperscript{1} in \{preconverging-disentailment-by\}\textsuperscript{3} postconverging-entailment prospective relative-ontological-completeness\textsuperscript{11} as it enables ‘ontological-performance’\textsuperscript{-<including-virtue-as-ontology> to be utterly as of predictable de-mentative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness\textsuperscript{1}’}. Thus the inherent ecstatic singularity of existence carries intemporal ‘immanence-functions-conflatedness\textsuperscript{13} \textsuperscript{amplituding/formative-epistemicity}causality \textsuperscript{-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ as of singularisation\textsuperscript{-<as-to-the-nondisjointedness entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity-relativism-determinism apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity-educed-existing existentialising/contextualising/textualising-

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epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) of an outright social emanance as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity)—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—as-to-projective-
totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-
contiguity’ as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(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\(^6\)—of-the-human-institutionalisation-process\(^10\) as of difference-conflatedness\(^13\)—as-to-totalitative-reification-in-singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—}\text{as-veridical-epistemicity—relativism-determinism}\>\text{amplituding/formative—epistemicity—causality—}\text{as-to-projective-totalitative—implications-of-prospective— nonpresencing,}\text{for-explicating-ontological-contiguity}\(\text{' underlying the institutional-cumulation/institutional-recomposure—}\text{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—}\text{perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism'}\text{⟩}\)}. In this regard, immanence-function-conflatedness\(^13\) rather reflects ‘the ontological-normalcy/postconvergence disposition as of ontological-completeness-of reference-of-thought notional—deprocrypticism point-of-departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes meaningfulness-and-teleology\(^10\) as of singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—}\text{projected epistemic—immanence/veridical-epistemicity—relativism—determinism going by its full comprehension of existence’s ecstatic singularity immanence\(<\text{amplituding/formative—epistemicity—causality—}\text{as-to-projective-totalitative—implications-of-prospective— nonpresencing,}\text{for-explicating-ontological-contiguity}\text{' hence overcoming our positivism—procrypticism\(<\text{amplituding/formative—epistemicity—totalising—self-referencing— syncretising/circularity/interiorising/akrasiatic-drag mental-reflex in apriorising/axiomatising/referencing—}\text{of-attendant—ontological-contiguity—educed— existencialising/contextualising/textualising-contiguity }\text{⟩—constitutedness—}\text{in—preconvergence—entailment that induces dissingularisation—}\text{as-to-the-disjointedness/disentailment-of— presencing—absolutising-identitive—constitutedness }\text{⟩—epistemic-nonimmanence/flawed—}\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}\\\text{⟩}
singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-{imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}. This immanence-function-conflatedness insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity <amplituding/formative—epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity of singularity<-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 }—constitutedness—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
superstition, spiritualism, etc. This same conception holds with the notional–deprocrypticism
immanence-function-conflatedness overriding the meaningfulness-and-teleology of
procrypticism–or–disjointedness-as-of-reference-of-thought mindset ‘supposedly in an
objectifying/contending discursivity’ with the notional–deprocrypticism mindset, as the latter
reflects the underlying positivism–procrypticism mental-disposition mindset with regards to
existential desublimation manifestations of disjointedness-as-of-reference-of-thought. In both
instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring,
with immanence-function-conflatedness implying that all the meaningfulness-and-
teleology is necessarily as of the prospective relative-ontological-completeness over the
prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism.
If by anticipation we do know immanently that a non-positivism mindset is bound to a non-
positivistic-as-existentially-superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-
mentative/structural/paradigmatic internal-necessity/determinism insight from positivism
immanence-function-conflatedness with the obviousness there is no point implying an
ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional-deprocrypticism immanence-function-conflatedness as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness is all about reflecting the straightforwardness of amplituding/formative-epistemicity-~causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as of singularisation<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 meaningfulness-and-teleology as if of prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—ereduced–existentialising/contextualising/textualising-contiguity} constitutedness in preconverging entailment predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly postconvergingly–dementated/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
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 implied organic knowledge is ever always as of the de- mentsative/structural/paradigmatic internal-necessity/determinism of prospective relative- ontological-completeness reference-of-thought as of immanence-function-conflicatedness, with the pretence of prior relative-ontological-incompleteness reference-of-thought for objectifying/contending discursivity nothing more but flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal meaningfulness-and-teleology. The study of the social as of immanence-function-conflicatedness insight grasp that the blurriness, and remoteness of cause-and-effect invoke a more refined conception of <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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\textsuperscript{42}—or-deferring-falsifiability\textsuperscript{42} 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
\textsuperscript{97}—of-{attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity
\textsuperscript{40} }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential ramifications. This insight equally informs the supplanting–conviction-as-to-profound-supererogation —of-{attendant–intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism} herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification–gesturing-<in-prospective
\textsuperscript{45}—ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity
\textsuperscript{40} }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>, as well as of the disposition for advancing overall knowledge-notionalisation level reflecting the ontological-contiguity\textsuperscript{69}—of-the-human-institutionalisation-process\textsuperscript{69} as to transversality—<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{102} in
\textsuperscript{45}—foregrounding—entailment-{postconverging–narrowing-down–sublimation-as-to—
attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity

knowledge-reification–gesturing—in-


conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment>, and thus an

immanence-function-conflatedness insight in the study of the social as of its inherent complex

nature is certainly justified to adhere to a research-programme epistemic model as herein

articulated. In another respect, while intellectualism as of organic knowledge implications in

many ways commands massive social deference and adherence, it is equally important not to

naively assume that at uninstitutionalised-threshold, human existential-investment as of its
temporality/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent

in the sense that transcendental knowledge is articulated mostly as of its undermining of human
temporal existential-investment. The bigger point here being that the possibility of prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity lies in upholding-and-
defending authentic intellectualism even as of metaphoricity beyond

<amplituding/formative> wooden-language–{imbued—averaging-of-thought<as-to-


‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications} socially

intelligible meaningf ulness-and-teleology conceptualisation in


Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any
temporality/shortness as of ontological-faith-notion-or-ontological-fideism–imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of

immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for

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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–procryptoicism social-setup to perceive our positivism–procryptoicism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastucture-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–procryptoicism 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 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 knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation as to the nondisjointedness of prospective–nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism so-implied as of ontological-normaley/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation as to the disjointedness/disentailment of presencing—absolutising-identitive–constitutedness as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-function-conflatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative knowledge-reification–gesturing as
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment’ that is its preeminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative knowledge-reification—gesturing—in-prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment are nothing more but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation as—to-perspective—ontological-normality/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming>, and institutionalised, such <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and—sublimity/sublimation/supererogatory—de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at
the beginning of the last century with relativity and quantum mechanics hardly eliciting any
social sensitivities, rather as of the disarming effect on conventioning simply on the basis of
their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very
much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the
sense that if the present was all that great then its very transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity wouldn’t be occurring, and so
existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity occurs as to conflict with the naïve social
‘sense of presence’ as absolute, and so because it is all about the very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as-to-human-amplituding/formative-
epistemicity-totalising-purview-of-construal’ but with contrastive underlying relative-
ontological-incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning, as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normality/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–
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-confatedness analytical implications equally arise as of the ‘countervailing transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ relation induced as of <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity’ between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative institutionalisation so-construed as prospective institutionalisation dissemination’, as this transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness as
associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to causality and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient wooden-language imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> epistemic impertinence. Prospective notional–deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness-of-reference-of-thought associated with the implication that our positivism–procrypticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought uninstitutionalised-threshold and superseded by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity determinant selector as of the deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought disseminative
research-programme coherence and ontological-contiguity. The idea being that the notional-deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of knowledge-reification–gesturing-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity capable of reflecting the 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 such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences as-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}—conflicatedness—in-{preconverging–disentailment by}–postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence>
implied-‘prospective-aporeticism-overcoming/unovercoming’}. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their knowledge-reification–gesturing<-in-


conflatedness -in- [preeconverging-disentailment by] postconverging-entailment> as of their critical operant implications and unmuddled conceptions. Furthermore, the notional–deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity that the depcrypticism–or–preempting—disjointedness-as-of- reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism—of-social-functioning-and-accordance sense-of-things. This is critical because the notional–deprocrypticism reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating—

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

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

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality parrhesiastic askesis—or-acumen behind the ‘inventing’ as of reasoning-

through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality

beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually

perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-

immanented-implications, and so as of a fundamental mental-disposition for perpetually

preempting—disjointedness-as-of- reference-of-thought. With the foregoing immanence-

function-conflicatedness 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

collection of the human construction-of-the-Self. In this regard, we can appreciate critically

that hitherto and as of a natural human predisposition to

amplituding/formative–

epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,

the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a

human-subpotency flawed absolutising epistemic reference, and so over an existence-

potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression absolutising

epistemic reference, specifically as so-construed from our positivism–procrypticism registry-

worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-

reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the

ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human

psychology of absolutising epistemic reference is wrongly conceived as of ontological-

normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence’.
considering the necessarily decontorting human-subpotency psyche on the constraint of our
ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as of our epistemicity—totalising—thrownness-in-existence. The implication here is that we cannot have
disposition, \textsuperscript{104} universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{1} /ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistem-immanence/veridical-epistemicity-relativism-determinism. We can perceive the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{20}–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness\textsuperscript{62}-of-reference-of-thought, and so as of the latter’s difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-in-singularisation\textsuperscript{<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\textsuperscript{103} of the prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\textsuperscript{89}-of-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\textsuperscript{103} as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{-narratives}) of notional-discontiguity/epistemic-discontiguity\textsuperscript{<shallow-supererogation -of-mentally-}.\textsuperscript{97}
This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency~sublimating-nascence, disclosed-from-prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism.


construal/conceptualisation with respect to prospective relative-ontological-completeness


with cumulative/recomposing—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-mentation—{supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics}. Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility—or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-
diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its \textit{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11}’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical \textit{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 \textit{causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–ontological-contiguity}. Thus intemporal ontological-performance\textsuperscript{11}–\textit{including-virtue-as-ontology} ever always warrants huma prospective relative-ontological-completeness\textsuperscript{18}–of-reference-of-thought for empowering and responsible \textit{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{9} as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments\textsuperscript{36}, and as the very possibility for prospective ontological-performance\textsuperscript{71}–\textit{including-virtue-as-ontology} arises as of the intemporal ontological-faith-notion-or-ontological-fideism—\textit{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{71}–\textit{including-virtue-as-ontology} equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-
and-morally accountable then? How can we reconcile the fact that given human

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

the possibility for

prospective human registry-worldview’s/dimension’s institutionalisation enabling

transcendence-and-sublimity/sublimation/supercorogatory-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

emanicipating possibilities, and then contend to make any given reasoning-from-results/afterthought

knowledge and virtue limits intellectually and morally deterministic as of a

nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought—<as-to-

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

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

? In this

regard, the anti-nihilist stance implies that the very first notion of human ontological-

performance –<including-virtue-as-ontology> as of human <amplituding/formative–

epistemicity>totalising–thrownness-in-existence

induced anxiety lies in the fact that as of

intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

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

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the

relative capacity to build and/or adhere to prospective relative-ontological-completeness

possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human

akrasia-susceptibility-to-akratic-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-


conflatedness -in {preconverging-disentailment-by] postconverging-entailment>/  

construal/conceptualisation with respect to prospective relative-ontological-completeness\(^8\)—of-

reference-of-thought  
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in accounting for human differences of ontological-performance\(^7\) -<including-virtue-as-ontology> across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \(^8\)reference-of-thought-level of ontological-performance\(^7\) -<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance\(^7\) -<including-virtue-as-ontology> as of each
temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance -<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance -<including-virtue-as-ontology> of the social epistemic-totality of meaningfulness-and-teleology¹⁰ so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶—of-the-human-institutionalisation-process⁰). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁷/ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when it recognises that we do fall short of intemporal ontological-performance -<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging–dementating/structuring/paradigmimg ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency⁷—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed
here

as

of

the

relative-ontological-incompleteness89

prior

46<amplituding/formative–

epistemicity>causality9~as-to-projective-totalitative–implications-of-prospective62nonpresencing,-for-explicating-ontological-contiguity68

in the shiftiness-of-the-Self92 as of

living, institutional and Being ontological-performance73-<including-virtue-as-ontology>
arising as of human temporality99; wherein ‘human-subpotency temporality99/shortness flawed
absolutising epistemic reference’ as it induces flawed ontological-performance73-<includingvirtue-as-ontology> by its

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

syncretising/circularity/interiorising/akrasiatic-drag34

‘wrongly

seem

to

advantageously

substitute’ for the potent as intemporal absolutising epistemic reference ontologicalperformance73-<including-virtue-as-ontology>

of

existence-potency39~sublimating–

the

nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontologicalveridicality perspective. In this regard, traditional psychology fails a theoretical-conceptualoperant accounting for the changing construction-of-the-Self, as reflected by the fact that
‘intemporal

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

motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating
recurrent

shot

for

prospective

through/messianic-reasoning

enabling

relative-ontological-completeness88
in

reflecting

as

reasoning-

holographically-<conjugatively-and-

transfusively> the ontological-contiguity68—of-the-human-institutionalisation-process69 as of

46<amplituding/formative–epistemicity>causality9~as-to-projective-

totalitative–implications-of-prospective-62nonpresencing,-for-explicating-ontologicalcontiguity68’

brings

about

successively

weaker

degenerative

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity68-educed–
existentialising/contextualising/textualising-contiguity40}—constitutedness14-in–preconverging-

2591


entailment ‘human akrasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance
given its notional-deprocrysticism perceptivity-as-of-full-preempting-of-preconverging-ordementing
-disjointedness-of-thought-conceptualisation 
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-
full-level-of-reification. This reality in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process very much explains the statement ‘I
know that I know nothing’ made by Socrates reflecting his conception of anamnesis, as the
state of human limited-mentation-capacity implies that it is foolhardy to articulate in
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>supererogatory-de-mentativeness/epistemic-growth-or
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} as of difference-conflatedness-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>—as-
veridical-epistemicity-relativism-determinism
<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^{\prime}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating’^{\prime}\langle\text{amplituding/formative}\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle mental-disposition’) and not any^{\prime}presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific^{\prime}universalising-idealisation phronetic/practicality situations as to its defining existence-potency^{\prime}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their^{\prime}universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the^{\prime}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
recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification—gesturing<in-prospective_psycho
gologismic—apriorising/axiomatising/referencing-{of-attendant—ontological—contiguity—edu
ced—existentialising/contextualising/textualising-contiguity }— conflatedness—in-{preconverging—disentailment—by}—postconverging—entailment> disposition as of the-Good/understanding/notional—knowledge-reification—gesturing<in-prospective_psycho
gologismic—apriorising/axiomatising/referencing-{of-attendant—ontological—contiguity—edu
ced—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 . Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis attendant—ontological—contiguity—edu
ced—existentialising/contextualising/textualising-contiguity as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising—idealisation phronesis attendant—ontological—contiguity—edu
ced—existentialising/contextualising/textualising-contiguity at the latter’s destructuring-threshold\{uninstitutionalised-threshold /presublimating—desublimating—decisionality\}—of-ontological—
performance—<including-virtue-as-ontology>, as well as anticipate the overall human
preconverging-or-dementing\textsuperscript{20}-narratives) of its preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procripticism \textit{amplituding}/\textit{formative} wooden-language\textsuperscript{13} (imbued—averaging-of-thought-\textit{as-to-leveling}/ressentiment/closed-construct-of-
meaningfulness-and-teleology \textit{as-of-}‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}\} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} as of prospective \textsuperscript{18}deprocripticism–or–preempting—disjointedness-as-of-\textsuperscript{24}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the absolutising/\textsuperscript{10}presencing—absolutising-identitive-constitutedness \textsuperscript{1} referencing of psychology/psychoanalysis as of any human-subpotency epistemic-or-notional–projective-perspective in prior relative-ontological-incompleteness\textsuperscript{19}–of–reference-of-thought as of identitive-constitutedness ‘-as-’epistemic-totality ’-dereification-in-dissingularisation<\textit{as-to-the-disjointedness/disentailment-of-} presencing—absolutising-identitive-constitutedness > - as-flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity\textsuperscript{11}<-\textit{shallow-supererogation }-of-mentally-
aestheticised–preconverging/dementing –qualia-schema\textsuperscript{5}, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self \textit{/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more profound and fuller construct of the human psychological potency as of difference-conflatedness\textsuperscript{13}–as-to-totalitative-reification-in-singularisation<\textit{as-to-the-}
nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-
relativism-determinism in ontological-contiguity as from existence-potency sublimating-
nascence,-disclosed-from-prospective-epistemic-digression as to ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the
veridical protractedness of the notional-deprocrypticism protensive self-consciousness as of its
<amplituding/formative-notional-preempting—disjointedness-as-of-reference-of-thought as
can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many
ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the
fundamental preconverging/postconverging-de-mentating/structuring/paradigming of the
human psyche as it is caught up between dissingularisation-as-the-
<amplituding/formative—epistemicity>causality as-to-projective-totalitative-implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of prior relative-
ontological-incompleteness of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
singularisation-as-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism
<amplituding/formative—epistemicity>causality as-to-projective-totalitative-implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of prospective relative-
ontological-completeness of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional–deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag
complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given
registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness that apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, 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—de-mentating/structuring/paradigming as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment <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 postmoder-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—firstnatedness—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—
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>only human intemporal ontological-performance<including-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–firstnaturedness—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<in-deferential-formalisation-transference>, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing<of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuation-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and
essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance\textsuperscript{73} - \textless including-virtue-as-ontology\textgreater is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance\textsuperscript{73} - \textless including-virtue-as-ontology\textgreater 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-\textless in-deferential-formalisation-transference\textgreater doesn’t substitute for the \textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating\textsuperscript{73} \textless amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textgreater individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or \textless amplituding/formative\textgreater wooden-language \textless imbued–averaging-of-thought\textless as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textless as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation, in the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective \textless amplituding/formative–epistemicity\textgreater 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 \textless reference-of-thought
absolutising epistemic reference about human nature transcendence-and-
sublimity/sublimation/supercorogatory - de-mentativity idealisation ‘doesn’t truly exist’, but for
effective operant human intemporal individuation transversality ←for-sublimating–existential-
eventuating/denouement⟩of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and subsequent secondnatured institutionalisation. Critically, it is
this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-
performance ←including-virtue-as-ontology⟩ over the flawed notion of individual inherent
and institutional inherent absolutising epistemic reference of intemporality in, 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 of-the-human-institutionalisation-process 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 ~sublimating–nascence, disclosed-from-prospective-
epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy
as of <amplituding/formative–epistemicity> causality ←as-to-projective-totalitative-
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity over
imagined <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}
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\dagger\langle\text{amplituding/formative}\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle epistemic internalisation for intemporal ontological-performance\dagger\langle\text{including-virtue-as-ontology}\rangle. The secondnatured institutionalisation as reflected as of suprasocial or \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\} abstract integration/assimilation of such resultant intemporal ontological-performance\dagger\langle\text{including-virtue-as-ontology}\rangle 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–firstnaturesdness—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\dagger secondnatured institutionalised intemporal ontological-performance\dagger\langle\text{including-virtue-as-ontology}\rangle at the uninstitutionalised-threshold\dagger 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\dagger epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness\dagger
epistemicity>totalising–purview-of-construal’ we can as well appreciate, going by the <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing> -as-veridical-epistemicity-relativism-determinism over identitive-constitutedness—as–‘epistemic-totality’–
dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of–presencing—
absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism.,
that there was no suprasocial or <amplituding/formative> wooden-language-{imbued—
averging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology-as-of–‘nondescript/ignorable–void ‘–with-regards-to-prospective-apriorising-
implications>}} absolutising epistemic reference for the transcendence-and-
sublimity/sublimation/supercogitate–de-mentativity idealisation of say Plato’s idea concept
nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal
individuation transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-

apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
instigated ontological-contiguity—as-of-the-human-institutionalisation-process
as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
transcendence-and-sublimity/sublimation/superoerogatory—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/superoerogatory—de-mentativity as of sophistry, - for the Cartesian cogito
transcendence-and-sublimity/sublimation/superoerogatory—de-mentativity as of medieval-
scholasticism 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}, and prospectively for notional–deprocrypticism transcendence-and-
sublimity/sublimation/superoerogatory—de-mentativity as of spurious institutional-being-and-
craft muddlement. Effectively, human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—'notional–firstnatures—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence'>—existentialism-form-factor implies that metaphoricity
why tending ultimately towards intemporality, is effectively of both intemporal/longness-of-
meaningfulness-and-teleology manifestations. But any given social-setup ‘self-assuredness-
of-ontological-good-faith/authenticity \^~postconverging–de-
mentating/structuring/paradigming \^–as-being-as-of-existential-reality with respect to its social-
stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and
function going by its specific registry-worldview/dimension \^meaningfulness-and-teleology\^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’\^67
\^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\^8 as of prospective
\^amplituding/formative–epistemicity\^causality \^as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity as from prospective
existence-potency\^4 ~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\^88 of
meaningfulness-and-teleology\^100. 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\^31,
as of potentially the same ontological-performance \^including-virtue-as-ontology\^ possibility
as with the natural sciences. That is the apparent conventioning-referencing of the social as of
an immediacy perspective naively implies the social is of a poor supposedly coherent
ontological-commitment \^implied—self-assuredness-of-ontological-good-

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conflatedness
-as-to-totalitative-reification-in-singularisation-
-nondisjointedness/entailment-of-prospective-
- nonpresencing-
-as-veridical-epistemicity-relativism-determinism
<amplituding/formative-epistemicity>-causality
-as-to-projective-
-totalitative-implications-of-prospective-
- nonpresencing,-for-explicating-ontological-
-contiguity
ultimately has a direction as of intemporal-preservation-entropy-or-contiguity-or-
-ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of
‘human
-notional-firstnaturedness—temporal-to-intemporal-dispositions-
-so-construed-as-
-from-perspective—ontological-normalcy/postconvergence>
accordining
-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>
threshold
as reflecting both desublimating
historicity-tracing—in-presencing–
-hyperrealisation/hyperreal-transposition
and sublimating
historiality/ontological-
eventfulness
/ontological-aesthetic-tracing
-perspective—ontological-
-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>
possibilities’. We
can appreciate both with regards to the social fabric as well as the natural sciences this common
basis of supposedly coherent ontological-commitment
<implied—self-assuredness-of-
-ontological-good-faith/authenticity
~postconverging—de-mentating/structuring/paradigming
-as-being-as-of-existential-reality> from a long-term perspective, in the sense that technical and
scientific progress associated with the industrial revolution ‘could hardly be socially reneged’
not only in Western Europe but with respect to its diffusion throughout the world, and so
because the supposedly coherent ontological-commitment
<implied—self-assuredness-of-
-ontological-good-faith/authenticity
~postconverging—de-mentating/structuring/paradigming
-as-being-as-of-existential-reality> of human societies conventioning as of their ‘self-
assuredness-of-ontological-good-faith/authenticity
~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/paradigming 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 selection/skewing of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity’ that animates the elucidation of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising-narrative ontological-performance<including-virtue-as-ontology>’, more than just a notion of mere subjective human-subpotency epistemic-or-notional–projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening inducing prospective relative-ontological-completeness of reference-of-thought <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity. This ontology-driven assessment of intemporality /longness metaphoricity perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness-as–‘epistemic-totality’-dereification-in-
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising.
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/’constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-the-nondisjoined/entailment-of-prospective-nonpresencing as of the <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of prospective relative-ontological-completeness, and so-construed as of difference-conflated-as-to-totalitative-reification-in-singularisation-as-the-nondisjoined/entailment-of-prospective-nonpresencing -as-veridical-epistemicity-relativism-determinism perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening; and this notion of relative truth is reflected in their works/research-programmes that undermine our <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-the-disjoined/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity then is existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as of its <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity selecting/skewing for ontological-pertinence within the underlying
human metaphoricity 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’, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually be in the most part ignored/overlooked in a pre-industrial society from a merely meaningfulness-and-teleology transmission/spreading perspective, the supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging–de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere

This points to a more comprehensive reality of human epistemic-veracity arising as of our totalising—thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity. in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology—in-preconverging—existential-extrication-as-of-existential-unthought—nonpresencing,—for-explicating-ontological-contiguity ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason
for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or wooden-language<amplituding/formative>imediated-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 intemporal individuation transversality<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing' intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or for-sublimating-existential-eventuating/denouement>of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality 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 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. Just as we can appreciate that in ‘the very same physics
\textless\text{amplituding/formative–epistemicity}\textgreater\text{totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality}’ as of prospective relative-ontological-completeness\textsuperscript{88} of-axiomatic-construct-or-\textsuperscript{84} reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21\textsuperscript{st} century physics is mostly as of ricocheting prospective nonpresencing-\textless\text{perspective–ontological-normalcy/postconvergence}\textgreater. 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\textsuperscript{100} 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 \textless\text{amplituding/formative–epistemicity}\textgreater\text{causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity validation-and-falsifiability}\textsuperscript{42}. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory-dementativity as of prospective meaningfulness-and-teleology\textsuperscript{100} as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology\textsuperscript{100} as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability\textsuperscript{42}. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-
including virtue-as-ontology>-of-narratives is rather as of amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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 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-
conventioning-referencing; as the very possibility of the <cumulating/recomposuring–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\(^8\)'s or with a Rousseau Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology\(^{100}\) as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\(^8\)'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\(^8\)'s. Ultimately, the question can be asked as well of our present positivism–procrypticism wherein its conventioning-referencing procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument falsely seem to project ontological-pertinence why assuming little or no prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology\(^{100}\) responsibility in an preconverging-existential-extrication-as-of-existential-unthought posture; as such conventioning-referencing narratives increasingly protrude into supposedly prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology\(^{100}\) purviews in usurpation, and so together with generalised intellectual teleological-decadence<-in-dimensionality-of-desublimating-lack-of--\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as of its populism and pecuniary value drive substituting for intellectual reification, and as so increasingly reflected mediatically. This human contrastive
mental-disposition to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and presencing—absolutising-identitive-constitutedness conventioning-referencing speaks at a more fundamental level of the reality that the human subject is not psychologically necessarily driven by an absolute commitment to prospective ontological-veracity given its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’; and thus that it has an ontological-veracity destructuring-threshold\textsubscript{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\textsubscript{ontological-performance} -<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsubscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold -\textsubscript{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\textsubscript{ontological-performance} -<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human \textsubscript{meaningfulness-and-teleology} construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance’ -<including-virtue-as-ontology’, wooden-language-\textsubscript{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
narratives ontological-performance\(^7\)-<including-virtue-as-ontology>’, ‘suprasocial narratives ontological-performance\(^3\)-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative\(^7\) ontological-performance\(^7\)-<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\(^9\)-sublimating–nascence,-disclosed-from-prospective-epistemetic-digression as to intrinsic-reality/ontological-veridicality as of \(<amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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 \(^4\) 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 \(^4\) drive for human \(^\text{10}\) meaningfulness-and-teleology\(^9\) underlying language development, wherein ‘ontologically-hegemonising-narrative\(^7\) ontological-performance\(^7\)-<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\(^7\)-<including-virtue-as-ontology>-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~firstnATURENESS—temporal-
existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the
prospective intemporal-as-ontological metaphoricity of ‘ontologically-hegemonising-
narrative – ontological-performance -<including-virtue-as-ontology>’. The reality of a regular
and stable dynamic of human temporal-to-intemporal–ontological-performance -<including-
virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure
{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing -<perspective–
tonological-normalcy/postconvergence-reflected -'epistemicity-relativism-determinism'>},
critically and naturally makes of anthropology more of a universally and operantly principled
construction of human existence reification as of anthropopsychology, beyond more or less a
traditional orientation categorising epistemic disposition with regards to human cultural life, the
social and practices of specific societies, with respect to the coherence of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor

<amplituding/formative–epistemicity>causality –as-to-projective-totalititative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity as of the de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality –as-to-
projective-totalititative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism over
dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-
ing—as-of-varying-individuations-contextually-transverse-desublimation/sublimation—as-to-the-redounding/wavering/wavef
ontological-performance—

as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming’—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to prospective intemporal-as-ontological metaphoricity, such that sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflecteds’epistemicity-relativism-determinism’> in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative—including-virtue-as-ontology’, as it supersedes temporal—ontological-performance—including-virtue-as-ontology>of-narratives as of its constraining to existence-potency—sublimating–nascence,
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising, and so just as with the positivism projection of the
requisite percolation-channelling<in-deferential-formalisation-transference> of positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising as the mechanism of prospective positivism
institutionalisation rather than engaging in defective non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag. Besides and overlaid on this underlying
human-subpotency background deficiency as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, is the reality
that human 5 meaningfulness-and-teleology100 fundamentally develops out of the
constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold

{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-
performance71-<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-
infrasctructure-of–meaningfulness-and-teleology99, 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 \(^{100}\) meaningfulness-and-teleology \(^{100}\) 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-\{	ext{uninstitutionalised-threshold } /\text{presublimating–desublimating-decisionality}\}–\text{of-ontological-performance } \langle<\text{including-virtue-as-ontology}> \rangle \text{ of meaningfulness-and-teleology }^{100} \text{ 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 }^{100} \langle<\text{in-preconverging-existential-extrication-as-of-existential-unthought}> \rangle \text{ the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold-\{	ext{uninstitutionalised-threshold } /\text{presublimating–desublimating-decisionality}\}–\text{of-ontological-performance } \langle<\text{including-virtue-as-ontology}> \rangle \text{ implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-\{	ext{uninstitutionalised-threshold } /\text{presublimating–desublimating-decisionality}\}–\text{of-ontological-performance } \langle<\text{including-virtue-as-ontology}> \rangle \text{ 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 \(\text{ cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-}}\)
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 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’ 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-preconverging–existential-extrication-as-of-existential-unthought>" as base-institutionalisation implied meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology."<in-preconverging–existential-extrication-as-of-existential-unthought>" of
performance\textsuperscript{73} <including-virtue-as-ontology> of the \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{79}/ontological-aesthetic-tracing\textsuperscript{-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{3}>’}. This social-construct constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\textsuperscript{-{\{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\}-of-ontological-performance\textsuperscript{73} <including-virtue-as-ontology> of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} reality is exactly what renders ‘prospective metaphoricity\textsuperscript{58} as of ontological-veracity superseding of uninstitutionalised-threshold\textsuperscript{101}’ necessarily as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social transformation is more veridically as of prospective ‘nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior presencing—absolutising-identitive-constitutedness\textsuperscript{14} epistemic grounding; with transcendence-and-sublimity/sublimation/supererogatory–de-mentativity over the uninstitutionalised-threshold\textsuperscript{03} de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-mentating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
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 <-including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing\textsuperscript{16} as of uninstitutionalised-threshold\textsuperscript{03} implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency\textsuperscript{19} ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-teleology\textsuperscript{100} rather boils down to grasping prospective relative-ontological-completeness\textsuperscript{88} <-amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of notional–deprocrypticism. Effectively prospective meaningfulness-and-teleology\textsuperscript{100}, as articulated from ‘ontologically-hegemonising-narrative\textsuperscript{72} ontological-performance\textsuperscript{71} <-including-virtue-as-ontology>’ reflecting existence-potency\textsuperscript{19} ~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} rede-mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative-ontological-incompleteness\textsuperscript{90} perception of prospective relative-ontological-completeness\textsuperscript{88} postconverging–de-mentating/structuring/paradigming’; wherein the relative-ontological-completeness\textsuperscript{88} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
nonpresencing\(^\text{68}\) -as-veridical-epistemicity-relativism-determinism in ontological-contiguity\(^\text{68}\) from notional-deprocrypticism. In other words, ontologically-veridical meaninglessness-and-teleology\(^\text{10}\) as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipating 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\(^\text{14}\)’-as-‘epistemic-totality\(^\text{17}\)’-dereification-in-dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of-}\) presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism of meaninglessness-and-teleology\(^\text{10}\)’, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications of its prior \(^\text{80}\) presencing—absolutising-identitive-constitutedness \(^\text{14}\) 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’ \(<\text{as-to-totalitative-reification-in-singularisation}\text{<as-to-the-nondisjointedness/entailment-of-prospective-}\text{nonpresencing}>\) -as-veridical-epistemicity-relativism-determinism of meaninglessness-and-teleology\(^\text{10}\)’; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

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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-
imbuied-ontological-performance <-including-virtue-as-ontology>-ontological-performance
-><including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-
hegemonising-narrative' ontological-performance -<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility -(imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) the reflection of the social
epistemic-totality of human ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-
<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-
imbuied-ontological-performance <-including-virtue-as-ontology>-ontological-performance
-><including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infratstructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development, with respect to
eexistence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
contrastive disclosing of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’, and so-disambiguated
ontologically as of 84reference-of-thought–85 devolving-level ontologically-veridical difference-
conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-
non disjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicity-
relativism-determinism ‘differentiating/disambiguating transversality<for-sublimating-
existential-eventuating/denouement>’ of ‘notional–firstnaturedness—temporal-to-intemporal-
dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>
accordioning-{as-of-varying-individuations-contextually-transverse-
desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance <->including-virtue-as-
ontology}> ontological-performance<including-virtue-as-ontology>-including-virtue-as-
ontology of narratives’; wherein what marks out temporal–ontological-performance<-
<including-virtue-as-ontology>-of-narratives is their ‘overt untransvaluated–temporal-
intemporality<preconverging-existential-extrication-as-of-existential-unthought akrasia-
susceptibility-or-akrasiac-drag complex’ as of the dynamic implications of direct and
congjugating human temporal dimensionality-of-sublimating<-
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> manifestation of postlogism<-
slantedness// ignorance/affordability/opportunist/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought’ devolving-level difference-conflatedness-as-
to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism reflected as
the differing temporal-to-intemporal ontological-performance<including-virtue-as-ontology>
of the ‘historiality/ontological-eventfulness<ontological-aesthetic-tracing><perspective–
ontological-normalcy/postconvergence-reflected‘epistemicity-relativism-determinism’>’, and
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 causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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-{uninstitutionalised-threshold ~of-ontological-performance} to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completenenss implications; reflecting the fact that human knowledge is
more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging-disentailment by} postconverging-entailment. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging- entailment} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity —of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology right up to our present, and as of prospective transformative emancipating 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/suberogatory-de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein
expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of
prospective depocrypticism, just as with the unorthodoxy of postmodern-thought or generally
the unorthodoxy of all prospective transcendence-and-
meaningfulness-and-teleology
whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes,
Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-
reasoning. This basic idea of the social-construct as of its
constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold
\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-
performance\footnote{\textit{<including-virtue-as-ontology>}} nature is effectively what underlies in
ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-
of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian
genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the
ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully
more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-
ontological-incompleteness\footnote{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\footnote{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\footnote{temporal framework of}
social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness’ positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension\(^2^7\) (as of human self-surpassing—existentialism-form-factor,\(^{-}\)in-overcoming—‘notionally-collateralising-beholdening-protohumanity’-to—’attain-sublimating-humanity’-as-to-existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression\(^-\)) to supersede human temporality\(^/-\)shortness \(\langle\text{amplituding/formative}\rangle\) wooden-language\(^\_\) (imbued—averaging-of-thought—\(<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}\text{-as-of–‘nondescript/ignorable–void’}-\text{-with-regards-to-prospective-apriorising-implications}>)\); which will explain in many ways the difficulty of the Copernicus, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness\(^8\) human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\(^8\) notional–deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality\(^/-\)longness and temporality\(^/-\)shortness as to human limited-mentation-capacity relative ontological-performance\(^7\)\(<\text{including-virtue-as-ontology}>\). It is effectively from this
fuller pure-ontology perspective of prospective relative-ontological-completeness\(^3\)\(^6\) notional–deprocrypticism that we can appreciate more profoundly the \(^1\) universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive \(^1\) universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\(^8\) notional–deprocrypticism herein construed as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\(\langle\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\rangle\); with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness\(^9\)/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{28} 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 emancipating 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{2} \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\} of-ontological-performance\textsuperscript{1} -<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of intemporal metaphoricity epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent \textsuperscript{8} <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-‘–existentialism-form-factor renders such \textsuperscript{8} <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} framework or suprasocial framework epistemic pertinence for prospective transcendence-and-
sublimity/sublimation/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
<amplituding/formative-epistemicity> causality—as-to-projective-totalitative-implications-of-
prospective- nonpresencing—for-explicating-ontological-contiguity validation induce
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity thus constraining the
positive opportunism for prospective human secondnatured institutionalisation as of
crossgenerational percolation-channelling-in-deferential-formalisation-transference>. The
insight here is that the epistemic possibility for huma prospective aetiologisation/ontological-
escalation as reflected in all prior transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity is more decisively about such intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality parrhesiastic asksis-or-acumen reasoning-through/messianic-
reasoning exploiting of the supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—dem-
mentating/structuring/paradigming –as-being-as-of-existential-reality> so-implied as of a
social-setup ‘self-assuredness-of-ontological-good-faith/authenticity” ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-
stake-contention-or-confliction’, rather than a naïve reliance on
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} or
suprasocial epistemic relevance which is actually the outcome as reasoning-from-
results/afterthought of secondnatured institutionalisation poorly inclined to such requisite
prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-
drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed
antiakrasiatic disposition’ so-construed from existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over
our human-subpotency epistemic-or-notional–projective-perspective which is rather in an
ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag^3. (It should be noted here thus that going
by the entire projection of this work rather towards futural Being-development/ontological-
meaningfulness-and-teleology^9 as of prospective notional–deprocrypticism as of the
notional–deprocrypticism framework as implied by existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-
perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
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-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development implied as of
deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought this author has
rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally
restricted personal development implications of the Greek interpretation as of a
universalising-idealisation self-consciousness but very much along the lines of Socratic
unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’
rather than the traditional derivations ‘acricatic’ or ‘akratic’ to mark such a break, and further the
term ‘antiakrasatic’ also along the same lines is further meant to emphasise the underlying idea
that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-
completeness is then about superseding the lack, and such relative-ontological-
incompleteness is superseded rather as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective_nonpresencing,_for_explicating_ontological_contiguity_of_human_limited_mentation_capacity_deepening_that_goes_well_beyond_a_green_mean_/moderation_temperance,_etc._behaviour_interpretation_as_implied_with_enkrateia_which_as_explained_and_further_elaborated_elsewhere_herein_doesnt_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_in_prospective_psychologismic_apriorising_axiomatising_referencing_of_attendant_ontological_contiguity_—conflatedness_in_preconverging_disentailment_by_postconverging_entailment_amplituding_formative_epistemicity_causality_as_to_projective_totalitativity_implications_of_prospective_nonpresencing_for_explicating_ontological_contiguity_reference_of_ontological_contiguity_but_for_naively_and_wrongly_implying_good_natured_qualities_as_being_ontological_and_such_antiakrasiatic_disposition_is_more_critically_reflected_as_of_underlying_human_intemporal_as_ontologically_veridical_ontological_faith_notion_or_ontological_fideism imbued_underdetermination_of_motif_and_apriorising_axiomatising_referencing_as_so_being_as_of_existential_reality_parrhesiastic_askesis_or_acumen_reasoning_through_messianic_reasoning_parrhesiastic_seedingpromise_of_prospective_meaningfulness_and_teleology_as_equivalence_correspondence_antiakrasiatic_aspiration_ontological_performance—including_virtue_as_ontology_with_the_‘akrasiatic_disposition’_construed_as_of_temporal_sophistic_as_ontologically_flawed_ontological_bad_faith_inauthenticity_reasoning_from_results_afterthought_reproducibility_mathesis_motifThrownness_disposition—as_reproducibility_of_aestheticisation_seeding_misprising_of_prospective_meaningfulness_and_teleology_as_covert_pretence_of_equivalence_correspondence_antiakrasiatic_aspiration_ontological_performance—including_virtue_as_ontology.)_This_existence_potency_sublimating_nascence_disclosed_from
prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology we fail-to-factor-in/we-are-oblivious-to our human limited-mentation-capacity implications as of our ontologically-compromised  

<amplituding/formative–epistemicity>totalising–thrownness-in-existence, so-reflected with the  


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument  

<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity, to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring as-to-postconverging-or-dialectical-thinking apriorising-psychologism as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised  

the uninstitutionalised-threshold, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflect 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 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 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”-
which as of its inherent constructive ontological-performance\(^{-1}\)-<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\(^{-1}\)-<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\(^{-1}\)-<including-virtue-as-ontology> to existence-potency\(^{10}\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance\(^{-1}\)-<including-virtue-as-ontology>. In this respect, we can appreciate that the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \(^{84}\)reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \(^{69}\)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 \(^{10}\) as of prospective deprocrypticism. We can further appreciate that all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions reference-of-thought are marked at their reference-of-thought-\(^{85}\)devolving-level by temporal-to-intemporal ontological-performance\(^{-1}\)-<including-virtue-as-ontology> speaking of differing ontological-performance\(^{-1}\)-<including-virtue-as-ontology>-<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism\(^{-1}\)-
slantedness/ 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\(^1\) of
meaningfulness-and-teleology\(^{100}\) in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\(^{60}\)—of-the-human-institutionalisation-process\(^{20}\).

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\(^7\)-<including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–
nascence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-
subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^7\)-
<including-virtue-as-ontology>’.

This reflects the epistemic-veracity of construing human-
subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^7\)-
<including-virtue-as-ontology>’ of its articulated–or–acquiesced-to 5 meaningfulness-and-
teleology\(^{100}\) as from existence-potency\(^39\)~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression ontological-performance\(^{72}\)-<including-virtue-as-ontology>, which
underlies beyond-the-consciousness-awareness-teleology\(^{100}\)-in-preconverging-existential-
extrication-as-of-existential-unthought> the universal-transparency
aestheticised~preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing.
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 of human-subpotency epistemic-or-notional-projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment

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

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity', whereas the notion of propositional attitude is rather as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging–
entailment and not in apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in {preconverging–disentailment by}–postconverging–entailment with existence-as-of-existential-instantiations as failing to reflect the given

<amplituding/formative–epistemicity>totalising–thrownness-in-existence devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
their corresponding differing \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing}–\text{qualia-schema}\) and \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}–\text{qualia-schema}\); and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness\(^{89}/\text{relative-ontological-completeness}^{88}\)\(\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle\) with their varying \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}^{35}\) reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating–narrative-dispositions}\) translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions \(\langle\text{reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing} \langle\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}–\text{qualia-schema}\rangle\) and \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing}–\text{qualia-schema}\rangle\), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like
‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious 
aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious 
effect from the wings’; with the positivism relative-ontological-completeness\textsuperscript{88} perspective 
rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\textsuperscript{89} perspective as of a ‘\langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating 
preconverging/dementing\textsuperscript{20}–qualia-schema’ while the latter perspective wrongly holds on to an 
ontoologically-flawed ‘\langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating 
postconverging/dialectical-thinking\textsuperscript{21}–qualia-schema’. This is the fundamental conception underlying the notion of \textsuperscript{1} de-mentation

(superrerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as implying an underlying

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
mentative/structural/paradigmatic misconstruing for 
aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{5} meaningfulness-and-teleology,\textsuperscript{100} thus disambiguating/differentiating prospective relative-ontological-completeness\textsuperscript{88} as of ‘

\langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating 
postconverging/dialectical-thinking–qualia-schema’ and the prior relative-ontological-
incompleteness\textsuperscript{89} as of ‘\langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating 
preconverging/dementing\textsuperscript{11}–qualia-schema’.

This is equally what very much underlies from a prospective relative-ontological-
completeness constructiveness perspective of notional–deprocrypticism as preempting—
disjointedness-as-of-reference-of-thought the social manifestation of a phenomenon like 
psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness\textsuperscript{89} 
positivism–procrypticism destructuring-threshold\textsuperscript{\{uninstitutionalised-
threshold /presublimating–desublimating-decisionality\}}–of-ontological-performance\textsuperscript{71}–
notions-and-accusation-of-sorcery in non-positivistic social-setups. In all these cases as explained further below as of the ‘amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit attendan-ontological-contiguity\(^6\)’ constructiveness disposition in singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-episticity-relativism-determinism’ of phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation ontological-performance}<including-virtue-as-ontology> of any given registry-worldview/dimension as of its ‘equivalence/correspondence antiakrasiat-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—reproductibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical meaningfulness-and-teleology\(^{11}\), such that this reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold\(\{\text{uninstitutionalised-threshold }/\text{presublimating–desublimating–decisionality}\}\)–of-ontological-performance\(^{7}\)<including-virtue-as-ontology> that is susceptible to its very own ontologically-


categorising—implicated_attendant–ontological-contiguity
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
\textless \text{shallow-supererogation } \text{of-mentally-aestheticised–preconverging/dementing –qualia-schema} \textgreater 
in dissingularisation\textless \text{as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness} \textgreater /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’ on any such given registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring the further ‘\textless \text{amplituding/formative–epistemicity} \textgreater \text{totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity} \textgreater ’ constructiveness disposition in singularisation\textless \text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing} \textgreater projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ phenomenal-abstractiveness 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 that establishes prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to further match-and-restore existence-potency \textless \text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective of ontological-veridicality as of prospective relative-ontological-completeness} \textless \text{of-} \text{reference-of-thought in order to overcome the preceding destructuring-threshold–\{uninstitutionalised-threshold/presublimating-desublimating-decisionality\}–of-ontological-performance} \textless \text{including-virtue-as-ontology}, and so-implied in this work as 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 preempting—disjointedness-as-of-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument constructiveness-of-ontological-performance —<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating postconverging/dialectical-thinking —qualia-schema’ with respect to our positivism—procrypticism disjointedness-as-of-reference-of-thought prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating–decisionality}—of-ontological-performance —<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating preconverging/dementing —qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance —<including-virtue-as-ontology> is rather supposedly all about overtly implicited ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance —<including-virtue-as-ontology>’ of articulated–or–acquiesced-to \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} ontological-performance —<including-virtue-as-ontology> with regards to the \textsuperscript{104}universal-transparency \textsuperscript{10}of-totalising-entailing—\textsuperscript{46}relative-ontological-completeness \textsuperscript{88}of social epistemic-totality \textsuperscript{7} of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}. However, human limited-mentation-capacity renders such overtly implicited ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance —<including-virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance —<including—
to their apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for ontological-performance\(^7\)-<including-virtue-as-ontology>', so-conceptualised from the perspective of existence-potency\(^7\)-sublimating-nascence-disclosed-from-prospective-epistemic-digression as the latter reflects ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\(^7\)-<including-virtue-as-ontology>', vary as of human-subpotency ‘<amplituding/formative–epistemicity>totalising-’random-as-impulsive—implicitly_attendant–ontological-contiguity\(^7\)’ destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation of-mentally-aestheticised-preconverging/dementing-qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing-
absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’ and ‘<amplituding/formative-
epistemicity>totalising~“ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–
ontological-contiguity” constructiveness disposition in singularisation<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’, with the latter construed rather as
of constructive difference-conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-
epistemicity-relativism-determinism with respect to its constructive disambiguating of the
covert-pretence-of-equivalence/correspondence-antiakrasiatic-aspiration-ontological-
performance<including-virtue-as-ontology> as to destructuring-transitoriness-as-of-
deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<shallow-supererogation of-mentally-aestheticised-preconverging/dementing-qualia-
schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
denaturing and achieves existence-potency~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression epistemic perspective dispositional possibility of ontological-
performance<including-virtue-as-ontology> in reflecting the ontologically-veridical
‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’<including-
virtue-as-ontology>’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-
abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance-
<including-virtue-as-ontology> implication thus non-susceptible to destructuring’, unlike all the
other phenomenal-abstractiveness that instigate their respectively ontologically-flawed
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity <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/intelligibilitysetup/measuringinstrument by aligning with
the destructuring in identitive-constitutedness | as-‘epistemic-totality’ -dereification-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > -as-flawed-epistemicity-relativism-determinism | with regards to
the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance -<including-virtue-as-ontology> as to destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore
ontological-veridicality as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology -
<in-preconverging-existential-extrication-as-of-existential-unthought>. Phenomenal-
abstractiveness as of human-subpotency mental-processing for equivalence/correspondence
with existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression effectively reflected herein as of the varied depth as from <amplituding/formative-
epistemicity>totalising–‘random-as-impulsive—implicated_attendant–ontological-contiguity’ ,
<amplituding/formative–epistemicity>totalising–‘nominal-as-tendentious—
implicated_attendant–ontological-contiguity’ , <amplituding/formative–
epistemicity>totalising–‘ordinal-as-qualifying—implicated_attendant–ontological-contiguity’ ,
interval-as-categorising and <amplituding/formative–
epistemicity>totalising–‘ratiocontiguity/raticiation-as-referentialism—implicated_attendant–
ontological-contiguity\(^6\); with amplituding/formative-epistemicity\(\text{totalising} \sim \text{ratiocination-as-referentialism} \sim \text{ontological-contiguity}\(^5\)’ phenomenal-abstractiveness allowing notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-narrative’\(^7\) ontological-performance\(^7\)\(-<\text{including-virtue-as-ontology}>\’ which is what underlies the framework of social-construct constructiveness-of-ontological-performance\(^7\)\(-<\text{including-virtue-as-ontology}>\)/institutionalisation and superseding its destructuring-threshold\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\}\) of ontological-performance\(^7\)\(-<\text{including-virtue-as-ontology}>\), thus reflected as of ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’\(-<\text{including-virtue-as-ontology}>\’. Inherently, this most profound amplituding/formative-epistemicity\(\text{totalising} \sim \text{ratiocination-as-referentialism} \sim \text{ontological-contiguity}\(^5\)’ human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\}\) of ontological-performance\(^7\)\(-<\text{including-virtue-as-ontology}>\) by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of amplituding/formative-epistemicity\(\text{totalising} \sim \text{ratiocination-as-referentialism} \sim \text{ontological-contiguity}\(^5\)’ phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’\(^7\) ontological-performance\(^7\)\(-<\text{including-virtue-as-ontology}>\’, and so as of the very ‘recurrent edging towards completion of ontological-performance\(^7\)\(-<\text{including-virtue-as-ontology}>\) 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 \[8\] reference-of-thought and \[8\] reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human
\[<\text{amplituding/formative–epistemicity}\text{totalising–thrownness-in-existence}>\] is not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of

epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity\(^6\)’ derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, reflecting the human understanding process (with this so-structured registers of lesser-and-lesser mental-processing reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation, as derived from the underlying registry-worldview’s/dimension’s reference-of-thought induced ‘amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity\(^6\)’ ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness’

<amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-

<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness -with.existence-as-of-existential-instantiations’ and thus enabling the notional~conflatedness\(^1\) of mental-processing in existence-as-of-existential-instantiations reflected in the ‘evolving-and-devolving formation/learning-development metaphoricity\(^8\) and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity metaphoricity\(^5\) subjoining in

<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfullness-and-teleology\(^9\), and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity\(^6\)’ mental-reflex in their comprehensively underlying ‘notional~conflatedness\(^1\) with existence-as-of-existential-instantiations’); from whence

meaningfullness-and-teleology\(^9\) aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness\(^1\) with existence-as-of-existential-instantiations

(‘amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking–qualia-schema’ rather arises as of the implied reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered-epistemic-totalisation associated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly posteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional~conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <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
epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance –<including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic-or-notional–projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aesthetisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in

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


It is only <amplituding/formative–epistemicity>totalising–‘ratiocontiguity/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−<including-virtue-as-ontology> to reconstrue the prospective constructiveness-of-ontological-performance−<including-virtue-as-ontology>/institutionalisation of meaningfulness-and-teleology as so-reflected from existence-potency−sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness to be ontologically-veridical. It is in this way that <amplituding/formative–epistemicity>totalising−‘ratiocintuity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity’ phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative ontological-performance’−<including-virtue-as-ontology>, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-teleology of lesser-and-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−<including-virtue-as-ontology> from destructuring-threshold−{uninstitutionalised-threshold}−{presublimating–desublimating-decisionality}−of-ontological-performance−<including-virtue-as-ontology>’ 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\textsuperscript{67}, and is reflected in the ontological-contiguity\textsuperscript{69}—of-the-human-institutionalisation-process\textsuperscript{69} reification of \textsuperscript{71}reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the \textsuperscript{72}<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\textsuperscript{10}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\textsuperscript{103} ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking’—apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ is one where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<including-virtue-as-ontology>’ is effectively driven as of ‘amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicit_attendant–ontological-contiguity’\textsuperscript{68} constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as ‘ontologically-hegemonising-narrative’ ontological-performance’-<including-virtue-as-ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{10}—as-of-deratiocination/deratiocontiguity arise variously at reference-of-thought-level uninstitutionalised-threshold\textsuperscript{03} and their reference-of-thought-level devolving-level unconstraint
<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–
ontological-performance\textsuperscript{74} \textless including-virtue-as-ontology\textgreater , so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{74} \textless shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema\textgreater in dissingularisation-\textless as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \textgreater /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{74} \textless including-virtue-as-ontology\textgreater as to destructuring-transitoriness\textsuperscript{75} -as-of-deratiocination/deratiocontiguity articulated–or–acquiesced-to \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{00} ontological-performance\textsuperscript{73} \textless including-virtue-as-ontology\textgreater is overlooked as marginal; and so with regards to implicated social epistemic-totality\textsuperscript{12} of \textsuperscript{72} meaningfulness-and-teleology\textsuperscript{00}, thus inducing the peculiar social dynamism effect of destructuring-transitoriness\textsuperscript{10} -as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{74} \textless shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema\textgreater in dissingularisation-\textless as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \textgreater /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-teleology \textgreater is the beyond-the-consciousness-awareness-teleology\textsuperscript{10} \textless in-preconverging–existential-extrication-as-of-existential-unthought\textsuperscript{6} temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{74} -\textless including-virtue-as-ontology\textgreater’. It is this destructuring-transitoriness\textsuperscript{10} -as-of-
deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\textsuperscript{\textregistered} \langle including-virtue-as-ontology \rangle ’ marginality implications reflected in human phenomenal-abstractiveness destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{\textregistered} \langle shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\rangle in dissingularisation\langle as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle \langle epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{\textregistered} \langle including-virtue-as-ontology \rangle \rangle with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\langle shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\rangle in dissingularisation\langle as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle \langle epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{\textregistered} \langle including-virtue-as-ontology \rangle \rangle as to destructuring-transitoriness -as-of-deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\textsuperscript{\textregistered} \langle including-virtue-as-ontology \rangle with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\langle shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\rangle in dissingularisation\langle as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness \rangle \langle epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{\textregistered} \langle including-virtue-as-ontology \rangle \rangle as to destructuring-transitoriness -as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the
antiakrasiatic-aspiration ontological-performance\textsuperscript{73}-<including-virtue-as-ontology>’, and to assent to such a state of affairs. Destructuring-transitoriness\textsuperscript{19}-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> as of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{73}-<including-virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-threshold\textsuperscript{103}. Destructuring-transitoriness\textsuperscript{19}-as-of-deratiocination/deratiocontiguity as it speaks to the reference-of-thought\textsuperscript{85} devolving-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-threshold\textsuperscript{103} implied overall registry-worldview/dimension prospective dementative/structural/paradigmatic ontological-performance\textsuperscript{73}-<including-virtue-as-ontology> deficiency), as of the dearth of ontologically-hegemonising-narrative\textsuperscript{72} as of ‘<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocontiguity-as-referentialism—implicit\textsuperscript{68}_attendant–ontological-contiguity\textsuperscript{68}’ constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness ‘<amplituding/formative–epistemicity>totalising~‘random-as-impulsive— implicit\textsuperscript{68}_attendant–ontological-contiguity\textsuperscript{68}’ 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—
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’ as these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’<including-virtue-as-ontology>’, thus distinctly destructuring. It is important to grasp here that this destructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance <including-virtue-as-ontology> analysis is notionally/epistemically as to existence-potency~sublimating–nascence,-disclosed-from
prospective-epistemic-digression epistemic-or-notional-projective-perspective of notional-deprocrypticism which is in ontological-normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism disjointedness-as-of- reference-of-thought human-subpotency social-stake-contention-or-confliction perspective wherein the human-subpotency \(<\textit{amplituding/}	extit{formative–}	extit{epistemicity}>\textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) perspective of analysis as of its prior relative-ontological-incompleteness\(^2\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a notional-pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation—\(<\textit{blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–}	extit{amplituding/}	extit{formative–}	extit{epistemicity}>\textit{totalising–in-relative-ontological-completeness}\) undisambiguated appraisal of its destructuring-threshold—\(<\textit{uninstitutionalised-threshold}/\textit{presublimating–desublimating–decisionality}\)—of-ontological-performance\(^7\)—\(<\textit{including-virtue-as-ontology}>\) in contrast to the epistemic/notional veracity of existence-potency\(^9\)—sublimating–nascence,—disclosed-from-prospective-epistemic-digression implication as of notional–deprocrypticism in prospective relative-ontological-completeness\(^8\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency\(^7\)—sublimating–nascence,—disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness—\(<\textit{as-of-deratiocination/deratiocontiguity}\) in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\(^7\)—\(<\textit{including-virtue-as-ontology}>’ as of positivism ontologically-hegemonising-narrative\(^7\) not necessarily
telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance-

\( \text{⟨including-virtue-as-ontology⟩ analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} \)

\( \text{⟨amplituding/formative–epistemicity⟩causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} \) operation of Arithmetic construed as of dissingularisation-\( \text{⟨as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness⟩} \) /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument


\( \text{⟨including-virtue-as-ontology⟩ analysis speaks of the reality of human \( \text{⟨de-mentation⟩} \) (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) insights; and the appreciation of the latter as to the} \)
implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology\(^1\) - <in-preconverging-existential-extrication-as-of-existential-unthought>\(^2\) cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social \(^5\) meaningfulness-and-teleology\(^6\). Insightfully, it can be appreciated that the ontological-contiguity\(^8\) — of the human-institutionalisation-process\(^9\) is one long process involving the undermining of destructuring-transitoriness\(^10\) - as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold\(^11\) with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\(^12\) - <including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative\(^72\) implied as of prospective ‘<amplituding/formative–epistemicity> totalising–’ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\(^68\)’ constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\(^3\) implications the destructuring-transitoriness\(^13\) - as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative\(^2\) implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\(^1\) - <including-virtue-as-ontology>’\(^4\). We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness\(^1\) - as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold\(^13\) as to be prospectively superseded by notional–deprocrypticism preemting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative\(^2\) thus rendering human ontological-performance\(^7\) - <including-virtue-as-ontology> correspondence with the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-
epistemicity'-totalising-purview-of-construal’ as of prospective relative
‘equivalence/correspondence antiakrasiac-attainment ontological-performance’-<including-
virtue-as-ontology>’. This destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance¹⁷-
<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-
susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect
to the human psyche as the critically interceding notion with respect to human social
construction-of-the-Self and as it remains a transitive and constant notion in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process⁰⁹ as to the destructuring implications at uninstitutionalised-
threshold ⁰³ implied human-subpotency epistemic-or-notional–projective-perspective in
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism relative to existence-potency⁴¹–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression epistemic-or-notional–projective-perspective in
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) of the social-construct as from
the elucidation/reification as ‘destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance⁷¹-
<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the
social-construct constructiveness-of-ontological-performance -<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold notionally/epistemically reflects the ontological-contiguity —of-the-human-institutionalisation-process; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject-matters elicits in the former high emotional involvement whereas the latter as of its direct causality -as-to-projective-totalitative- implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<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\(^1\)-
\(<\text{including-virtue-as-ontology}>\) destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance\(^2\)-
\(<\text{including-virtue-as-ontology}>\) and uninstitutionalised-threshold\(^3\), and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\(^4\)-
\(<\text{including-virtue-as-ontology}>\) 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 implicited passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold\(^6\)
\{uninstitutionalised-threshold /presublimating–desublimating–decisionality}\~of-ontological-performance\(^7\)-
\(<\text{including-virtue-as-ontology}>\) 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\(^8\)—of-the-human-institutionalisation-process\(^9\); such that prospective social-construct constructiveness-of-ontological-performance\(^7\)-
\(<\text{including-virtue-as-ontology}>\) and institutionalisation is ever always a process of \(^{10}\)maximalising-recomposuring-for-relative-ontological-completeness\(^9\)—unenframed-conceptualisation to prospectively recapture the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
notional-deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing\(^{20}\)–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{20}\)–qualia-schema’ of prior relative-ontological-incompleteness\(^{99}\) is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{21}\)–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{68}\)–of-the-human-institutionalisation-process\(^{69}\); and as this explains the successive construction-of-the-Self reflected in the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ by its self-conscious <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence that dementatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic-or-notional–projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-potency\(^{39}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness\(^{88}\) postconverging-or-
dialectical-thinking\textsuperscript{21}–apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{21}–qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibility of prior relative-ontological-incompleteness\textsuperscript{1} preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10} as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ with respect to prospective base-institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{1}–qualia-schema’, and likewise\textsuperscript{10} universalisation with respect to base-institutionalisation–ununiversalisation, \textsuperscript{10} universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the <cumulating/recomposing–attendant-ontological-contiguity>-successive registry-worldviews/dimensions in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating 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 ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ when we construe of ourselves as ‘postconverging-or-dialectical-thinking—apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking—apriorising-psychologism as of their constructiveness-of-ontological-performance—<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—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/formative–epistemicity>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
teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> as of its ontologically-flawed identitive-constitutedness -as-‘epistemic-totality ’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism, 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
development-as-infrastructure-of—meaningfulness-and-teleology. In other words, unlike we may contemplate as of our positivism/rational-empiricism 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 ‘epistemic-totality ’-dereification-in-dissingularisation-‘impelled—averaging-of-thought—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-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-relativism-determinism, in order to attain prospective base-institutionalisation emancipation; such that all such relative-ontological-incompleteness.
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the
ontological-contiguity~as it inevitably enters into an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag~
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology'. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing–apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event prospective postconverging-or-dialectical-thinking–apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will rather be ‘a more candid face-up with our procrypticism–or–disjointedness-as-of-reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology’ 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 ~of-ontological-performance <including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-
positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating–

decisionality)–of-ontological-performance’<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought 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 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—
imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-ordementing—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness /relative-ontological-completeness—(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>) of reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to higher ontological-veracity/ontological-performance—<including-virtue-as-ontology> as of relative-ontological-completeness. Further as of human amplituding/formative-epistemicity–totalising–thrownness-in-existence with human meaningfulness-and-
teleology\textsuperscript{(0)} rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{-amplituding/formative-epistemicity\textsuperscript{-totalising-purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{(100)} is thus ‘a-given-<amplituding/formative-epistemicity\textsuperscript{-totalising–thrownness-in-existence} construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance\textsuperscript{-<including-virtue-as-ontology> of its given \textsuperscript{<amplituding/formative-epistemicity\textsuperscript{-totalising–thrownness-in-existence} registry-worldview/dimension reference-of-thought-} devolving \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{(100)}; such that inherently the possibility of prospective virtue and prospective grander ontological-veracity/ontological-performance\textsuperscript{-<including-virtue-as-ontology> as required for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity beyond/superseding the given \textsuperscript{<amplituding/formative-epistemicity\textsuperscript{-totalising–thrownness-in-existence} registry-worldview/dimension ontological-veracity/ontological-performance\textsuperscript{-<including-virtue-as-ontology> as so-reflected in its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in its prospective relative-ontological-incompleteness\textsuperscript{(1)} cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness renewed mathesis/motif/thrownness-disposition enabled prospective ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this \textsuperscript{<amplituding/formative-epistemicity\textsuperscript{-totalising–thrownness-in-existence} induced \textsuperscript{<amplituding/formative-epistemicity\textsuperscript{-totalising/circumscribing/delineating nature of human meaninglessness-and-teleology\textsuperscript{(100)} that renders it necessarily an exercise of \textsuperscript{<amplituding/formative-epistemicity\textsuperscript{-totalising–self-referencing-}}}}}}}
ontological-completeness\(^4\) postconverging-or-dialectical-thinking\(^2\) – apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing\(^0\) – apriorising-psychologism prior relative-ontological-incompleteness\(^0\) registry-worldview/dimension ‘dementing\(^0\) apriorising-teleological-thresholding – as teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}–\text{narrative implied} \,<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating} \text{preconverging/dementing} \,<\text{qualia-schema}>\), so-reflected rather as from the prospective relative-ontological-completeness\(^0\) postconverging-or-dialectical-thinking\(^1\) – apriorising-psychologism registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion – as to depth of ontologising-development-as-infrastructure-of – meaningfulness-and-teleology\(^{100}\) devolved institutional-development – as to social-function-development as of its devolving living-development – as to personality-development’ as of the prospective \(<\text{amplituding/formative–epistemicity}>\text{totalising}–\text{self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{34}\) \,<\text{reference-of-thought}^{34}\) devolving meaningfulness-and-teleology\(^{100}\), as superseding the prior relative-ontological-incompleteness\(^0\) preconverging-or-dementing\(^0\) – apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion – as to depth of ontologising-development-as-infrastructure-of – meaningfulness-and-teleology\(^{100}\) devolved institutional-development – as to social-function-development as of its devolving living-development – as to personality-development’ as of the prior \(<\text{amplituding/formative–epistemicity}>\text{totalising}–\text{self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{34}\) \,<\text{reference-of-thought}^{34}\) devolving meaningfulness-and-teleology\(^{100}\). More spontaneously, a postconverging-or-

<amplituding/formative—epistemicity>causality—as-to-projective—totalititative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological—normalcy/postconvergence-reflecte’d—‘epistemicity—relativism—determinism’> is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking’—apriorising-psychologism representations <amplituding/formative—epistemicity>totalising/circumscribing/delineating—narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking—apriorising-psychologism representation’, and thus in many ways failing to project fundamentally the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor and further fails to echo the metaphoricity/existential-ecstasy of the sublimating historiality/ontological—
eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} of meaninglessness-and-teleology\textsuperscript{100} as of the ‘ontological-contiguity’\textsuperscript{69}—of-the-human-institutionalisation-process\textsuperscript{69} dynamics of successive postconverging-or-dialectical-thinking\textsuperscript{31}—apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism representation of meaninglessness-and-teleology\textsuperscript{100}, reflected in ‘successive construction-of-the-Self underlying the sublimating\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} as of successive self-consciousness for meaninglessness-and-teleology\textsuperscript{100}, as from recurrent-utter-uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation–ununiversalisation warped-selfconsciousness, universalisation–non-positivism/medievalism preclusive-selfconsciousness, our present positivism–procrysticism occlusive-selfconsciousness and prospective notional–deprocrysticism protensive-selfconsciousness; with this underlying a poor conception of human psychology that poorly and hardly recognises the transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-performance\textsuperscript{31}–<including-virtue-as-ontology> and destructuring-threshold\textsuperscript{1}–{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as of relevance to prospective meaninglessness-and-teleology\textsuperscript{100}/knowledge-reification–gesturing\textsuperscript{<in-}

prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{1}–conflatedness\textsuperscript{3}<in-{preconverging–disentailment–by}–postconverging–entailment>. This comprehensive elucidation as to existence-potency\textsuperscript{3}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression and human-subpotency implications of ontological-
performance\textsuperscript{73} articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularity\textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} projected epistemic-immanence/veridical-epistemicity-relativism-determinism of existence as to existence-potency\textsuperscript{sublimating–nascence,-disclosed-from-prospective-epistemic-digression} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the reflected existential sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of 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’ (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 \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). This ecstatic singularity of existence is its primordial ineffability, as beyond any \textsuperscript{amplituding/formative–epistemicity}totalising–thrownness-in-existence\textsuperscript{validatory possibility of any such state of \textsuperscript{amplituding/formative–epistemicity}totalising–thrownness-in-existence} by way of \textsuperscript{amplituding/formative–epistemicity}causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}. The ecstatic singularity
of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential sublimation manifestations arises as of their notional–conflatedness intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment) 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) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest–subpotencies ~(in-transitive-
conflictedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) —in—
<amplituding/formative—epistemicity> totalising—thrownness-in-existence —<of— 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
<amplituding/formative—epistemicity> causality —as—to—projective—totalitative—implications-of—
prospective—nonpresencing,—for—explicating—ontological—contiguity of existence—
potency —sublimating—nascence,—disclosed—from—prospective—epistemic—digression. This very
intertwining 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 potential implications with ‘phenomenal/manifest—subpotencies—(in—transitive—
conflictedness —reflexivity,—in-the-full-potency—of—existence’s—sublimating—nascence) —in—
<amplituding/formative—epistemicity> totalising—thrownness-in-existence —<of— surrealistic—
as—pseudoreal—epistemic—abnormalcy— is the metaphoricity/ecstasy of existence in its
supervening notional—conflictedness intelligibility. This basically captures the very notions of
singularisation—as—to—the—nondisjointedness/entailment-of—prospective—nonpresencing
projected epistemic-immanence/veridical-epistemicity-relativism-determinism and
dissingularisation—as—to—the—disjointedness/disentailment-of—presencing—absolutising—
identitive—constitutedness > /epistemic—nonimmanence/flawed—epistemicity—relativism—
prospective- nonpresencing,-for-explicating-ontological-contiguity as from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective. Existence’s metaphoricity /ecstasy of ‘intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’ ~{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation} 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

‘hermeneutically/reproductively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reproductive—aestheticising-re-motif—and—re-
attendant-ontological-contiguity—educed—existentialising/contextualising/textualising- contiguity }—constitutedness—in-preconverging entailment as of alienation—as-
inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/in nihilistic and ‘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 construal as of apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—conflatedness—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-
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 }—
conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment ever always bounded with ontologically-flawed apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment-by}—postconverging-entailment as
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought ‘meaningfulness-and-teleology’
construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing
prospective ‘amplituding/formative–epistemicity>totalising–’ratiocontiguity/raciocination-as
referentialism—implicit_attendant–ontological-contiguity’ as ontologically-veridical
constructiveness of ‘meaningfulness-and-teleology’ and ‘as of covert pretence of
meaningfulness-and-teleology’ as inducing prospective destructuring-
transitoriness ‘as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring–
meaningfulness-and-teleology’
’; and thereof, what is ever of absolute incertitude is
meaningfulness-and-teleology as this is ever always in
need for its prospective recuperation/recovery as from prospective relative-ontological-
completeness induced ‘postconverging-or-dialectical-thinking’–apriorising-psychologism as of
apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity ‘-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-
schema>’ superseding prior relative-ontological-incompleteness induced ‘preconverging-or-
dementing–apriorising-psychologism as of apriorising-teleological-degradation-in-notional-
discontiguity/epistemic-discontiguity ‘<shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema>’.
Thus what is particular about the
notional–deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-
reference-of-thought is that it is ‘beyond just a constraining institutionalisation
secondnaturung articulation of a reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the
human mindset can be attached to mechanically as of reasoning-from-results/afterthought while
displaying ‘amplituding/formative> wooden-language-(imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-


parrhesiastic seeding-promise of reasoning-through/messianic-reasoning \textsuperscript{7} meaningfulness-and-teleology \textsuperscript{0} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance \textsuperscript{7} -<including-virtue-as-ontology>’ has always ever come off against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness \textsuperscript{7} -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 ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{5} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \textsuperscript{57} meaningfulness-and-teleology \textsuperscript{100} as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance \textsuperscript{7} -<including-virtue-as-ontology>’; and so as temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology \textsuperscript{100} -<in-preconverging-existential-extrication-as-of-existential-unthought>’ disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity.

The inevitability of a projection for the ‘\textsuperscript{104} universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{8} -by-reification/contemplative-distension\textsuperscript{27} associated with the Socratic/Platonic/Aristotelian individual emancipation as of \textsuperscript{10} universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{7} -dereification for <amplituding/formative> wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-}
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\(^\text{27}\)-dereification for \(<\text{amplituating/formative}>\) wooden-
language\(\langle\text{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—}
meaningfulness-and-teleology\rangle\text{-as-of—'nondescript/ignorable–void ’-with-regards-to—
prospective-apriorising-implications}\rangle\}\) disposition, and when the outcome of reasoning-
through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-
completeness\(^\text{27}\)-by-reification/contemplative-distension\(^\text{27}\) accrue prospectively the sophists react
as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and
its implications is alien to the sophists since all that counts is the immediate now and its
temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-
mentation-capacity in inducing prospectively relative-ontological-completeness\(^\text{28}\) 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\(^\text{29}\)—of-the-human-institutionalisation-process\(^\text{29}\) as the ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—\(\langle\text{meaningfulness-and-teleology}\rangle\text{-as—of—}^\text{27}\), what is peculiar about sophistry is that
the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and
other registry-worldviews/dimensions are just other ones and have nothing to say about the
present one as of an overall human tale, as the threat of rationalising the implications of such a
human existential tale perpetuation may jeopardise their present social-stake-contention-or-
confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension which is ‘never always the easiest of notion’ for human <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—}\} disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event—reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness—dereification for <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—}\} disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity, and so beyond-the-consciousness-awareness-teleology—<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-\{\text{of-attendant-ontological-contiguity \text{educed-existentialising/contextualising/textualising-contiguity}\}\}—conflatedness -in-\{\text{preconverging-disentailment-by}–\text{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’-\text{shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema}’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity’ to avoid wrongly implying dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-\{\text{of-attendant-ontological-contiguity \text{educed-existentialising/contextualising/textualising-contiguity}\}\}—conflatedness -in-\{\text{preconverging-disentailment-by}–\text{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 sophist/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
parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it
essentially is; as with the universalising-idealisation philosophers not wasting their time in
pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists
dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-
equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-\{preconverging-disentailment-by\} postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> arises as of the mental-reflex that
ordinarily all "meaningfulness-and-teleology" as of a given registry-worldview/dimension is
grounded on the same
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding
the existential-instantiation soundness or unsoundness of its devolving
aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of
dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite
our habituation, dialogue/dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-\{preconverging-disentailment-by\} postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> as of "apriorising-teleological-degradation-in-

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notional-discontiguity/epistemic-discontiguity does not avail as of epistemic-verity and thus ontological-verity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity/ -<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema>’ closed <amplituding/formative–epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance -<including-virtue-as-ontology> but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ‘meaningfulness-and-teleology as of ontological-verity is about the ‘reasoning-through transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of contentions for the determination of existence-potency–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-verity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always
been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ parrhesiastic askesis-or-acumen for originary/as-of-event 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—educated—existentialising/contextualising/textualising—contiguity—}—confatedness—in—{preconverging—disentailment—by—}—postconverging—entailment> role and as beyond-the-consciousness-awareness-teleology<in-preconverging—existential-extrication—as—of-existential-unthought—> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning—suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human—meaningfulness-and—teleology, as the social knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educated—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 reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but
<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-
unaccounted internally because (but from the existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective)
de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to
see of its defective ontological-performance’–<including-virtue-as-ontology> as it
surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology
<in-preconverging–existential-extrication-as-of-existential-unthought>’. The fact is, it is this
possibility of the universalising-idealisation philosophers Socrates/Plato/Aristotle and the
budding-positivists putting into question their conventioning-referencing meaningfulness-and-
teleology and value that allows for prospective institutionalisation to arise as of
universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it
is important to grasp that what is peculiar about the successive registry-worldviews/dimensions is the sense that these as
of their immediacy disposition are very much cognisant of the Being-development/ontological-
meaningfulness-and-teleology leading to the establishment of their given registry-
worldviews/dimensions over which their conventioning-referencing is setup but then tend to
fail to construe of their prospective possibility of Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology; and in this regards, we can appreciate that the pre-Socratic world very much
construed of critical ontological insights that went into their various conventioning-referencing
like say the Ancient Egyptians with their conventioning-referencing mobilising ontological
insights much more obviously with the building of pyramids, the Persians mobilising their
ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with
greater technical and knowledge potential, it was the smaller and rustic Greece and specifically
Athens that contemplated of prospective Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology with the emergence of universalising-idealisation over ancient mythologies
and cultism, likewise the medieval Europe scholasticism was the height of this
universalising-idealisation as of its establishment and religious conventioning-referencing
but it took budding-positivists to come up with the prospect of renewed Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology, and likewise it is the case that our
conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-
empiricism as absolutising and hardly countenancing of its own effort for prospective
Being/ontological-framework-expansion. It is herein contended that, as of the implications of
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology, that in many ways just as
the manifestation of postlogism—slantedness associated with notions-and-accusations-of
sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly
amenable to address as of their given underlying muddlement of social-stake-contention-or-
confliction associated fundamentally with their overall wooden-language—embued—averaging-of-thought—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to—
prospective-apriorising-implications}> and underpinning—suprasocial-construct
meaningfulness-and-teleology integration of their given non-positivism and superstition, in
many ways the manifestation of psychopathy and social psychopathy in our positivism—
procrypticism is equally subject to our wooden-language—embued—
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>; psychology fails ontologically when it naively and wrongly construe of our given positivism–procrypticism relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing–psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipating 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 emancipating 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 de-mentatively/structurally/paradigmatically by the induced ontological-performance-<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of the successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-
worldview/dimension existence-potency\textsuperscript{39} sublimating–nascence, disclosed from prospective epistemic-digression epistemic-or-notional–projective-perspective singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>}. Projected epistemic-immanence/veridical-epistemicity-relativism-determinism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation\textsuperscript{4}. Amplituding/formative–epistemicity causality\textsuperscript{<as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity for postconverging-or-dialectical-thinking\textsuperscript{2}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{30}–apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness\textsuperscript{13} of phenomenal/manifest–subpotencies\textsuperscript{<intransitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> with existence speaks of existence’s ecstatic singularity as so-reflected as of notional–deprocrypticism singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity-relativism-determinism of meaningfulness-and-teleology\textsuperscript{100} in conceptualising ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’. Ultimately, Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} points to the fundamental dialecticism of human meaningfulness-and-teleology\textsuperscript{100}; as to the fact that the human is that which is in recurrent-utter-uninstitutionalisation\textsuperscript{46} Amplituding/formative–epistemicity totalising–thrownness-in-existence\textsuperscript{35} as of recurrent-utter-uninstitutionalisation\textsuperscript{46} Amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by its reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument but then is
warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional–deprocriptism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its constructiveness-of-ontological-performance as of its flawed self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance implications as of virtue at constructiveness-of-ontological-performance and vices-and-impediments at destructuring-
threshold-\{uninstitutionalised-threshold\}-of-ontological-performance\}<-\{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 emancipating meaningfulness-and-teleology\} as so-reflected across the <cumulating/recomposuring-attendant-ontological-contiguity>-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its <amplituding/formative-epistemicity>totalising-thrownness-in-existence as of its given <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing meaningfulness-and-teleology\} in <amplituding/formative> wooden-language-\{imbued—averaging-of-thought-\<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \<as-of-’nondescript/ignorable–void \‘with-regards-to-prospective-apriorising-implications>\} ever gets prodded into contemplating an opened-construct-of—meaningfulness-and-teleology\} speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology\} as implied as of prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the <cumulating/recomposuring-attendant-ontological-contiguity>-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality\}/shortness and existence-
potency\textsuperscript{39}–sublimating–nascence, disclosed from prospective epistemic digression which knows of no such accommodation for human temporality\textsuperscript{39}, inevitably the existence-potency\textsuperscript{39}–sublimating–nascence, disclosed from prospective epistemic digression transcendental-enabling/sublimating/supererogatory–de-mentativity implications necessarily comes ahead of human temporality / shortness emotional convenience. The certitude and determination of human \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} as from this hindsight, as so- reflected from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional–deprocrypticism \textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100}, will necessarily imply preconverging-or-dementing –apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation with respect to our positivism–procrypticism \textsuperscript{5}meaningfulness-and- teleology\textsuperscript{100} as dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing– absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism even as we are thereby emotionally inconvenienced, just as singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our positivism perspective of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} will necessarily imply preconverging-or-dementing \textsuperscript{20}–apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation with respect to prior non-positivism/medievalism \textsuperscript{5}meaningfulness-and- teleology\textsuperscript{100} as dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing– absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism even as we can appreciate the emotional inconvenience of the non-
positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity even as of ‘phenomenal/manifest—subpotencies—{in-transitive—
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-
telesological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for—
conceptualisation as of organic-knowledge in reflecting both singularisation—<as—to-the—
nondisjointedness/entailment—of—prospective—nonpresencing> projected epistemic-
immanence/veridical-epistemicity—relativism—determinism—as—of—intemporality and
dissingularisation—<as—to—the—disjointedness/disentailment—of—presencing—absolutising—
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity—relativism—
determinism—as—of—temporality implications of meaningfulness-and—teleology veridical
ontological-performance —<including—virtue—as—ontology> or ontologically-flawed ontological-
performance —<including—virtue—as—ontology> respectively, as of both the reference-of-
thought-level disambiguation in reflecting holographically—<conjugatively—and—transfusively>
the ontological-contiguity of the human-institutionalisation-process and the reference—
of—thought—devolving—level disambiguation as of temporal—to—intemporal ontological-
performance —<including—virtue—as—ontology>; wherein singularisation—<as—to-the—
nondisjointedness/entailment—of—prospective—nonpresencing> projected epistemic—
immanence/veridical—epistemicity—relativism—determinism is rather ‘a psychoanalytically
dragged—out depth/profoundness of ontological—conception’ as of dispensing—with—immediacy—
for-relative-ontological-completeness  by-reification/contemplative-distension whilst
dissingularisation-as-to-the-disjointedness/disentailment-of  presencing—absolutising-
identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-
misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness-
by-reification/contemplative-distension. Ultimately, existence’s metaphoricity/ecstasy as of
supervening-conflatedness reflected in totalising—thrownness—in-existence of phenomenal/manifest—subpotencies—
transitive-conflatedness —reflexivity,—in-the-full-potency—of-existence’s—sublimating—
nascence’ as to their ‘apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ points to the supervening-conflatedness reflexivity of existence, wherein the
ontological-veracity/ontological-performance—including-virtue—as-ontology of
‘phenomenal/manifest—subpotencies—(in—transitive-conflatedness —reflexivity,—in-the-full—
potency—of-existence’s—sublimating—nascence)—in—totalising—thrownness—in-existence,’—surrealistic—as-pseudoreal—
epistemic-abnormalcy—phenomena/manifestations are transepistemically/epistemic—
ricochettingly construed as of their supposedly coherent ontological-commitment—self-assuredness—as—
ontological-good-faith/authenticity —postconverging—dementating/structuring/paradigming—as—being—as—of—existential-reality as can be validated by
existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression
—causality —as—to-projective—totalitative—implications—of—
prospective—nonpresencing,—for—explicating—ontological-contiguity; as for instance, such an
existential constraining as a child—as—a—subpotency epistemic-conception coming into existence
undergoes developmental metaphoricity as of its inherent supposedly coherent ontological—
commitment as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment-by}—postconverging-entailment—of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflatedness-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment as its individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment-by}—postconverging-entailment to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment on the basis of amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating.
ontological-contiguity validatory implications as to existence-potency~sublimating-nascence, disclosed from prospective epistemic digression. Basically it is this supervening-confoundedness reflexivity of existence as of the ‘phenomenal/manifest~subpotencies~in-transitive-confoundedness reflexivity, in the full potency of existence’s sublimating-nascence) in <amplituding/formative-epistemicity> totalising thrownness in existence ~of ~surrealistic-as-pseudoreal–epistemic-abnormalcy phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment <implied self-assuredness of ontological-good-faith/authenticity postconverging de-mentating structuring paradigmging as being as of existential-reality> that reflects phenomenal/manifest~subpotencies~in-transitive-confoundedness reflexivity, in the full potency of existence’s sublimating-nascence) ‘epistemic-conception framework of ontologically-veridical ontological-performance including virtue as ontology as of conflatedness as existentially-real or ontologically-flawed ontological-performance including virtue as ontology as of constitutedness as existentially-unreal; summating 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-confoundedness of phenomenal/manifest~subpotencies~in-transitive-confoundedness 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
ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of
meaningfulness-and-teleology’ as of social-stake-contention-or-confliction’ as reflected at
the prospective superseding/transcending registry-worldview/dimension, as from existence-
potency–sublimating–nascence, disclosed from prospective epistemic digression as to
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
perspective, can only arise fundamentally as of the prospective construction-of-the-Self
renewed secondnatured institutionalisation ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –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 <including-virtue-as-ontology> 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\textsuperscript{58}—of-the-human-institutionalisation-process\textsuperscript{60}, 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\textsuperscript{100} as equivalence/correspondence antiakrasiatic-aspiration’
over ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{65}
reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as
covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance\textsuperscript{12}<-including-virtue-as-ontology>', has ever always been more critically about the
‘existentially-operant constraining’ for: moving the ontological-contiguity\textsuperscript{68}—of-the-human-
institutionalisation-process\textsuperscript{69} bar of ‘shiftiness-of-the-Self’ to the prospective registry-
worldview’s/dimension’s—\textsuperscript{34} reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/throwness-disposition for the constructiveness of
meaningfulness-and-teleology\textsuperscript{100} as of its specific construction-of-the-Self’ in order to
undermine human destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{10} /presublimating-
desublimating-decisionality}—of-ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>;
rather than truly eliminating human ‘shiftiness-of-the-Self’ arising from the ever always
present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity\textsuperscript{65} reproducibility—mathesis/motif/throwness-disposition,–as–
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology\textsuperscript{100} as covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’. Thus the
ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{60} as of the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions
given
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
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 the rede-
mentating/restructuring/reparadigming of human ‘social-construction of ‘meaningfulness-and-
teleology as of social-stake-contention-or-confliction’, can be interpreted as 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’: so-construed as from recurrent-utter-uninstitutionalisation non-
rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’; base-
institutionalisation–ununiversalisation rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’;
universalisation–non-positivism/medievalism universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’;
positivism–procrypticism positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-
the-Self’; and prospectively notional–deprocrypticism preempting—disjointedness-as-of-
stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance—<including-virtue-as-ontology> as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ could easily be elicited were the Socratic-philosophers to imply dialogical-equivalence⟩-as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverting-disentailment by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating⟩ and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of dissimilar apriorising/axiomatising/referencing/intelligencesetup/measuringinstrument as to imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’-shallow-supererogation -of-mentally-
for-occlusivity-of-self-consciousness’-with-deprocrypticism-over-positivism–procrypticism–
in-attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as
notional–deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-
subpotency potential to converge to existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as of opened-construct-of– teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and
so, as of successive profundity of

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for–
conceptualisation implied in 46 <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-performance73-
<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-deraticinication/deratiocontiguity, so-construed as of
dissingularisation–<as-to-the-disjointedness/disentailment-of-<presencing—absolutising-

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identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism induced deratiocination-or-deratiocintuity; wherein as of flawed supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation > ^amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity , preconverging-or-dementing –apriorising-psychologism representation is wrongly singularised/immanented while postconverging-or-dialectical-thinking\(^1\) –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-syncetising/circularity/interiorising/akrasiatic-drage 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-
conflatedness /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 }—conflatedness in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-
becoming/self-conflatedness/formative–supererogating> cannot supersede existence-potency/sublimating–nascence, disclosed-from-prospective-epistemic-digression

sublimating-validation/desublimating-invalidation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment/self-assuredness-of-ontological-good-faith/authenticity/postconverging–dementating/structuring/paradigming—as-being-as-of-existential-reality> as of 

<amplituding/formative–epistemicity>causality/as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity is all about existence-potency/sublimating–nascence, disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency/sublimating–nascence, disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology/teleological-correspondence in existential veracity, such that where dialogical-equivalence/as-to-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity –conflatedness–in-
educed–existentialising/contextualising/textualising-contiguity }–conflatedness–in-
{preconverging-disentailment–by}–postconverging-entailment, in-self–becoming/self–conflatedness/formative–supererogating> is wrongly implied and thus likely to undermine existence-potency/sublimating–nascence, disclosed-from-prospective-epistemic-digression

what gives in is the false notion of dialogical-equivalence/as-to-
psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity –conflatedness–in-
educed–existentialising/contextualising/textualising-contiguity }–conflatedness–in-
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism, and not identitive-constitutedness -as-'epistemic-totality '-dereification-in-dissingularisation<as-to-
the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -
as-flawed-epistemicity-relativism-determinism flawed projection of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective- nonpresencing,–for-explicating-ontological-contiguity. Thus supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation of meaningfulness-and-teleology, as of the-very-same-immanent-

‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ‘meaningfulness-and-teleology’ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology—<in-preconverging–existential-extrication-as-of-existential-unthought>—‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ‘meaningfulness-and-teleology’ implications that are poorly amenable to <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such <preconverging–motif-and-apriorising/axiomatising/referencing–imbuing> existentialising—enframing/imprintedness—(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation’ construed herein as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact that ‘pseudo-edginess/pseudo-incisiveness’, whether actively projected or passively insinuated
as of vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-
teleology<in-preconverging-existential-extrication-as-of-existential-unthought> is bound to
wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’ as if as of affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of prospective relative-ontological-
completeness<over unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> of prior relative-ontological-incompleteness<as to
existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating-ontological-contiguity . Pseudo-edginess/pseudo-
incisiveness as such exploits the natural and habitual human mental-reflex as of any given
registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance to systemically imply and attribute 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> with regards to social-stake-contention-or-
confliction as of ‘apriorising-teleological-elevation-in-ontological-contiguity’’. While this
mental-reflex is usually valid in most circumstances, however, in the specific circumstances of
pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is
in effect rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity <shallow-supererogation of-mentally-
aestheticised-preconverging/dementing -qualia-schema*> invalidating any such pretence of
dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing- {of-
attendant ontological-contiguity -educated-existentialising/contextualising/textualising-
contiguity } — conflatedness - in- {preconverging-dsentailment-by} - postconverging-
entailment, in-self-becoming/self-conflicatedness / formative-supererogating>. Thus this rather
undermines the natural and habitual human mental-reflex where it wrongly construes of the
vocalisation/interjection/plective intensification associated with such pseudo-edginess/pseudo-
incisiveness as speaking of profound affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuring/instrument-validating-measuring <as-to-postconverging-or-
dialectical-thinking -apriorising-psychologism> that is beyond contention-as-certain. Thus
inducing destructuring-transitoriness -as-of-deratiocination/deratiocintiguity as of the pseudo-
edginess/pseudo-incisiveness manifestation of dissingularisation <as-to-the-
disjointedness/disentailment-of- presencing — absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
instigated destructuring-transitoriness -as-of-deratiocination/deratiocintiguity rather in
preconverging-or-dementing — apriorising-psychologism representation but now engaged in
dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing- {of-
attendant ontological-contiguity -educated-existentialising/contextualising/textualising-
contiguity } — conflatedness - in- {preconverging-dsentailment-by} - postconverging-
entailment, in-self-becoming/self-conflicatedness / formative-supererogating> of contention as if
of postconverging-or-dialectical-thinking — apriorising-psychologism representation. Pseudo-
edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-
teleology <in-preconverging-existential-extrication-as-of-existent-unthought> narrators in
‘apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity’

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shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema

engaging with interlocutors rather in temporal amplituding/formative–epistemictotalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

in preconverging–existential-extrication-as-of-existential-unthought as of amplituding/formative


the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed

sense of amplituding/formative–epistemictotalising–‘ratiocontiguity/ratiocination-as-

referentialism—implicated_attendant–ontological-contiguity in the interlocutor

notwithstanding the postlogic-backtracking–{iterative-looping–‘set-of-dereifying-hollow-
narratives-and-acts’}, as what is always pertinent for the narrator is the pseudo-rationalising

of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such

pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling

water on a chair and accusing another and the dragging out of its postlogism–slantedness

narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism–slantedness mental-disposition, and this further points to the procrypticism–or–disjointedness–as-of–reference-of-thought amplituding/formative–epistemicausality–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–
reflected by the fact that positivising or prospective notional-deprocrypticism
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
conceptualisation rather construe respectively non-positivising or procrypticism as of
apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity
<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-
schema> as to invalidate the <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-reflex of dialogical-equivalence</as-to-
psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity —conflatedness—in-
{preconverging-disentailment—by—postconverging-entailment,—in-self-becoming/self-
conflatedness/‘formative—supererogating> pointing rather to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring <amplituding/formative-
epistemicity—causality-as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity> to be reflected by the prospective
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
conceptualisation, but then this equally implies the destructuring-threshold-{uninstitutionalised-
threshold/presublimating—desublimating-decisionality}—of-ontological-performance—
<including-virtue-as-ontology> is effectively prone to a general
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignoreable–void’—with-regards-to-prospective-apriorising-implications>

\text{and-teleology}\(^{100}\) as to existence-potency\(^{19}\)~sublimating—nascence,—disclosed-from-prospective-epistemic-digression \(<\text{amplituding/formative—epistemicity}\text{\{causality \text{\textbar{}}as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—}\}}\).

It has always been the case that \(<\text{cumulating/recomposuring—attendant-ontological-contiguity \text{\{successive registry-worldviews/dimensions secondnatured institutionalisations as instigated as from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding sophistic/pedantic eliciting of \(<\text{amplituding/formative}\) wooden-language\text{\{imbued—averaging-of-thought\text{-}as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \text{\-as-of-\text{"nondescript/ignorable–void \text{\'}-with-regards-to—prospective-apriorising-implications\}}\}}\text{\}whether as traditional witchdoctors, the sophists, medieval-pedants or in many ways notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\text{\{amplituding/formative—epistemicity\text{\{totalising—\text{\textbar{}}ontological-completeness\}}}\}}}\text{\}today, with the requisite intemporal-as-ontological reifying \(<\text{meaningfulness-}

\text{and-teleology}\(^{100}\) as to existence-potency\(^{19}\)~sublimating—nascence,—disclosed-from-prospective-epistemic-digression \(<\text{amplituding/formative—epistemicity}\text{\{causality \text{\textbar{}}as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—}\}}\).

becoming/self-conflatedness /formative–supererogating-/projective/reprojective-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,/in-perspective–
ontological-normalcy/postconvergence}> as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism* of
ontological-performance /<including-virtue-as-ontology>' captures the entire possibilities of
human /meaningfulness-and-teleology ontological-performance /<including-virtue-as-
onontology>, and as such a <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-
contiguity construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility ~(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) as of ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’.
It is this <amplituding/formative–epistemicity> causality as-to-projective-totalitative–
implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity construal
that allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-
ontological-completeness . This ‘intelligibility and renewing-intelligibility’ arises from
<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 of construal-and-reconstrual of attendant–
ontological-contiguity educed–existentialising/contextualising/textualising-contiguity } as of
question of the implications of ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^\text{88}\)–\(\{\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness} /\text{formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence}\}\) as to human-and-social–expectations/anticipations—metaphoricity\(^\text{58}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^\text{90}\) of ontological-performance’\(\langle\text{including-virtue-as-ontology}\rangle\) wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness\(^\text{89}\) and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness\(^\text{88}\). Such causality as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology\(^\text{100}\) 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\(^\text{88}\) perspective’ given that all human meaningfulness-and-teleology\(^\text{100}\) are of supposedly coherent ontological-commitment\(^\text{76}\)–\(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging–de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality}\rangle\) as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity\(^\text{70}\)–\(\langle\text{postconverging–de-mentating/structuring/paradigming} \sim \text{as-being-as-of-}angle\)
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-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-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
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 -
educed–existentialising/contextualising/textualising-contiguity but rather that change is the
outcome of human limited-mentation-capacity-deepening maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation involving de-mentation
(superrerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of prospective postconverging-or-dialectical-thinking apriorising-
psychologism representation and prior preconverging-or-dementing apriorising-
psychologism representation; with the implication here that the issue of knowledge is all about
developing human-subpotency towards existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression. The apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by} postconverging-
entailment of attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity in the natural sciences is often poorly
perceived inherently because of their subject-matter/domain-of-study implicated nature of
philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-
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-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity | educed–existentialising/contextualising/textualising-contiguity } — conflatedness | in-{preconverging-disentailment_by}—postconverging-entailment> or depart from attendant–ontological-contiguity already reified abstract scientific notions to then reflect further abstract scientific notions in knowledge-reification–gesturing.<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity | educed–existentialising/contextualising/textualising-contiguity } — conflatedness | in-{preconverging-disentailment_by}—postconverging-entailment>. For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting 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-totalititative–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-\textsuperscript{educed}}
existentialising/contextualising/textualising-contiguity\textsuperscript{constitutedness}\textsuperscript{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
\textsuperscript{\textsuperscript{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 \textsuperscript{\textsuperscript{amplituding/formative–epistemicity}}totalising~renewing-realisation/re-perception/re-thought of attendant-ontological-contiguity-\textsuperscript{educed–existentialising/contextualising/textualising-contiguity}\textsuperscript{of such notions like space, time, force, etc. in \textsuperscript{amplituding/formative–epistemicity}}causality~as-to-projective-totalitative-implications-of-prospective-\textsuperscript{nonpresencing}-for-explicating-ontological-contiguity
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-\textsuperscript{educed–existentialising/contextualising/textualising-contiguity}}\textsuperscript{conflatedness} \textsuperscript{in-preconverging-disentailment–by} \textsuperscript{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\textsuperscript{resubjecting or totalising-entailing–reconstrual of ‘the very same physics notions and their derived implications of new notions’ as of attendant-ontological-contiguity-\textsuperscript{educed–existentialising/contextualising/textualising-contiguity}}\textsuperscript{in-preconverging-disentailment–by} \textsuperscript{postconverging-entailment} involving human limited-mentation-capacity-deepening\textsuperscript{hermeneutics in avoiding-and-superseding any \textsuperscript{presencing–absolutising–}}
identitve-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 ontologial-contiguity—educed—existentialising/contextualising/textualising-contiguity in epistemic-confalatedness in their domains-of-study’ implies that their knowledge-reification—gesturing-<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }—confalatedness—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 ontologial-contiguity—educed—existentialising/contextualising/textualising-contiguity in epistemic-confalatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment—{postconverging—narrowing-down—sublation-as-to—existence—as-sublating-withdrawal,—eliciting—of—prospective-supererogation —in—reflecting—immanent-ontological-contiguity —as—operative—notional—depocrypticism} orientations which drives their knowledge-reification—gesturing<-in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —educed—existentalising/contextualising/textualising-contiguity }>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—
contiguity-reduced—existentialising/contextualising/textualising-contiguity—and


‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing~conceptualisation) implies the ‘primacy of a
\(\langle\text{amplituding/formative–epistemicity}\rangle\text{causality} \; \text{as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity} \) basis for conception due to human \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\)’ as ‘existence doesn’t wait for the human to incrementally have the complete picture’ and thus it is ‘the human subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-growth with existence in a \(\langle\text{amplituding/formative–epistemicity}\rangle\text{causality} \; \text{as-to-projective-
totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-
contiguity} \) conception’, and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag} \) because of ‘failure to draw
\(\langle\text{amplituding/formative–epistemicity}\rangle\text{causality} \; \text{as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity} \) as of displacement/decentering-of-the-human-subject and wrongly construing \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence} \) situations as of absolute/absolutising grounding’, whereas in reality human \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence} \) rather points out that the epistemic-veracity of induction is rather as of ‘maximalising
\(\langle\text{amplituding/formative–epistemicity}\rangle\text{causality} \; \text{as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity} \) (which is rather as of epistemic-totalising ~resubjecting or totalising-entailing~reconstrual of meaninglessness-and-teleology) as to \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–renewing-realisation,–re-perception,–re-thought-in-epistemic-
confaltedness} \) with regards to successive inductions) rightly construed as of maximalising-
institutionalisation-process in developing successive reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation <as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>; wherein we can appreciate that the instigation of universalising-idealisation meaningfulness-and-teleology infrastructure or subsequent positivising/rational-empiricism meaningfulness-and-teleology infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious
medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficulty the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its
vices-and-impediments, and as the very possibility for prospective ontological-performance arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’ equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising—thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory—de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipating 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 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-
parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-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 epistemically with respect to the overall phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemicity-relativism-determinism as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression in the construal of any such phenomenal/manifest–subpotency–(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
amplituding/formative wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism amplituding/formative wooden-language-\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s amplituding/formative wooden-language-\{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
} denaturing of meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of—meaningfulness-and-teleology indiduation 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
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
} so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal
individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing—<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to—prospective-apriorising-implications}> so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing—<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to—prospective-apriorising-implications}> so-construed prospectively are rather more pertinent) in order to ‘invent’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing—<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’-with-regards-to—prospective-apriorising-implications}> so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which
contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to ‘invent’ 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 subknowledging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing—apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as transcendental meaningfulness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of an
intersolipsistic nature. It is equally important to grasp that transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is the more profound origination of
reference-of-thought that enables knowledge conceptualisations, and that the praxis of
knowledge may naively be construed as non-transcendental. So all knowledge is actually
transcendental and this is not to be confused with its distance/remoteness as coming from the
‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-
institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism
knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional
inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge
has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/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 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 —
enenframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that
knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally
is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such
knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental
origination of the \(^8\) reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking \(^8\) reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing-\{of-
attendant ontological contiguity -educed existentialising/contextualising/textualising-
contiguity }—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-
totalising \(^3\)~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 \(^3\)~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of \(^8\) 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 \(^8\) references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sUBLIMITY/sublimation/sUPEREROGATORY—DE-
mentativity of \textsuperscript{8}reference-of-thought that enabled it to be as of the present \textsuperscript{7}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 \textsuperscript{8}reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness \textsuperscript{-of-} reference-of-thought. Hence it is rather ontological-completeness-of-\textsuperscript{8}reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sUBLIMITY/sublimation/supererogatory\textsuperscript{-de-mentativity implications for completing the \textsuperscript{8}reference-of-thought, and so not only with regards to transcendence-and-sUBLIMITY/sublimation/supererogatory\textsuperscript{-de-mentativity of retrospective registry-worldviews/dimensions \textsuperscript{8}reference-of-thought but equally with the implication of transcendence-and-sUBLIMITY/sublimation/supererogatory\textsuperscript{-de-mentativity for prospective registry-worldview’s/dimension’s \textsuperscript{8}reference-of-thought as so validated by ontological-normalcy/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism\textsuperscript{7} as perversion-and-derived-perversion-of-\textsuperscript{7}reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency\textsuperscript{10}–(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness > hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective
institutionalising-facet insight will construe perversion-and-derived—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > while prospective
uninstitutionalising-facet insight will rather overlook such implied denaturing—as of beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-
existential-unthought>. This very much mirrors such a dichotomy as articulated before within
the same social space of relative perception of social-stake-contention-or-confliction at a
registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of
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–
procrysticism 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 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–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness-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.

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) 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 \(^1\)–defect-<as-Being-or-ontological-or-existential–defect> \(^2\) (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-processing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of- \(^3\) reference-of-thought-as-of-conflatedness \(^4\)). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism \(^5\) epistemic-decadence and its integration as perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^6\),-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation defines a registry-worldview’s/dimension’s uninstitutionalised-threshold \(^7\); arising in ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing \(^8\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-
ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as canordered/straightness rather than decandored/oblongatedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism. The conscious or unconscious exercise of ‘subknowledging’/mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting–conviction-as-to-profound-supererogation —of—


postconverging/dialectical-thinking —apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human animal, —perversion-of—reference-of-thought —as-preconvergingly—apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity —of— reference-of-thought/apriorising—registry of the postlogic mindset —reference-of-thought as transversality—
for-sublimating–existential-eventuating/denouement> of affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’ and not
operating/processing logic based on the articulated perversion-of–reference-of-thought–<as–
preconvergingly-apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, so as to ‘invalidate
the projected false apriorising–registry’s implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-
nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–attendant–
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–
psycologistism/distractive-temporal-priorisation (and not soundness-or-ontological-good-
faith/authenticity–ref–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-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-preccedes-disontologising-logical-outcome-arrived-at> mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind to wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ rather than reflect the reality of its ‘formulaic meaningfulness-and-teleology100, which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather than logical defect (defect of logical operation/processing/contention).
reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity‘ of reference-of-thought’ construed as ‘preconverging-or-dementing–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity –of- reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity of reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity –of- reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising–registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness’ as of its unsound-reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity/of-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought by way of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing and then reflect the reference-of-thought or registry-teleology of John as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema—as-of-epistemic-decadence in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing.
‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism

narratives as of organic-comprehension-thinking (organicalism)/‘intemporal-prioritisation-of-

time-reference-of-thought’–as-confocledness–or-ontological-reprojecting or longness-of-register-
of–meaningfulness-and-teleology

and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-

psychologism> narratives. This points to a perversion-of- reference-of-thought<as-

preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > basically or a

registry-worldview denaturing (when it comes to a registry-worldview/dimension

transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). The dialecticism

involves de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-

mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-

normalcy/postconvergence pointing to the skewing (‘intemporality’–asymmetric-subsumption-
of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity) for intemporalisation/institutionalisation

over the reality of human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-

normalcy/postconvergence’–existentialism-form-factor individuations in transversality<for-

sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ , and enabling ontological-

escalation or aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-

instances-and-locales’/aetiologisation/ontological-escalation. The underlying fact about

meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding

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of the "reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc.

The logical operation is entirely right and sound in abstract terms but does the apriorising–registry ("reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of "reference-of-thought–categorical-imperatives/axioms/registry-teleology which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity "of-"reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-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-
dialectically/contendingly out-of-phase. This is known as conjugated-postlogism\(^7\)/preconverging-or-dementing\(^7\)-integration (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-\(<of-\)apriorising/axiomatising/referencing\(^6\) and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency\(^6\)–(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-\(\text{underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-}\)existential-reality’ at ‘uninstitutionalised-threshold\(^6\)’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism\(^8\) in hollow-constituting\(<as-disjointed-misappropriation-of-\)

meaningfulness-and-failing-intemporal-preservation\>and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism\(^8\) and conjugated-postlogism\(^7\) cases of unsoundness-or-ontological-bad-faith/inauthenticity \(-of-\)reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-\(reference-of-thought-as-of-\)incrementalism-in-relative-ontological-incompleteness’ — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\(^6\),
are apparently of soundness-or-ontological-good-faith/authenticity -of- reference-of-thought) come to be endemised and enculturated socially, as of ‘least-and-derived-temporal-operating-modalities-of-the-\(^5\)-reference-of-thought-as-of-\(^5\)-incrementalism-in-relative-ontological-incompleteness\(^6\)—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\(^7\)’. Further, this ‘natural level of human interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather further integratively rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing\(^-\)-apriorising-psychologism of adult psychopath/postlogism\(^78\) (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology\(^8\), create a new foundation for further preconverging-or-dementing\(^79\)-apriorising-psychologism when wrongly eliciting in an interlocutor \(^5\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism\(^78\) arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising–\(^2\)-reference-of-thought-elements/apriorising–registry-elements (out of \(\text{attendant–ontological-contiguity}\))—educed–existentialising/contextualising/textualising-contiguity\(^1\)’. 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-recomposing. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold—as-procrypticism’, thus equally implying a amplituding/formative–epistemicity~totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circulation/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/intelligibility/setup/measuring/instrument 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 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’ over naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity (as of amplitude/formative wooden-language imbued—temporal–mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology }) 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 \( \text{perversion-of}\)- reference-of-thought\(<\text{-as-preconvergingly-}\text{-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\text{supererogation }>\text{/perversion-of-axiomatic-construct and the false 'apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant ontological contiguity \text{'-educed—existentialising/contextualising/textualising-contiguity') }<\text{reifying-or-elucidating-of—prospective-relative-ontological-completeness }-\text{of—reference-of-thought—devolving-as-of—instantiative-context'}}\)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{10}\), it is simply \( \text{maximalising-recomposuring-for-relative-ontological-completeness}—\text{unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic 'implied falsehood' by invalidating the 'apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant ontological contiguity —educed—existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of—prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of—instantiative-context'})\)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{10}\), 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—
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-

<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 to be had/entertained nor any logical analysis but rather ‘maximalising-recomposuring—for-relative-ontological-completeness’—unenframed-conceptualisation invalidating that the implied—logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism—or-social-discomfiture—or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—)

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 ‘maximalising-recomposuring—for-relative-ontological-completeness’—unenframed-conceptualisation invalidating that the implied—logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism—or-social-discomfiture—or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—)

<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context—>’. This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing—apriorising is actually about ‘denaturing’ postlogic-backtracking—<iterative-looping—'set-of-dereifying-hollow-narratives-and-acts'>—with—successive-shifting-of-the-

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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/supersublating/supererogation–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-supersublating–as-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-supersublating’ –<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-supersublating–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-supersublating–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 75 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 attestant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logcal-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 attestant-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—as-of-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—as-of-reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-as-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as
absolving/fleeting/escaping-reflex–logic among different set-of-interlocutors (this is simply because postlogism 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 (which is an unusual and rare social experience given that a psychopathic personality and postlogism in hollow-constituting are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism (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 from some interlocutors with no more commitment given the inconsistency of the hollow-constituting in
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. But again, this is just when the temporal prelogic/prelogism—<as-of-conviction,—in-profound-supererogation—<existentially-veridical—
attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at— mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath—75 perversion-of—reference-of—thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism—retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of
alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribute. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowldging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-supererogation—of–attendant–intradimensional–postconverging/dialectical-thinking –apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation’ sense but rather as ‘formulaic mental alienation schemes’ wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting–conviction-as-to-profound-supererogation—of–attendant–intradimensional–postconverging/dialectical-thinking –apriorising-psychologism meaning as formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated, to which it responds in kind), and so is in transversality <for-sublimating–existential-
mentation—stranding-or-attributive-dialectics} not as postconverging-or-dialectical-thinking~

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apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation as so-being rather
distractive to organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-
reference-of-thought’–as-conflicatedness-or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-teleology); 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/disengenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional~procrypticism/notional-disjointedness-as-of-reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing’ at ‘uninstitutionalised-threshold’ initiated by the psychopath’s postlogism in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, and resolved suprastructurally by a deprocryptic mindset/reference-of-thought making reference to superseding deprocryptic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (just like an accusation of
logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind is so attached by supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogic—as-of-conviction,-in-profound-supererogation—in-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at in their apriorising-registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising–registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism /perverted-as-disontologising-outcome-sought-precedes–logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or
bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’
postconverging/dialectical-thinking—apriorising-psychologism’, contrasted to the
psychopath’s compulsion–nonconviction/madeupness/bottomlining—(<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-
supererogation—<as-to-disontologising–perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>}
or compulsively-dementing'', is ad-hoc, circumspect and highly contextualised since the
prelogism'–as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising–logical-outcome-arrived-at> mind even when acting temporally/badly has a
hard time escaping from supplanting–conviction-as-to-profound-supererogation—of-
‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism or
prelogism'' (it has qualms/conscience) while the psychopath’s 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>) 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 disposions 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—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at—minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at—as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement–{easily copied with conjugated-postlogism at an intuitive-level}’ as subknowledging ‘prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical—
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-subknowledging¹⁵). 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-postlogism⁷ in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism⁸ situation’, construable with an appropriate maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism⁷/preconverging-or-dementing⁹-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/repeatability⁰ 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-ontology¹⁰ 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 raiennante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism—as-of-conviction,–in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness–precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or prelogism to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’> -with–‘successive-shifting-of-the-narratives-and-acts-foci’–construed-as–‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism–or-mimicking-or-subknowledge–or–when this is not socially universally transparent (at uninstitutionalised-threshold). Further, the element of the need to be socially-functional-and-accordant first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)
including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing dynamics rather than of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism -as-of- compelling-
nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>—induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>}' mental-disposition (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 universal-transparency 104 (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 prelogism79-as-of-conviction,-in-profound-supererogation’ <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-onto-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack of social universal-transparency 104 {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness } about the psychopathic postlogism /slantedness compulsing–nonconviction/madeupness/bottomlining{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’<induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> } in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }) about notional–firstnatureredness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism –as-of-conviction,-in-profound-supererogation }<existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism ’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation” minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism ’, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of– nonconviction/madeupness/bottomlining-in-shallow-supererogation }<as-to–’attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism>. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing—apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding—<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing—apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>—absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-
urge⁴ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant⁴ 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-supерerогation⁹—of-'attendant-intradimensional⁵-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/inauthenticity⁸-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-urge⁴, 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-supерerогation —of-‘attendant-intradimensional⁵-postconverging/dialectical-thinking –apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-supерerогation —of-‘attendant-intradimensional⁵-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-dementing⁰-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-dementing⁰—
apriorising, etc. once it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding<-as-of-apriorising/axiomatising/referencing> is an experiencial basis that ultimately skews (‘intemporality’-asymmetric-subsumption-of-temporality”’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially-‘universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> or ‘uninstitutionalised-threshold”) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism-as-of- compelling–nonconviction/madeupness/bottomlining (“<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant
ontological-contiguity→<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical→‘attendant-intradimensional→apriorising/axiomatising/referencing’→logical-dueness>→ construes meaningfulness as a hollow-constituting→<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>→ construct driven as a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation→<as-to→‘attendant-intradimensional’→prospectively-disontologising→preconverging/dementing→apriorising-psychologism→ exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound-supererogation→ interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting–conviction-as-to-profound-supererogation→of→‘attendant-intradimensional’→postconverging/dialectical-thinking→apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound-supererogation→ mental-disposition as conjugated-postlogism /preconverging-or-dementing →integration (conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) which is hollow-constituting→<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>→with respect to the meaningfulness of →reference-of-thought→categorical-imperatives/axioms/registry-teleology→ from the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation→<as-to→‘attendant-intradimensional’→prospectively-disontologising→preconverging/dementing→apriorising-psychologism→. The psychopath perceives instances of rebuttal of its postlogism not essentially in terms→as-of-axiomatic-construct of the rightness or wrongness of the
postlogic acts as a prelogic supplanting–conviction-as-to-profound-supererogation
 faithful-on account of–"attendant-intradimensional"-postconverging/dialectical-thinking --apriorising-psychologism
 ‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation–<as-to-disontologising-perverted-
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” mental-disposition’ in order for the former to conjoin to its postlogic-backtracking–<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> ). So basically, as social-and-confliction-stakes
develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising—reference-of-thought-elements/apriorising—registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex—logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy
mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from attendant ontological-contiguity -educed-existing\textit{ising/contextualising/textualising-contiguity}^{46}<-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context>, which is what validates logical-processing-or-logical-implication-supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology^{46}, in the formation of a basic and normal supplanting—conviction-as-to-profound-supererogation^{46}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism of prelogism—as-of-conviction,-in-profound-supererogation^{46}<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at—mindset/ ‘reference-of-thought’ inducing rather a postlogic—compulsing–nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising’-of-the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity—>—in-shallow-supererogation—<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—’attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>\textit{) mindset/ reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge^{46} relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex—logic mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising—^{46} reference-of-thought-elements/apriorising—registry-elements) and logical-
processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mindset/ reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of its postlogic compulsion–nonconviction/madeupness/bottomlining

thinking –apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising–reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–conviction-as-to-profound-supererogation –of– ‘attendant-intradimensional’

postconverging/dialectical-thinking –apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality/shortness (when there is no social universal-transparency –{transparency-of-totalising-entailing,-as-to-entailing-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emancingly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’, from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor
solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology )’, then ‘a induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogicly/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 postlogism¹ in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social universal-transparency(transparent-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation (at the point of such lack of social\[104\]universal-transparency\[105\]
\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness of its postlogism\[106\]-slantedness
to many a supplanting-conviction-as-to-profound-supererogation of attendant-
intradimensional'-postconverging/dialectical-thinking –apriorising-psychologism interlocutor
as the ‘uninstitutionalised-threshold \[103\]’). Hence psychopathy when studied dynamically is
rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally
influences social behaviour as at ‘uninstitutionalised-threshold’ 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\[100\]) or temporal (shortness-of-
register-of—meaningfulness-and-teleology\[100\]), hence its relation to sociopathy which is a more
generalised notion of social vices-and-impediments\[106\]. The social psychopathy phenomenon (in
describing the underlying abstract nature of man before institutionalisation/intemporalisation;
institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition
by its purist and\[104\]universal projection rules in an ‘ontological entrapment’ exercise to
undermine/override temporal-dispositions subknowledging /mimicking, by virtue of its
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity 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-soundknowledge) pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional-deprocrypticism (preempting procrypticism, so construed by ‘notional-deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking-differentiation-as-of-supratransversality<in-sublimating–existential-eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of the reference-of-thought–categorical-imperatives/axioms/registry-teleology behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reinstitutionalisation 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 subactivity 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–disambiguating–motif-and-
apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus
reference-of-thought–categorical-imperatives/axioms/registry-teleology[100] are ‘inventions’
that are as pertinent as the extent of their preservation of intemporal reality (intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false
subknowledging /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>[10] of mental-devising-representation and the articulation
of new reference-of-thought–categorical-imperatives/axioms/registry-teleology[100], for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic
reality. These registry-worldview/dimension perversion-of- reference-of-thought<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > include: -
RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion-of- reference-of-
thought<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation', resolved/structurally-
rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-
worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), -
UnuniversalISATION ( perversion-of- reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of base-institutionalisation reference-of-thought–categorical-
imperatives/axioms/registry-teleology[100], resolved/structurally-rendered-inoperant by
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’}>)

eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>
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 ‘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-recomposing 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-
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-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ rather so-reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity construable as to nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ analysis) is not,
as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous
meaningfulness-and-teleology’ (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 involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing²⁰–apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality\textsuperscript{1}–of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s \{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{100}, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold \textsuperscript{0}, transcendence-and-sublimity/sublimation/supererogatory–dementativity into a prospective registry-worldview’s/dimension’s \{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{100} put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology\textsuperscript{100} is then represented as preconverging-or-dementing\textsuperscript{20}–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\textsuperscript{\langle supererogatory–ontological–de-mentionation–straight\rangle}–stranding-or-attributive-dialectics). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} and ontological-veridicality/ontological-contiguity\textsuperscript{68} of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective); with the ontologically-veridical/ontological-contiguity\textsuperscript{68} mental-devising-representation stranded/represented as straight, and various shades of 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 stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion-of-reference-of-thought-as-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-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) as preconvergingly-de-mented/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism-or-disjointedness-as-of-reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism) process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-
uninstitutionalisation (as an inherently-preconverging-or-dementing\textsuperscript{20} apriorising- 
psychologism-or-subknowledging\textsuperscript{05}-or\textsuperscript{25} perversion-of\textsuperscript{84} reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and-corresponding-
\texttt{<amplituding/formative–epistemicity>totalising–self-referencing-syncrretising’ relation to
meaningfulness}). (ii) for \textsuperscript{10}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 \textsuperscript{10}universalistic meaningfulness). (iv) for Rational-Realism 
(deprocrypticism), it prospectively has to do with ‘notional–firstnaturedness—temporal-to-
intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accountability/intemporality\textsuperscript{51}-skewing (‘intemporality\textsuperscript{52}–
asymmetric-subsumption-of-temporality\textsuperscript{50}, for relative intrinsic-reality/ontological-veridicality 
transcendental-enabling/sublimating/supererogatory–de-mentativity) rules/principles’ as ‘a 
memetic ontological entrapment’ for superseding procrypticism (as the perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic 
meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight 
(from our present vantage position of the positivism backend of the institutional-
cumulation/institutional-recomposure<as-to _ historiality/ontological-
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
conceptualisation. But then their stranding from the prospective
institutionalisation/intemporalisation represents them as preconverging-or-dementing–
apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> as the transcendental backdrop/opportunity for the prospective
registry-worldview/dimension. This when extrapolated will equally apply with our present
positivism/procrysticism uninstitutionalisation/unintemporalisation for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
inflation-of–meaningfulness-and-teleology as of prospective notional–deprocrysticism
institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with
our illusion-of-the-present/present-consciousness/epistemic-totalising
~self-referencing-
syncretising/mirage than the ontological-veridicality/ontological-contiguity of
reference-of-
thought (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-
perspective). This equally explains why uninstitutionalised-threshold equally carried a
complex about their registry-worldview/dimension and these complexes certainly sound
unintelligible to us given our vantage perspective at the backend of the institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}
process. With
rational-realism (deprocrysticism), institutionalisation/intemporalisation raises the issue of
notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> (undisambiguation as
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold. The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought.

It involves de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics> temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>. notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought
indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality’-asymmetric-subsumption-of-temporality\(^{10}\)), for relative intrinsical-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity\(^{\ast}\) in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing\(^{9}\)-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3}\) ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional~deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency\(^{18}\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but
equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) 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/supercerogatory-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-conflatedness as dialectical transformation as-prospective reference-of-thought’ in its functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation, as-prospective reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional–deprocrypticism will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing−apriorising-psychologism hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in
contiguity–or–ontological-preservation and reinvents \(^5\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when the prior one fails, while the latter sticks by form to reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), 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 \(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology\(^{100}\) (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 \(^{57}\) meaningfulness-and-teleology\(^{100}\).

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of \(^{57}\) meaningfulness-and-teleology\(^{100}\), and is capable of ontological-reconstituting–as-to-conflatedness\(^1\)/deconstruction involving \(^{15}\) de-mentation\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) with corresponding \(^{15}\) de-mentation\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–\(^{57}\) meaningfulness-and-teleology\(^{100}\)-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human \(^{75}\) perversion-of-
universalisation, non-positivism/medievalism is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,

But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity-of-reference-of-thought on the other hand implies being-or-ontological-or-existential-or-meaningfulness-and-teleology disposition as of supplanting-conviction-as-to-profound-supererogation of attendant-intradimensional-postconverging/dialectical-thinking-apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect-of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing the implications of the (preceeding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), in reflecting/perspectivating/highlighting the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation—(supererogatory-ontological-de-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 perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and thus as ‘preconverging-or-dementing—apriorising-psychologism representations’ (preconverging-or-

<as-to-'attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism> protracting as prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
defectively/non-veridically of 'reference-of-thought–categorical-imperatives/axioms/registry-
teleology--for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation’) with respect to supplanting–conviction-as-to-profound-supererogation

‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
individuation acting in ‘intemporal-prioritisation-of-'reference-of-thought’–as-conflatedness¹-
or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-
emancipating/transcending/superseding registry-worldviews/dimensions (ontological-
reconstituting–as-to-conflatedness¹)/deconstruction of new ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology--for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation). Such a preconverging-or-dementing<apriorising-psychologism mental-
devising-representations (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation

<as-to–‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism>) is utterly different
from postconverging/dialectical-thinking<apriorising-psychologism mental-devising-
representations (supplanting–conviction-as-to-profound-supererogation

of ‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism) either of
sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-
to-profound-supererogation or defect–of- logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation, having to do with appropriate or inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect-of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting-conviction-as-to-profound-supererogation—of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect-of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation simply have to do with inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-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—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 performs subsequent acts of similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of nonconviction/madeupness/bottomlining-in-shallow-

To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing—apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—qualia-schema) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentionation—stranding—or-attributive-dialectics) of reference-of-thought’ notion reflecting prospectively threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation—as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism> acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentionation—(supererogatory—ontological—de-mentionation—or-dialectical—de-mentionation—stranding—or-attributive-dialectics) of reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic—
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality](#), and so based on ‘a deconstruction/ontological-
reconstituting—as-to-confabulatedness of a hermeneutic/reprojecting/supererogating/zeroing circle as ‘de-mentation’
(supererogatory—ontological—de-mentation—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-
attributive-dialectics) of reference-of-thought analysis’, which is technically non-
thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-
depth-of-analysis in its ontological-normalcy/postconvergence ontological-
veridicality/ontological-contiguity proxying/approximating exercise; as when the socially-
betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the
‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-
preservation/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which
is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-
notional—deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a
mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity—of-
reference-of-thought (preconverging-or-dementing—apriorising-psychologism—stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus
establishing reference-of-thought whether that is veridically the case or not, such that
preconverging-or-dementing—apriorising-psychologism wrongly get endemised/enculturated as
‘postconverging-or-dialectical-thinking—apriorising-psychologism’/of-soundness-or-
ontological-good-faith/authenticity—of—reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its
consequent implications is the fundamental basis for the temporal-enculturation/temporal-
endemisation of all perversion-of—reference-of-thought—as-preconvergingly—

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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 p <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–deprocripticism reference-of-thought
as preemtping—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 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-existental-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 involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ 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–epistemicity-relativism-determinism’—existentialism-form-factor: for the mentation of recurrent-utter-uninstitutionalisation basically ‘trepidatious reasoning as non-rules—
construal’. The implication being that in a contention among interlocutors in recurrent-utter-
uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as ‘first-level presencing—
absolutising-identitive-constitutedness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of—reference-of-thought,—as-to—amplituding/formative—epistemicity>growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as 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\textsuperscript{3}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality ‘preempting the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{3}<as-to–attendant-
intradimensional’~prospectively-disontologising–preconverging/dementing ~apriorising-
psychologism\textsuperscript{2} of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-
reconstituting–as-to-confiliatedness\textsuperscript{1}’ focus, as enabling ‘fulsome ontologising’. Interestingly,
while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-
threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
explains how and why successive institutional-cumulation/institutional-recomposure–\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–'epistemicity-relativism-determinism’\}\}} are at their given
institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or
a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-
threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation actually initially applies
intradimensionally in all registry-worldviews/dimensions and it is actually the
‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to
‘failing/not-upholding<-as-of-apriorising/axiomatising/referencing>—
intradimensional
ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological
signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with
regards to a dimension’s/registry-worldview ‘preconverging-or-dementing\textsuperscript{7}–apriorising-
psychologism phenomenon’ like psychopathy and social psychopathy (with respect to
procrypticism or perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > aftereffect rather as an indirect comprehensive 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-
individuations dispositions with respect to intradimensionally operant implications of perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-
preservation by hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation at their specific temporal-dispositions individuations thresholds (postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipating/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism—of-social-functioning-and-accordance and the intemporal percolation-channelling-in-deferential-formalisation-transference of such emancipation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold (uninstitutionalised-threshold/presublimating–desublimating-decisionality) of ontological-performance-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 conjugation to
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to
simply analyse on the basis that other interlocutors have an intemporal/ontological disposition,
in the very first instance. Thus the need, in order to attain such a prior requisite
ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-
transference) contexts of psychopathy and social psychopathy (and generally contexts of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
‘attendant-intradimensional”–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an
ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as
the-Good/understanding/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>/”<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–
implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity construct,
which necessarily implies projecting into a prospective/transcending/superseding registry-
worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a
social context imbued with interlocutors temporal-dispositions destructuring-threshold
{uninstitutionalised-threshold }/presublimating–desublimating–decisionality}–of-ontological-
performance” –<including-virtue-as-ontology> of postlogism”–
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \powerset{\textit{reference-of-thought}} \powerset{\textit{devolving ontological-performance}} - \powerset{\textit{including-virtue-as-ontology}} on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold \powerset{\textit{of the registry-worldview/dimension}} (procripticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-

Good/understanding/notional-knowledge-reification-gesturing-<in-

prospective\_psychologismic-apriorising/axiomatising/referencing- \{of-attendant-ontological-
contiguity\ -\textit{educed–existentialising/contextualising/textualising-contiguity} \}=

\textit{conflatedness –in-\textit{preconverging-disentailment-by}} –postconverging-
entailment>/\textit{amplituding/formative-epistemicty>causality –as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}\construct’ preempting the said \powerset{\textit{perversion-of- reference-of-thought}} \powerset{\textit{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} ≥ phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to \powerset{\textit{perversion-of- reference-of-thought}} \powerset{\textit{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} ≥ phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences.

Basically, as we all know novels and films, while excellent in articulating aesthetic qualities,
are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory
preconverging–de-mentating/structuring/paradigming, is necessarily the prospective
transcending/superseding registry-worldview/dimension. Consider the case of contending about a
perverse-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \^ like accusations and notions of sorcery in a non-positivism/medievalism
setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic
ontological-reference-of-veridicality/contending-reference-of-veridicality as it is
suprastructural/beyond the registry-worldview’s/dimension’s recomposured-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as
notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with
ontological-normalcy/postconvergence is what escapes and provides for grander emancipating 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-

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setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology\(^{100}\) in reference (as ‘tentative\(^{9}\) references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived\(^{77}\) meaningfulness-and-teleology\(^{100}\) thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness\(^{88}\)) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation,\(^{101}\) universalisation, positivism or notional–deprocrypticism as having ‘relative sound/ontologically-veridical\(^{84}\) reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent\(^{84}\) reference-of-thought status’, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’
arise solely due to limited-mentation-capacity-deepening involving institutional-cumulation/institutional-recomposure.{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing.<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}.

postconverging–de-mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal preconverging–de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness\(^9\)-of-\(^7\) reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (\(^3\) perversion-of- reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
meaningfulness-and-teleology\(^{10}\) while inducing preconverging-or-dementing–apriorising-psychologism within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-thinking\(^2\)–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^8\)—of-the-human-institutionalisation-process\(^6\) has to do with a human-limited-mentation-capacity\(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preemtping recurrent-utter-uninstitutionalisation (as the \(^2\) perversion-of- reference-of-thought\(^5\)
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing\(^2\)–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective
universalisation preempting base-institutionalisation–ununiversalisation (as the \(^2\) perversion-of- reference-of-thought\(^5\)
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing\(^2\)–apriorising-psychologism of base-institutionalisation–ununiversalisation),
epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting–as-to-conflicatedness’ 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-conflicatedness’/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules— apriorising/axiomatising/referencing–psychologism,{as ‘first-level presencing—absolutising–
identitive-constitutedness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument] methodology of institutionalisation –these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism– acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms–as-of-axiomatic-construct of vices-and-impediments but also in undermining the enculturation of intellectual/emancipating dispositions). Effectively, such a deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought analysis’ (‘de-mentation”
attendant—intradimensional”–postconverging/dialectical—thinking—apriorising-psychologism
individuation as intemporal/ontological (longness-of-register—meaningfulness-and-teleology) and
threshold—nonconviction/madeupness/bottomlining-in-shallow—supererogation—<as-to—attendant—intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising-psychologism
individuations as temporal (shortness-of-register—meaningfulness-and-teleology), will comprehensively
articulate in ‘a deconstruction/ontological—reconstituting—as—to–conflatedness’ perpetuation of
the hermeneutic/reprojecting/supererogating/zeroing circle of reference—thought analysis’ reflecting/perspectivating/highlighting
temporal-dispositions pseudo-ontological—finalities, across social—setups and institutional
settings with their evolving ‘socially—perceived—value as of social—stake—contention—or—confliction’. The state of threshold—nonconviction/madeupness/bottomlining-in-shallow—supererogation—<as—to—attendant—intradimensional’—prospectively—
disontologising—preconverging/dementing—apriorising-psychologism—requires
preconverging—or—dementing—apriorising-psychologism/unsoundness—or—ontological—bad-
faith/inauthenticity—of—reference—thought mental—devising—representations and implies the
‘revoking of sound—reference—thought status’ with respect to interlocution—of—similar—or—
protracted—contextualisation (in the very first instance) while the state of supplanting—
conviction—as—to—profound—supererogation—of—attendant—intradimensional’
postconverging/dialectical—thinking—apriorising-psychologism implies a ‘postconverging—or—
dialectical-thinking²¹–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity²⁰–of-²⁰reference-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-contiguity²⁰. Typically, such an insight with regards to compel–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 obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking¹¹–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-dementing²⁰–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-dementing²⁰–apriorising-psychologism reflex’. This preconverging-or-dementing²⁰–apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more
people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging‘ and not an articulation of supplanting–conviction-as-to-profound-supererogation of ‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or 
attendant ontological contiguity –reduced–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/inflacting/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 preconverging-or-dementing –apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity of reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-
dialectical-thinking –apriorising-psychologism/soundness-or-ontological-good-
faith/authenticity of reference-of-thought mental-devising-representation underlying reflex 
with respect to prospective/transcending/superseding registry-worldviews/dimensions. A
or-dementing –apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness–or-ontological-reprojecting organic-comprehension
as ‘ontological-reconstituting–as-to-conflatedness /deconstruction of new reference-of-
thought–categorical-imperatives/axioms/registry-teleology /for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ over circumventing/distractive
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-
constituting:<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> defectively/non-veridically of reference-of-thought–categorical-
imperatives/axioms/registry-teleology /for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation whether or not it fails intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’), and the temporal-dispositions to stick to the previous
one speaks not only of act defects but registry-worldview/dimension defects at this socially-
betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-
protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is
preceding/superseding to any hollow-constituting:<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity
(as of relative apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity 
educed–existentialising/contextualising/textualising-contiguity }–constitutedness in
preconverging-entailment}, will elicit a same defect disposition thus the need to fundamentally
undermine reference-of-thought of the registry-worldview/dimension at that
uninstitutionalised-threshold that endemises/enculturates the ontological-or-existential-defect
due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be
noted that the preconverging-or-dementing –apriorising-psychologism of reference-of-
thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness /deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of-reference-of-thought–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-
intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature’ how procrypticism (preconverging-or-dementing20–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 prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity—
deepening induced institutional-cumulation/institutional-recomposure—\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—\langle perspective–ontological-normalcy/postconvergence-reflected—\langle epistemicity-relativism-determinism—\rangle \}, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional–firstnaturedness—temporal-to-intemporal-dispositions—\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence—\rangle and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the de-mentation—\{supererogatory–ontological—de-mentation—\langle or-dialectical–de-mentation—stranding—\langle or-attributive-dialectics—\rangle \} of de-mentation—\{supererogatory–ontological—de-mentation—\langle or-dialectical–de-mentation—stranding—\langle or-attributive-dialectics—\rangle \}) is attained by ‘keeping or aligning’ preconverging-or-dementing—\langle apriorising-psychologism—with no shifting by reflex into postconverging-or-dialectical-thinking—\langle apriorising-psychologism—\rangle of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology—\langle as-of-the-wrong-ontological-references/contending-references—\langle as-preconvergingly-apriorising/axiomatising/referencing—\rangle nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—\rangle prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting—\langle as-disjointed-misappropriation—\langle of-meaningfulness—\langle and-failing—\langle intemporal-preservation—\rangle failing/not-upholding—\langle as-of-apriorising/axiomatising/referencing—\rangle the \langle reference—\langle of-thought—\langle categorical-imperatives/axioms/registry—teleology—\rangle for-intemporal-preservation-entropy—\rangle
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\(^7\), as in ontological-reconstituting–as-to-conflatedness\(^1\)/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking\(^{21}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) (as to ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing\(^{20}\)–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’ or of preconverging-or-dementing\(^{20}\)–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any \(^{80}\)presencing—absolutising-identitive-constitutedness\(^{14}\) distorted meaningfulness-and-teleology\(^{100}\). 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 given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’\(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) as the
prospective/transcending/superseding registry-worldview/dimension has the-
Good/understanding/notional–knowledge-reification–gesturing— in-
prospective psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity—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 sound
reference-of-thought—categorical-imperatives/axioms/registry-teleology, —for-intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation (in ontological-reconstituting–
as-to-conflatedness)/deconstruction); wherein no amount of ‘good-naturedness’ of any
individuation based on the former (prior/transcended/superseded) reference-of-thought can
fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-
impediments, but for the ‘emancipating moulting’ (psychoanalytic-unshackling/memetic-
reordering/recomposuring) into the reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating
individuation/intellectuals and consequent institutionalisation/intemporalisation as
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That is why there is
no ontologically-veridical intradimensional resolution of issues and notions of sorcery for
instance in a non-positivism/medievalism social-setup with any such pretence being nothing but
a ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’ to satisfy
temporal preservation’, but for implying a prospective need for a positivistic registry-
worldview/dimension
as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuation dispositions (at uninstitutionalised-threshold[1] will tend to relate, by limited-mentation-capacity-deepening[2], 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[3]<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) rather than the essence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought–categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-reconstituting–as-to-conflatedness'). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> inherent in a limited-mentation-capacity-deepening'; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating{<amplituding/formative>supererogatory–de-
mentativeness/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[100] individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of–meaningfulness-and-teleology[100]–or-hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-
channelling-<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism—of-social-functioning-and-accordance gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipating 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 deprocrysticism) as such involves rather elucidating distractive-alignment-to\(^{8}\)reference-of-thought-<of-apriorising/axiomatising/referencing>/decandoring with three dementative/structural/paradigmatic teleologies: - subknowledging\(^{9}\)-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing\(^{10}\)—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging\(^{11}\)-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing\(^{12}\)—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology\(^{13}\) which ontologically reflects/perspectivates the subknowledging\(^{14}\)-impulse/compulsive-dementing\(^{15}\)-temporal-disposition-{psychopath} and the subknowledging\(^{16}\)-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the \(^{17}\)dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) backdrop of new recomposuring \(^{18}\)reference-of-thought—categorical-

The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension; perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as to preconverging-or-dementing apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal perversion-of- reference-of-thought–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-preconvergently-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-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to
ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, conjoining and conjugating to temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the dementation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions denaturing of social psychopathy (subknowledging/mimicking) arising from initiating phenomenal psychopathy (subknowledging impulse) involving a distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing construed (as the backdrop of new recomposing reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing). That’s how the ‘given reality’ is being subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing ontological-normalcy/postconvergence reality construct (by intemporal transversality for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism-as-of-conviction,-in-profound-
supererogation
hollow-narratives-and-acts'\textsuperscript{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\textsuperscript{78} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, and equally other temporal interlocutors mimicking the psychopath’s postlogism \textsuperscript{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 \textsuperscript{75} perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation alignment to the new hollow mimicking postlogism-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-\langle<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >;\textsuperscript{-}in-shallow-supererogation \langle-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\rangle\textsuperscript{-}}\textsuperscript{-} narrative, a process known as absolving/fleeting/escaping-reflex–logic), 3. Psychopath’s interlocutor’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogism-as-of-conviction,-in-profound-supererogation-<existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>) 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. procrypticism—or—disjointedness-as-of-reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by developing universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional—deprocrypticism institutionalisation/intemporalisation transcendance-and-

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 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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new
recomposing reference-of-thought categorical-imperatives/axioms/registry-teleology to 'preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'. Deprocrypticism's suprastructuralism involves 'intemporality asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity existence-potency sublimating-nascence, disclosed from prospective-epistemic-digression so construed as longness-of-register-of meaningfulness-and-teleology over shortness-of-register-of meaningfulness-and-teleology; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/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 <amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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 <amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity construct carrying a virtue that supersedes the vices-and-impediments of the non-positivism/medievalism registry-worldview dimension). It calls for a knowledge construct, whether social or physical, beyond just positivist 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 \( \text{\textsuperscript{16}} \) of \( \text{\textsuperscript{16}} \) reference-of-thought–\( \text{\textsuperscript{16}} \) categorical-imperatives/axioms/registry-teleology \( \text{\textsuperscript{16}} \) as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

constitutedness\textsuperscript{14} in preconverging entailment takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness\textsuperscript{14} 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\textsuperscript{54} as of metaphysics-of-absence-{implicit-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond amplituding/formative wooden-language-{imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology } which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{54} by a re-equilibrating metaphysics-of-absence-{implicit-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-existental-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\(^4\) 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\(^5\)) that will then require another
attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-
construal-of-constitutedness\(^4\) 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 \(^8\)presencing—absolutising-identitive-constitutedness’ exercise). But
then the inherent nature of existence in relation to human limited-mentation-capacity-
deepening\(^4\) 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\(^7\) 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—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
entailment is thus naturally inclined to induce ‘appropriate-existential-elevation-of-reference-of-thought’ by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{21}-differentiation-as-of-supratransversality\textsuperscript{<in-sublimating-existential-eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing}). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a ‘Différéance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{10}’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. Further, apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness\textsuperscript{17}–in–preconverging–entailment and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness\textsuperscript{13}–in–{preconverging-disentailment–by}–postconverging–entailment, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening\textsuperscript{14} 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\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-
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-
onthological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-
threshold’). These two concepts are critical relative to grasping and analysing human
choice/notions relative to reference-of-thought—categorical-imperatives/axioms/registry-
teleology of meaningful-frameworks. Other implications have to do with human personality
development psychology in relation to meaningfulness extending to the
construal/conceptualisation of language development as well as aesthetics and virtue as
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process. In a further elaboration of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging—
entailment and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity}—conflicatedness—in—
{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—educated—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, 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-
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 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 re-categorisation/re-adaptation/re-classification’. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup ‘reference-of-thought’ for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully
as of ‘<amplituding/formative–epistemicity>totalising–’nominal-as-tendentious—
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>’ (as can be observed by anthropologists in various forms in many a
hunter-gatherer and animist societies), rather than use of numbers considered as of such a
relatively independent-domain and exactness of ‘meaningfulness-and-teleology orientation
as we construe of arithmetic and mathematics in say a universalisation or positivism registry-
worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology

’totalising/circumscribing/delineating reference-of-
meaningfulness-and-teleology’ 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-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology like the
notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social
obligation or faithfulness or deference’ from other persons, and so together with other cultural
peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as
being central in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment or rather ‘presencing—
absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-
classification of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-

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educed–existentialising/contextualising/textualising-contiguity —constitutedness —in–preconverging-entailment), refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing causality—amplituding/epistemicity—implications-of-prospective-totalitative—transcendental-enabling/sublimating/supererogatory—de-mentativity and corresponding meaningfulness-and-teleology’. The bigger question could be asked; why doesn’t humans in recurrent-uninstitutionalisation spontaneously articulate and relate to 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 psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity—as from relative apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —constitutedness —in–preconverging-entailment to relative apriorising/axiomatising/referencing—of-attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity —constitutedness —in–preconverging-disentailment by—postconverging-entailment conflatedness —in{preconverging-disentailment by}{postconverging-entailment} construal/conceptualisation as soundness—or-ontological-good-faith/authenticity—of—reference-of-thought’. The underlying human psyche is in need of a ‘framework of
intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening\(^3\), 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\(^4\) determining its prospective relative-ontological-completeness\(^5\)-of-\(^6\) 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\(\langle\text{as-to- historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-} \langle\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle\rangle\) 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\(^9\) thresholds of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold\(^0\) as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^1\) and the possibility of prospective institutionalisation as renewing reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^0\) for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold\(^3\), 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-of reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of—meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality -to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–
epistemicity>totalising~'ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\(^{68}\)-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
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>,
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,
attendant ontological contiguity of reference-of-thought-devolving-as-of-instantiative-context
that led to the base-institutionalisation-ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing—psychologism-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension as of attendant ontological contiguity—reduced—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context
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that led to the base-institutionalisation-ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing—psychologism-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications.
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>, as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by-postconverging-entailment-of-temporality-as-pseudointemporality-to-intemporality of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional–deprocrypticism’), under the positivistic\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness-of-reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension \textsuperscript{<amplituding/formative–epistemicity>totalising–‘ordinal-as-qualifying—implicit} attended-ontological-contiguity’-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of 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> categorising dispositions’ or ‘second-level\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{4} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} as value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{80} of reference-of-thought as\textsuperscript{104} universalisation–non

when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaningfulness-and-teleology as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought to then project that there may be a prospective relative-ontological-completeness-of-reference-of-thought which meaningfulness-and-teleology as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness-of-reference-of-thought by social universal-transparency-(transparency-of-totalising-entailing, as-to-entailing-

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attendant psychologism is only by a construal that the best possible psychology-
construct/psychologism is necessarily attained by cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions construals/conceptualisations by their attendant prospective relative-ontological-completeness -of- reference-of-thought by social universal-transparency (transparency-
of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness } as of attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -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/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions institutionalisations reference-of-thought with their own ‘specific
institutionalisation/uninstitutionalised-threshold mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as
‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of
meaningfulness-and-teleology\(^{100}\) synopsising-depth as of the overall registry-
worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’ (just as in the
natural sciences, physics ontologically-adjoins chemistry and chemistry ontologically-adjoins
biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology
construct which relative ‘third-level\(^{8}\) presencing—absolutising-identitive-constitutedness\(^{14}\)’
largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity\(^{8}\) as
apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \}—confledness\(^{1}\) in \{preconverging-
disentailment by\} \(-\) postconverging-entailment\) elaborated ‘meaningfulness-and-teleology\(^{100}\)’
determination in full ontological converging with the social (as metaphysics-of-absence
\{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-
ormalcy/postconvergence>\} of the social, ‘conflation psychologism’ based on ‘temporal-to-
intemporal contrastive-synopsising-depths-of– meaningfulness-and-teleology\(^{100}\)’ going by the
‘referentialism technique of point-referencing, explained elsewhere,’ that restores attendant–
ontological-contiguity\(^{68}\)-educed–existentialising/contextualising/textualising-contiguity
\<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> in undermining \(^{81}\) procrypticism–or–
disjointedness-as-of- reference-of-thought). Hence by recurrent re-categorisation/re-
adaptation/re-classification of apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness\(^{14}\)-in–preconverging-entailment of \(^{84}\) reference-of-thought as a ‘ presencing—
absolutising-identitive-constitutedness\(^{14}\)’ exercise at worldview-level, institutional-level and
operant-level of \(^{57}\) meaningfulness-and-teleology\(^{100}\), the requisite psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring for \(^{48}\)<amplituding/formative—
epistemicity>totalising-renewing-realisation/re-perception/re-thought for prospective transcendence-and-sublimity/sublimation/supercorogatory-de-mentativity is achieved. Insightfully, (beyond ‘presencing—absolutising-identitive-constitutedness’) the full 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 psychology as unlike the articulation as ‘presencing—absolutising-identitive-constitutedness’ (rather heuristically and beyond consciousness-awareness-teleology) in previous institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}, with notional—deprocrypticism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment-by} postconverging-entailment is rather bound to be perceived and construed as of the {cumulated/recomposured}-consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment-by} postconverging-entailment (including ‘presencing—absolutising-identitive-constitutedness’) can be conceptualised across all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as providing the ‘centering platform’
(that reflects the imbricatedness/threadedness/recomposuring of existential-reality as 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>
 in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as the prospective registry-worldview/dimension institutionalisation
reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold
 constitutedness—in—preconverging-entailment
 and conjugated-
apriorising/axiomatising/referencing—of—ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity
 constitutedness—in—preconverging-entailment of reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation
reference-of-thought overall 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>
 meaningfulness-and-teleology
; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective
apriorising/axiomatising/referencing—of—ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity
 conflatedness—in—{preconverging-disentailment—by—postconverging-entailment}
 supersede
mythical/supernatural/ALCHEMY explanations psychologism (as of prior
apriorising/axiomatising/referencing—of—ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity — constitutedness in preconverging-entailment) as ‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory-de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory-de-mentativity terms as its strive for a prospective relative-ontological-completeness 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 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 }— conflatedness 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 or as of ‘human temporal uninstitutionalised-
threshold mental-disposition’ (which it tends to resolve by ‘presencing—absolutising-
identitive-constitutedness’ when aware of defective apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }—constitutedness in preconverging entailment) with respect to psychical-
orientation, meaningfulness-and-teleology 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 -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment in positivism–procrypticism as it attains more than just ‘presencing—absolutising-
identitive-constitutedness’ but an overall comprehensive apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-
entailment insight as of ontological-normalcy/postconvergence referentialism for superseding
positivism–procrypticism. apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed-existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment-by} postconverging entailment as of
ontological-normalcy/postconvergence referentialism in superseding
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
(speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>}, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our
prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold\(^1\)) by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in \(\text{de-mentation}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\)); while we can recognise successively the centered and postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and \(\text{de-mentation}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold\(^3\) construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\}–conflatedness–in–preconverging-disentailment–by–postconverging-entailment as of centering and postconverging-or-dialectical-thinking\(^3\)–apriorising-psychologism \(^8\) reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}–constitutedness\(^3\)–in–preconverging-entailment as of decentering and ontologically/preconverging-or-dementing\(^9\)–apriorising-psychologism \(^8\) reference-of-thought implied with uninstitutionalised-threshold\(^3\); prompting the respective institutionalisation and uninstitutionalised-threshold\(^3\) psychologisms as of the apriorising/precedingness of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\(^3\)–reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context reflecting this reality beyond and above our
procrysticism from a notional–deprocrysticism perspective, just as we’ll recognise for instance that a universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar 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–dias-tementation–stranding–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–dias-tementation–dias-tementation–stranding–attributive-dialectics. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness–of–reference-of-thought over a relatively relative-ontological-incompleteness–of–reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-
positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supercogatory-de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation (supercogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of amplituding/formative–epistemicty–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as–of-instantiative-context>; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism/reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<amplituding/formative–epistemicty–totalising–renewing–realisation/re–perception/re-thought foundation as new placeholder-setup/mental–devising–representation/mentation/consciousness–awareness–teleology>) requisite knowledge or
meaningfulness-and-teleology reference-of-thought. Such equally applies with respect to notional-deprocripticism prospective institutionalisation relative to our procripticism uninstitutionalised-threshold. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic <amplituding/formative–epistemicity>causality as-to-projective-totalititative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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 discretional 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 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 positivistic knowledge’ behind its thought process eventually producing the validating <amplituding/formative–epistemicity>causality as-to-projective-totalititative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity outcomes means the
medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-
knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-
awareness-teleology\textsuperscript{preconverging-existential-extrication-as-of-existential-unthought}\textsuperscript{-in-preconverging-existential-extrication-as-of-existential-unthought} conjure up explanations/meaningfulness-and-teleology\textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought} in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating\textsuperscript{amplituding-formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity} 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 synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold\textsuperscript{psychoanalytic-unshackling involving} psychoanalytic-unshackling involving totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate
crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind 

\[\text{amplituding/formative–epistemicity}\] causality \[\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity}\] validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality across all the \[\text{cumulating/recomposing–attendant-ontological-contiguity}\] successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of–meaningfulness-and-teleology \[\text{as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing–apriorising-psychologism},\] and critically so as across all registry-worldviews/dimensions postlogism leads to a characteristic mental-disposition at their uninstitutionalised-threshold of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives
and the consequent derivation, due to induced ‘lack of constraining social universal-
transparency\(^{10}\), to other temporal-dispositions as conjugated-postlogism\(^{7}\), and so beyond-the-consciousness-awareness-teleology\(^{100}\)<in-
preconverging-existential-extrication-as-of-existential-unthought>, whether conscious or
unconscious) while the intemporal-individuation-as-longness-of-register-of-\(^{57}\) meaningfullness-
and-teleology\(^{100}\) ushers in transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality in pushing as this enables successive prospective relative-ontological-
completeness -of- reference-of-thought to raise better and better \(^{84}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{100}\), for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation); thus validating the notion of a human intersolipsistic
relation to \(^{57}\) meaningfullness-and-teleology\(^{100}\) in transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ since a wrong ‘wishful thinking’/intemporal-
romanticism/good-naturedness of vouching for logical-congruence will overlook the inevitable
reality of temporal-perversion with prospective implications as of \(^{10}\)<amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\),
as its resolution is rather an anticipation as of transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’. Likewise, futural Being-development/ontological-
meaningfullness-and-teleology\(^{100}\) as of prospective notional–deprocripticism

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institutionalisation \footnote{meaningfulness-and-teleology} implies that transcendence-and-sublimity/sublimation/supercratory de-mentativity rather reasoned in our positivism–procrypticism terms of psychologism is inevitably denaturing \footnote{as of ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologism or notional–deprocrypticism psychologism as \textit{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity \textsubscript{educed–existentialising/contextualising/textualising-contiguity}} \textsubscript{preempting–disjointedness-as-of–reference-of-thought or upholding jointedness}}, as of ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologism or notional–deprocrypticism psychologism as \textit{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity \textsubscript{educed–existentialising/contextualising/textualising-contiguity}} \textsubscript{reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context}}, and in so doing undermines the relatively defective terms of ‘positivism–procrypticism uninstitutionalisation psychologism’ \footnote{(disjointedness-as-of–reference-of-thought) and setting up ‘notional–deprocrypticism organic-knowledge institutionalisation psychologism including the discreconal contemplative as of the ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality} aspect in preempting—disjointedness-as-of–reference-of-thought or upholding jointedness’, as de-mentatively/structurally/paradigmatically transcending the overall vices-and-impediments \footnote{of positivism–procrypticism registry-worldview/dimension. The further implication is that notional–deprocrypticism is rather construed as a perpetuating metaphysics-of-absence \footnote{(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>)} which driven by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality can then enable that way the perpetual upholding of organic-
knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for
conceptualising institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} is validated by
‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as
of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across
retrospective and by implication prospective registry-worldviews/dimensions. This can be
further expounded as follows in similar terms. The ontological-contiguity\(^6\)—of-the-human-
institutionalisation-process\(^9\) behind the institutional-cumulation/institutional-recomposure-{as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}
doesn’t only imply that the ontological-contiguity\(^6\)—of-the-human-institutionalisation-
process\(^9\) is simplistically the result of ‘social- \(^5\)universally-transparent-and-implicitly-
formulated direct-constraining-construct’ successively as: non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ in base-institutionalisation–
universalisation, ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ in universalisation–non-
positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in
positivism–procripticism, and prospectively in deprocripticism, ‘preempting—disjointedness–
or–ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-
institutionalisation–ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-
threshold of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally
projecting individuation will be able to summon heuristically a sense of the-
Good/understanding/notional–knowledge-reification–gesturing–in-
prospective_psycho
gologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment–by–}–postconverging-
entailment/>/<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity, from its
‘complementing grander social–universally-non-transparent-thus-non-constraining-element
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, (beyond the mere
‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’) as ‘organic-knowledge’, for maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation
(postconverging–de-mentating/structuring/paradigming) leading by a dynamic-cumulative-
aftereffect to the subsequent prospective universalisation–non-positivism/medievalism as of
the new ‘social–universally-transparent-and-implicitly-formulated direct-constraining-
construct’ of universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ as the new ‘mechanical-knowledge’ as
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> inducing defect–of– logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as well as
postlogism inducing defect of reference-of-thought or perversion-of- reference-of-
thought-as-preconvergingly-apriorising axiomatising referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation. postlogism as such
involves deliberate and wrong pretence of rational projection of thought (as of teleologically-
degraded synopsising-depth) whereas attendant ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of–
prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-
instantiative-context> reveals that such thought derives from ‘denaturing axiomatic relation’
as the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
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 purpose in disdain of the intemporal/longness-of-register-of–
meaningfulness-and-teleology essence of knowledge as of its organic essence. The
conjugation of other shades-of-temporality to postlogism induces their respective
conjugated-postlogism 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 that fundamentally is denaturing of
meaningfulness-and-teleology at the given uninstitutionalised-threshold as threshold-of–
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence>’–existentialism-form-factor as upheld by the mediocrity principle
underlying a rational–realism perspective, and explains why articulating knowledge merely as
‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere
fact of human temporal/shortness-of-register-of– meaningfulness-and-teleology mental-
disposition adhering rather to〈amplituding/formative〉 wooden-language-{imbued—temporal–
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } implied by the mechanical-knowledge explaining the successive need for
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to overcome such
distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-
romanticism, implicitly where highly pressing we tend to be obliged to recognised this
temporal-to-intemporal reality as implied in the way we go about developing many a social
formal construct. Thus notional–deprocrypticism knowledge as overlapping the mechanical
with the organic, as of the intemporal/longness-of-register-of– meaningfulness-and-
teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of
notionalisation/notional-conception/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-
Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor means that human meaningfulness at all times is more of ‘a solipsistic transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality\(^1\)/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality\(^1\)-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\(^1\)/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality\(^1\)/shortness in their times). In which case while such intemporality\(^1\)/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-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—conflicatedness—in-preconverging-disentailment-by-postconverging-entailment in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—as-of-the-human-institutionalisation-process’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity—of-the-human-institutionalisation-process level, we can construe of apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity—in-preconverging-disentailment-by-postconverging-entailment as of the <amplituding/formative—epistemictotalising—ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity—phenomenal-abstractiveness-of-presencing-in—protensive-consciousness—enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
educed–existentialising/contextualising/textualising-contiguity }—conflicatedness\(^13\) in-
{preconverging-disentailment by}–postconverging-entailment (or construed as from
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^14\) in–preconverging-
entailment/’ presencing—absolutising-identitative-constitutedness\(^10\) to
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity }—conflicatedness—\{preconverging-
disentailment by}–postconverging-entailment) inducing both the registry-
worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-
dialectical-thinking\(^21\)–apriorising-psychologism’) and uninstitutionalised-threshold \(^1\)-facets
(‘decentered/out-of-phase’ and preconverging-or-dementing\(^20\)–apriorising-psychologism as
caricaturing-hollow-staging-and-performance). Supposed a notional-conflicatedness or
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity }—conflicatedness—\{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 ‘\(^14\) reference-of-thought-as-to-
preconverging/postconverging–de-mentating/structuring/paradigming—ontological-
performance\(^73\)—<including-virtue-as-ontology> relative to social-stake-contention-or-
confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-
threshold\(^0\) as it ‘decenters and dments beforehand/as-of-a-priori’ as of their respective prior
relative-ontological-incompleteness\(^0\)–of\(^0\) reference-of-thought, so implied by their given
social \(^10\)–universal-transparency \(^{11}\)–\{transparency-of-totalising-entailing,–as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} as of
as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to interpret such apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflededness—in-
{preconverging-disentailment-by} postconverging-entailment referentialism technique of point-referencing (notional–deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising–capacity driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and-teleology threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism> at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism uninstitutionalisation reference-of-thought in disjointedness-as-of-reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaning as of
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-
dementing apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in conflatedness in {preconverging-disentailment–by}–postconverging-entailment referentialism technique of point-referencing from the intemporal-
projection/intemporality\textsuperscript{53} 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 intemperal-disposition by longness-of-register-of- meaningfulness-and-teleology\textsuperscript{100} is ontological as of supratransversality\textsuperscript{<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing}, in disambiguating/delineating the ‘various temporal-to-
intemperal synopsising-depth of ‘meaningfulness-and-teleology\textsuperscript{100}’ by social\textsuperscript{104} universal-
transparency\textsuperscript{10}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness } as of attendant-ontological-
contiguity\textsuperscript{68} -
educed-existentialising/contextualising/textualising-contiguity }\textsuperscript{40}<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> with respect to prospective relative-ontological-
completeness -of- reference-of-thought, and in so doing establishing ‘registry-
worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{03}–defect<as-Being-or-ontological-or-
existential–defect>\textsuperscript{\textsuperscript{86}<amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity projection insight’ with respect to the distinctive alignment implications 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 \textsuperscript{84}reference-of-thought- devolving ontological-
performance\textsuperscript{71}<including-virtue-as-ontology> (which are the very ‘temporal-districently-
aligned synopsising-depth-of–meaningfulness-and-teleology\textsuperscript{100}’-as-shallowness-of-thought-
as-subtransversality\textsuperscript{<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing} as of aetiologisation/ontological-escalation (which is the
very ‘intemporal synopsising-depth-of–meaningfulness-and-teleology’/supratransversality
<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing as-to- <amplituding/formative–
epistemicity>totalising–social-context-construed-conflatedness); such that an insightful
storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-
escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversality
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’ crossroads of temporal-to-

In other words, suprastructuralism (as of its referential and ontological-
normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in
a whole new comprehensive registry-worldview across the entire social construction-of-
meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or
universalisation over ununiversalisation or base-institutionalisation over tter-
institutionalisation. 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
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism by temporal-dispositions meaningfulness hotchpotching
disjointing/disparateness/disentailing’ as perverted-and-derived-pervertedimization/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–de-
mentativity, this is very much in line with the transcending/superseding of human
uninstitutionalised-threshold‘with increasing cumulation of placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology capacity’ that defined
the successive institutional-cumulation/institutional-recomposure<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism'>) specificities as:
existential base-institutionalising with base-institutionalising techniques and base-
institutionalising mindset/reference-of-thought (Base-institutionalisation); existential
universalising with universalising techniques and universalising mindset/reference-of-
thought (universalisation); existential positivising/rational-empiricism with positivising
techniques and positivising mindset/reference-of-thought (Positivism); and prospectively
‘existential ontologising’, and so beyond its conventioning ‘incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation disjointedness-as-of references-of-
thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter
postdicatory existential ontological-normalcy/prospective-transcendence-in-perpetually-upholding-

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intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/’reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology/$^{(10)}$ aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recompose/⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective—ontological-normalcy/postconvergence-reflecterd—epistemicity-relativism-determinism’⟩ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology/$^{(10)}$ capacity the preceding institutionalisation levels are more like successive compromises towards notional—deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional—deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity thus overcoming the temporal-emananances-registries hotchpotching (<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—} or banality-of-thought dynamism, and specifically in the extended-informality—{susceptible—to—effecting-parsimony—as-of—shoddiness-and-incompleteness—to—meaningfulness-and—teleology } even though it is very much present in the formal sphere as well) and the incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional—disjointedness-as-of—reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential
implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going from procrypticism, or the preconverging-or-dementing –apriorising-psychologism (<sup>75</sup>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 (<sup>57</sup>reference-of-thought) to positivistic meaningfulness-and-teleology or memetic-refinement ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation, as-prospective reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-
mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism>; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ its ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology', for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold.). It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding—<as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by a formulaic adherence (lip-servicing) to ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology', for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing—apriorising-psychologism> and not organic-comprehension-thinking’, and we can envision retrospectively the points of 'de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure—{as-to-
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 universalisation the circumspection involves contrastive ununiversalisation–and–universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding positivism/rational-empiricism; and prospectively, for notional–deprocrypticism the circumspection will involve contrastive notional–firstnatures—temporal-to-intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>} analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-thinking and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{21} –apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{20} –apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a social-construct further and critically structures and stifles the natural renewal of human
emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional–deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposurer-{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_psycho• l• o• g• i• c• i• s• m• –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} backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of- reference-of-thought<as-preconveringly-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/superrgatory-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 <amplituding/formative–epistemicity> causality as-to-projective-totalititative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘perversion-of- reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ that intemporally calls for the introduction of reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation as base-institutionalisation), - base-institutionalisation
institutionalisation/intemporalisation (whose reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⇒ as procrypticism intemporal calls for deprocrypticism), - and prospectively notional–deprocrypticism institutionalisation/intemporalisation (whose reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘‘perversion-of’’ reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⇒ is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of
humans having in reality ‘notional-firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ and not ‘universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of ‘perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ perpetually at the ‘uninstitutionalised-threshold’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity due to perversion-and-derived-"perversion-of-"reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>| and the registry-worldview’s/dimension’s relative-ontological-incompleteness—induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism>=’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation}), so you rather have a reinvention as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/<amplituding/formative–epistemicity>causality—as-to-projective-totalitative—implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality—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 <as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—as-priorising-psychologism with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drug, unconscionability-drug, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or—ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology), and often
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 causality—as-to-projective-totalitative.
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

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-suppererogation—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-suppererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism narratives while the psychopath is of postlogic compulsing—nonconviction/madeupness/bottomlining<-decontextualising/de-existentialising~of—attendant—intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued<contextualising/existentialising—attendant—ontological-contiguity—;—in—shallow—suppererogation—<as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—

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projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or prelogism (normal prelogism-as-of-conviction,-in-profound-supererogation:<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness)-precedes-disontologising-logical-outcome-arrived-at mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism, be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality.

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formalisation ensures that because of the positive-opportunism—of-social-functioning-and-
accordance that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) man in the medium to long perspective towards 'the-Good/understanding/notional–knowledge-reification–gesturing–in-
prospective_psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—


(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—social-vestedness/normativity—discretely-implied-functionalism as modern into a postconverging—de-mentating/structuring/paradigming across-and-of-all-times of nonpresencing-<perspective—ontological-normalcy/postconvergence>!
Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure-{as-to} historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective}ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledging\(^9\), 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\textsuperscript{1} of reference-of-thought referencing/registering/decisioning or registry-teleology\textsuperscript{10} (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\textsuperscript{65} of reference-of-thought referencing/registering/decisioning or registry-teleology\textsuperscript{10}\textsuperscript{10}\textsuperscript{10} (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\textsuperscript{<as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > across the institutional-cumulation/institutional-recomposuring-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or \textsuperscript{81} procrypticism–or–disjointedness-as-of reference-of-thought. Such a transcendental/transdimensional/interdimensional\textsuperscript{56} maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{1}—unenframed-conceptualisation, for a novel genuinely \textsuperscript{10\textsuperscript{10\textsuperscript{10}}} universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposuring-as-to-shallow-eventfulness /ontological-aesthetic-tracing–\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>\textsuperscript{>\textsuperscript{>\textsuperscript{>}}}}, for intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of \(\text{de-mentation—}\) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness\(] \)—unenframed-conceptualisation \(\langle\text{amplituding/formative—epistemicity}\rangle\) causality—\(\text{as-to-projective-totalitative—implications-of—prospective—nonpresencing,}\) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—\(\langle\text{so-construed-as-from-perspective—ontological-normalcy/postconvergence}\rangle\)’ which serves to avoid the supplanting—conviction-as-to-profound-supererogation\(] \) of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality—\(\langle\text{for-sublimating—existential-eventuating/denouement}\rangle\)—of-affirmative-and-unaffirmative—disambiguated—\(\text{motif—and-apriorising/axiomatising/referencing}\rangle\) reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. \(\text{de-mentation—(supererogatory—ontological—de-mentation—dial} \)}

attributive-dialectics), as to its corresponding notions of preconverging-or-dementing apriorising-psychologism—\(\langle\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or—contendingly-out-of-phase}\rangle\) and postconverging-or-dialectical-thinking apriorising-psychologism—\(\langle\text{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-}\)
representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-its—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation—of-reference-of-thought—categorical-imperatives/axioms/registry-teleology with prospective transcending/superseding—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturining and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating—\langle amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/ reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism insititutionalisation/intemporalisation). Prospectively, the \langle de-mentation—\langle supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\rangle of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—
infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional–deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising–self-referencing-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 \textit{de-mentation} (\textit{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}) as of preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-olbongated(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/intelligibility/setup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of
sound arithmetic thereafter). \(\textit{de-mentation}\) prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology’ hence wrongly implying candored and straightness, whereas these are in effect \(\textit{supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\). This ensures in effect ‘the \(\textit{de-mentation}\) \(\textit{supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\)-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 \((5 \times 5)+5 \times -5\), and make the mistake to say \(5 \times 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\).

This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing–apriorising-psychologism the-perversion-of-the–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation).
recollecting-syncretising/circularity/interiorising/akrasiatic-drag or notional-discontiguity/epistemic-discontiguity – shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema, as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness- and-incompleteness-to– meaningfulness-and-teleology } of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, de-mentation
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions →perversion-of reference-of-thought→<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleologic orientations denaturing > to the corresponding temporal perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking—or psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective →reference-of-thought→categorical-imperatives/axioms/registry-teleology →for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions←so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/reference-of-thought by way of →de-mention (supererogatory—ontological–de-
mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional–firstnaturedness—

(<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>); and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology of temporal-
dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it!

Thus de-mentation\(^{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-\(<\text{in-deferential-formalisation-transference}>\) (formalisms and internalisations) mechanism with the implied \(<\text{amplituding/formative–epistemicity}>\) causality \(-\text{as-to-projective-totalititative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) and positive-opportunism—of-social-functioning-and-accordance\(^{(as-to-projective-totalititative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity)}\) as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation\(^{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) articulates temporal-dispositions teleologies orientations as ‘subknowledging\(^{(subknowledging/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’, i.e. the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology\(^{(as-to-orientation/value-construct/valuation–and–derived-parameterising)}\) fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting \(<\text{amplituding/formative}>\) disposedness/psychologismic-construct-\(<\text{as-to-orientation/value-construct/valuation–and–derived-parameterising}>\) and \(<\text{amplituding/formative}>\) entailment-\(<\text{as-to-totalising-contiguous/coherent–factuality-of–}\).
variability)’ and with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)) the teleology of human de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-
thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to presencing—absolutising-identitive-constitutedness (based-on-the– categorical-imperatives/axioms/registry-teleology-of-the-registry-
worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-
ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing apriorising-psychologism as of its reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity– or–ontological-preservation, in the first place; as teleology as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment implied—self-assuredness-of-ontological-
good-faith/authenticity postconverging–de-mentating/structuring/paradigmizing as-being-as-
of-existential-reality>. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of amplituding/formative–epistemicity totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions perversions-of-reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерерогация of their dimension’s/registry worldview’s reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporal longness instead preserving prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology towards the ‘institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference’ as secondnaturing of the new reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-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—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag non-positivism/medievalism meaningfulness-and-teleology reference-of-thought—categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/reference-of-thought will project the new reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{00}, 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\textsuperscript{23} 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\textsuperscript{94} reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective \textsuperscript{23} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{00}, 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/\textsuperscript{95} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{99}—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 $\textless$as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{20}$> when it is demonstrated that it is $\textsuperscript{95} persion-of–\textsuperscript{84} reference-of-thought<$as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation $>$ as persion-of-the–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and rather syncretises in operating those same
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding–or-attributive-dialectics) as to elucidation-and-superseding-of-its perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation ≥−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-deprocripticism 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—reeduced—existentialising/contextualising/textualising-contiguity}—confledness—in—{preconverging-disentailment—by}—postconverging—

entailment>/\<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-—nonpresencing.—for-explicating-ontological-contiguity) 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—
perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold\(^{103}\)). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/temporal-dispositions and ideals to better skew/deferral-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding,<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-\{preconverging-or-dementing -as-if-of-sound-knowledge\}/mimick-and-syncretise at uninstitutionalised-threshold\(^{103}\) 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\(^{11}\), and hence a complete ontology. To put it in other terms, for instance, transversality<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory–de-mentativity) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory–de-mentativity,
whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology>. * It should be noted that in de-mentation ⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development—as-to-social-function-development and living-development—as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-positivism/medievalism registry-
worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory preconverging–de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> going by a preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of–meaningfulness-and-teleology 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-reflected-'epistemicity-relativism-determinism'>\} process.

Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving ‘notional-firstnaturedness—temporal-to-intemporal-dispositions\<so-construed-as-from-perspective-ontological-normalcy/postconvergence\> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion-of-reference-of-thought\<as-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-<devolving ontological-performance\(-<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protruction-to-psychopathic-preconverging-or-dementing\(^{78}\)-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-
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 anything <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived- perversion-of reference-of-thought-as-preconvergingly-apriorising/apriorising-registers/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/apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion-of reference-of-thought-as-preconvergingly-apriorising/apriorising-registers.

supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism / compulsing–nonconviction/madeupness/bottomlining


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setting-aside, (glossing-over-registry-'preconverging-or-dementing—a priorising—
psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be
noted that this element of deconstructed meaningfulness is obviously reflected in the
articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-
thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this
regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even
more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather
spontaneously by the author a few years back which has formed the backdrop for this ‘rather
relatively benign idiosyncrasy’ in this paper as the reader may come across and is the
explanation for many of the author’s insights. It is this mechanism of deconstructing
meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and
creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a
‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’
alogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly
explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the
possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’
which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring possibilities for transcendental
institutionalisation/intemporalisation of notional—deprocrypticism (superseding the vices-and-
impediments of, as well as human emancipation over, procrypticism). Such ontological-
normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-
conflatedness as dialectical transformation as prospective reference-of-thought of renewing
existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in various shades
is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly
evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-
references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism
of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-
thought’–as-conflatedness\textsuperscript{13} -or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology\textsuperscript{10}) by virtue of intemporal higher teleologies, distracted by
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1}<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, due to temporal and/or perverted/subknowledging /mimicking
degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendentaldiad

dialecticism transdimensionally/across-registry-worldviews/dimensions as
reflected/perspectivated as soundness-or-ontological-good-faith/authenticity\textsuperscript{10} -of-\textsuperscript{84} reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-
thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{84} reference-of-thought’–as-conflatedness\textsuperscript{13} -or-ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-teleology\textsuperscript{10}) and as
oblongated/decaandored-and-dialectically-out-of-phase with regards to threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1}<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>. * The underlying idea behind the circular dialectical dynamism of organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-
conflatedness\textsuperscript{13} -or-ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-
 teleology\textsuperscript{10}) in relation to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{1}<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> is that the threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1}<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

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perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowledge/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without notional-discontiguity/epistemic-discontiguity,<shallow-supererogation-of-mentally-aestheticised~preconverging/dementing–qualia-schema>–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–'set-of-dereifying-hollow-narratives-and-acts'> that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledge or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind preconverging–de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving <reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective <meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdictatory deconstruction/ontological-reconstituting—as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding—oneness-of-ontology enabling the possibility in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process of the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions that is truly of ontological relevance.

The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness—of—reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of—meaningfulness-and-teleology and intemporal/longness-of-register-of—meaningfulness-and-teleology mental-dispositions
across all registry-worldviews/dimensions will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘\textit{amplituding/formative}’ wooden-language-(\textit{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology}) of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—\textit{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—\textit{reference-of-thought}’—as-conflatedness—or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of—\textit{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 \textit{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 \textit{<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—\textit{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
organic-knowledge depth of notional-deprocrypticism is what is required as resolution for postlogism manifestations in positivism–procryptism. On this basis distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing-point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism construal but rather implying a construal preconverging-or-dementing–apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of‘non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism–procrypticism, and prospectively ‘preempting—disjointedness-as-of-’—reference-of-thought,-as-to-1
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness-reference-of-thought defective—reference-of-thought—categorical-imperatives/axioms/registry-teleology and endemising/enculturating the postlogism5 and social postlogism7 manifestation as well as other temporal phenomena construed as vices-and-impediments of the registry-worldview/dimension as of its prior relative-ontological-incompleteness-reference-of-thought; thus attaining the supratransversality—in-sublimating–existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-
of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness reference-of-thought is prospectively construed from notional–deprocrypticism apriorising-psychologism and decentered by its procrypticism/‘disjointedness-as-of reference-of-thought’-as-misappropriated–meaningfulness-and-teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness-of reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality existential-eventuating/denouement of-motif-and-apriorising/axiomatising/referencing as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that is transversally de-mentative/structural/paradigmatic for the resolution not only of the positivism–procrypticism postlogism as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism vices-and-impediments. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of meaningfulness-and-teleology as of the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its
ontological-completeness-of reference-of-thought over the prior/transcended/superseded positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness of reference-of-thought, as what is preceding warranted is the preconverging-or-dementing –apriorising-psychologism and decentering of positivism–procrypticism reference-of-thought beyond its amplitudifying/formative–epistemicity totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence (implicated–nondescript/ignorable–void as-to- presencing—absolutising-identitive–constitutedness), and so beyond-the-consciousness-awareness-teleology in preconverging–existential-extrication-as-of-existential-unthought; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking –apriorising-psychologism and centered but rather a preconverging-or-dementing –apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking –apriorising-psychologism and centered). Distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its reference-of-thought defect or perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in

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rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation

positivism/medievalism psychologism with respect to their equivalent postlogism


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
Syncretising/circularity/interiorising/akrasiatic-drag perspective by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness of reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness of reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiolisation/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology psy chol o gism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology ). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness-of reference-of-thought as the underlying disjointedness-as-of reference-of-thought of procrypticism relative to prospective ontological-completeness-of reference-of-thought as notional-deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness of reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness of reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity of-the-human-institutionalisation-process itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to’ reference-of-thought-<of-apriorising/axiomatising/referencing> technical point-of-departure-of-construal of
precedes-disontologising-logical-outcome-arrived-at>, 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-of-reference-of-thought)

psychologism> integration and its conjugating/deriving of the psychopathic postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ‘subknowledging /mimicking manifestations of unsoundness-or-ontological-bad-faith/inauthenticity<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ which are the subject of logical contention; thus avoiding to wrongly validate the subknowledging /mimicking-and-syncretising of the elements of apriorising–registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold involving the subknowledging /mimicking-and-syncretising of the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of- reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of- reference-of-thought’–as-conflicatedness-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from perversion-of- reference-of-thought<as-preconvergently-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-recomposure<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'> process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as 1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of additionality with regards to this character will always involve as of reference-of-thought–categorical-imperatives/axioms/registry-teleology that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional reference-of-thought–categorical-imperatives/axioms/registry-teleology of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework (reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the
priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought setup). Naturally, the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance \(7(\sqrt{\sqrt[4]{64}}+3-1)-\{6+4-2\}+2\). Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, \(\sqrt{64}=8\) and then addition \(8+3=11\), then subtraction \(11-1=10\). For the second brackets, addition as \(6+4=10\), then subtraction as \(10-2=8\). The division operation then follows with the second brackets result as \(8÷2=4\). Then the multiplication operation with the first brackets result as \(7×10=70\). Finally, comes the subtraction with \(70-4=66\) as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence).

But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as \(\sqrt{64}=8\), \(8+3=12\), \(12-1=11\), for the first brackets, and \(6+4=11\), \(11-2=9\), for the second brackets. The division operation with the second brackets yields \(9÷2=4.5\), and the multiplication operation with the first brackets yields \(7×11=77\). Finally, subtracting both brackets gives \(77-4.5=72.5\) as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ’<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective), as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-‘perversion-of- reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought, as ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) precedes projected <amplituding/formative> wooden-language–(imbued—temporal–mere-
perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expeditiously by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation).

For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity 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–firstnaturness—temporal-to-intemporal-dispositions-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existing-reality); and so, fail to follow the latter \(^{1}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite \(^{8}\) 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 \(^{7}\) perversion-of-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) as-of-unsoundness-or-ontological-bad-faith/inauthenticity \(^{15}\) of reference-of-thought thus requiring \(^{1}\) de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\) of all such temporal-dispositions.

It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold \(\) where the constraining elements of institutionalisation are not available, i.e. social \(^{10}\) universal-transparency \(^{10}\) \{(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \) of \(^{7}\) perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>.\) internal-contradiction induced from \(<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity inoperance, \(^{15}\)de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the \(^{7}\)perversion-of-\(^{84}\)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\(^{103}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic as of temporality\(^{99}\), with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontology. In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of \(^{7}\)perversion-of-\(^{84}\)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 \(^{15}\)de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold\(^{103}\) of that registry-worldview/dimension, reflected/perspectivated by the marginal \(^{75}\)perversion-of-\(^{84}\)reference-of-thought-\(^{<}\)as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect of its
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-
worldview/dimension now preconverging-or-dementing apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a
prospective institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology,
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-
contendingly-in-phase. de-mentation (supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics) doesn’t confuse appropriateness
of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior
institutionalisation as implying the prior mental-devising-representation is appropriate for
prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-
dialectical-thinking’ psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation. This by itself explains why the different registry-
worldviews/dimensions are seemingly preconverging-or-dementing apriorising-psychologism
with respect to one another (from the prospective perspectives), and not that we are talking
about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation is the foundational concept retrospectively, presently
and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-
totalising ~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to
think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-
is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity with the present registry-worldview/dimension corresponding to the superseded perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing the effective personhoods-and-socialhood-formation existentialism across all the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent and concrete reference-of-thought-categorical-imperatives/axioms/registry-teleology-based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic,-as-derived-from—transversality-for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ going beyond the reference-of-thought—categorical-imperatives/axioms/registry-teleology within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional reference-of-thought—categorical—
(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 of relatively shallow limited-mentation-capacity of relatively shalow 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—of-shallow-supererogation —of-mentally-aestheticised—preconverging/dementing—qualia-schema>; thus transcendentally coming into grips with a shifting but more and more profound notion of reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging—impulse/compulsive-dementing/postlogism in hollow-constituting—as-disjointed-misappropriation—of-meaningfulness-and-failing-intemporal-preservation is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—in—of-attendant—intradimensional—apriorising/axiomatising/referencing—induced-disontologising’-of-the-

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 categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result \( 7.5 \) for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold. 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 reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold of ‘ontological-thinking (not preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated(decandored-and-dialectically-or-contendingly-out-of-phase) which is ontologically wrong, just as all registries-worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent-utter-uninstitutionalisation mindset reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
of-its-prior-relative-ontological-incompleteness\textsuperscript{31} of its reference-of-thought as an ontologically-flawed-neuterisation\textsuperscript{32} or-bracketing-or-epoché of \textit{amplituding/formative-epistemicity} totalising – conflated – meaningfulness-and-teleology\textsuperscript{0} as-of-notional–deprocrypticism-reflected– historiality/ontological-eventfulness\textsuperscript{0}/ontological-aesthetic-tracing–\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism} > with respect to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textit{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\textsuperscript{00}, 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\textsuperscript{0}/of its reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension
institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold\textsuperscript{103} as preconverging-or-dementing\textsuperscript{20}–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:\textsuperscript{20}historiality/ontological-eventfulness /ontological-aesthetic-tracing\<perspective–ontological–normality/postconvergence-reflected–epistemicity-relativism-determinism\>\}\{whether-from-the-perspective-of-a-retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality\<for-sublimating–existential–eventuating/denouement\>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\prime pedestal of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging\textsuperscript{5}–impulse/compulsive-dementing\textsuperscript{20} pedestal is of notional-discontiguity/epistemic-discontiguity \<shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema\>/non-ontological-and-non-contending-referencing–\<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing\>–apriorising-psychologism\> (not-veridical-thinking-reference-rather-preconverging-or-dementing –reference). This is effectively the pedestalled state of psychopathic postlogism\textsuperscript{78}–as-of- compelling–nonconviction/madeupness/bottomlining\{\textsuperscript{6}‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing\>–induced-disontologising–of-the–‘attendant–intradimensional–ontologising’–imbued\<contextualising/existentialising–attendant–}

\textsuperscript{50}}
ontological-contiguity >\textit{-in-shallow-supererogation}<\textit{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness>} in hollow-constituting \textit{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging \textit{-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context}/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought or perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism and so in amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or absolving/fleeting/escaping-reflex-logic, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging-impulse/compulsive-dementing disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-
thought/ontological-contiguity⁸. It is this pedestal that is the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of’–reference-of-thought’–as-conflatedness¹⁰-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology¹⁰) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity¹⁰-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemperal 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-drag¹⁴ by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/subknowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in 2.5 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 subknowledging¹⁰-or-mimicking-impulse/compulsive-dementing¹⁰ registry-
worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in \( \text{de-} \) 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–\( \text{reference-of-thought} \)–as-confalatedness-or-ontological-reprojecting/longness-of-register-of–\( \text{meaningfulness-and-teleology} \)) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiology/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-\( \langle \text{in-prospective psychologismic–apriorising/axiomatising/referencing-} \) of-attendant ontological-contiguity–\( \text{educed–existentialising/contextualising/textualising-contiguity} \)–confalatedness–\( \text{in-\{preconverging-disentailment-by\}–postconverging-entailment}\rangle/\langle \text{amplituding/formative–epistemicity} \rangle \text{causality} \)–as-to-projective-totalititative-implications-of-prospective- nonpresencing, for explicating-ontological-contiguity 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–\( \langle \text{so-construed-as-from-perspective–ontological-normalcy/postconvergence} \rangle \)-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing \( \text{apriorising-psychologism}, \) resolved by deprocrypticism. Comparatively, for instance, articulating new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold from \( .5 \) 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-
teleology\textsuperscript{(9)} pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging\textsuperscript{-}impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> pedestal.

Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge\textsuperscript{13} towards ‘extrinsic-attribution’ (the eliciting of the temporality\textsuperscript{9}/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality\textsuperscript{9}/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{10} nature. But that will still be temporality\textsuperscript{9}/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality\textsuperscript{5}/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the\textsuperscript{10} universal human social phenomena of psychopathic postlogism\textsuperscript{79} and conjugated-postlogism\textsuperscript{79} across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a\textsuperscript{10} universal
projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicted, 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-

{'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicted. 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 aetiolisation/ontological-escalation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-confatedness-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 \[\text{de-mentation}\] (supererogatory–ontological–de-mention-or-dialectical–de-mention–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-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional–deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-
dementing\textsuperscript{20}–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 \textsuperscript{20}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it\textsuperscript{104}universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/\textsuperscript{95}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{95}-impulse/compulsive-dementing\textsuperscript{20}) 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{104}-impulse/compulsive-dementing\textsuperscript{20} 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{78}-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism→ pedestal which is rather an extricatory preconverging–de-
mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or
distressive-temporal-prioritisaton and not intemporal preservation); given the lack of a social
universal-transparency→(transparency-of-totalising-entailing,-as-to-entailing-
</amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of
the idea that the notion of witchcraft is bogus, with corresponding lack of perceived
untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a
notion, thus a collective-consciousness that doesn’t register it as preconverging-or-
dementing→–apriorising-psychologism (as we do today) and finally, no ontological alienating
reason for not believing, endemising and enculturating the phenomenon of witchcraft. The
organic-comprehension-thinking (organicalism/"intemporal-prioritisation-of-\"reference-of-
thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) pedestal will rather be an inclination to see that the lack of
empirical and rational \"reference-of-thought–\"categorical-imperatives/axioms/registry-
teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme
of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so
with this individual but its general integration as a socially viable and entertained notion in this
locale’. But more critically, from its
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness——unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more
than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the
intemporal mindset/reference-of-thought in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology)’intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness’–or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging-impulse/compulsive-dementing mindset/reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism–temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/reference-of-thought
is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the de-mentative/structural/paradigmatic resolution to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall de-mentative/structural/paradigmatic 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\(^{100}\) will be to be dismissive of the two prior pedestals as in \(^{15}\) de-mentation—de-mentation—or-dialectical—stranding-or-attributive-dialectics and of preconverging-or-dementing\(^{20}\)–apriorising-psychologism—\(^{26}\) since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness—as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology\(^{100}\)), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of–reference-of-thought—\(^{1}\) as-preconvergingly

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation > 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/\(^{1}\) universal/transcendental\(^{100}\)–maximalising-recomposuring-for-relative-ontological-completeness\(^{84}\)–unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing\(^{20}\)–apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag >. The reason for the above ‘intemporal-prioritisation-of–reference-of-thought’–as-confledness\(^{13}\)-or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of–reference-of-thought’–as-confledness\(^{13}\)-or-ontological-reprojecting pedestalling carries the implication that \(^{84}\)reference-of-thought and meaningfulness is fundamentally/ontologically
superseding/transcending notional-deprocripticism and the superseded/transcended procripticism registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of-reference-of-thought’−as-conflatedness-or-ontological-reprojecting as longness-of-register-of-meanfulness-and-teleology of notional-deprocripticism superseding the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation−as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing−apriorising-psychologism/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-reference-of-thought as shortness-of-register-of-meanfulness-and-teleology of procripticism mental-dispositions. While the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with respect to non-positivism/medievalism has to do with not integrating empirical and rational positivistic reference-of-thought−categorical-imperatives/axioms/registry-teleology and the corresponding social implications, the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with procripticism has to do with not integrating the veridicality of temporal-dispositions perversion-of-reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing−apriorising-psychologism of positivistic reference-of-thought−categorical-imperatives/axioms/registry-teleology−for-intemporal-preservation-entropy-or-contiguity−or-ontological-preservation as knowledge-notionalisation and a corresponding de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ‘intemporal-prioritisation-of-reference-of-thought’−as-conflatedness-or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowling 05-impulse/compulsive-dementing pedestal and the threshold-of−
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textregistered} as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textregistered pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding notional–deprocrypticism institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging–dementating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{\textregistered}, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging–dementating/structuring/paradigming that endemises and enculturates procrypticism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking\textsuperscript{\textregistered}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation\textsuperscript{\textregistered} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing \textsuperscript{\textregistered}–apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{\textregistered}–or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textregistered}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at \textsuperscript{\textregistered}intemporal-preservation is downright
uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as per percolation-channelling—in-deferential-formalisation-transference> and a positive-opportunism—of-social-functioning-and-accordance institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold, circumventive/distractive-temporal-prioritisation-of-reference-of-thought will very well do with an outcome (other than its inherent intemporal-projection) whether it is failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—qualia-schema>) with respect to the notion of reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as being about intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining—decontextualising/de-
And critically, it should be noted that ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -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 \}=–

nonconviction/madeupness/bottomlining-in-shallow-supererogation

as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing--apriorising-psychologism—pedestal for which reference-of-thought–categorical-imperatives/axioms/registry-teleology

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are wrongly related to as an end by themselves at uninstitutionalised-threshold, and postlogic-including-psychopathic/subknowledging-impulse/compulsive-dementing/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging

pedestal for which the hollow form of reference-of-thought–categorical-imperatives/axioms/registry-teleology

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for perversion-of reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

of reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing--apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism–or–disjointedness-as-of reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-
dialectically-or-contendingly-in-phase> of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a seconndnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics preconverging-or-dementing –apriorising-psychologism—stranded-as-rightfully-oblontogated/decanedored-and-dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of-reference-of-thought—as-preconvergingly.

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), and so, in a state of transversality<for-sublimating–existential-eventuating/denouement>~of-
psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality. For instance in registry-worldview/dimension terms, the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as to preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/reference-of-thought with respect to the positivistic mindset/reference-of-thought (as reflecting the former perversion of categorical-imperatives/axioms registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold of non-positivistic meaningfulness-and-teleology wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common categorical-imperatives/axioms registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) as a relevant contention exercise being all about the positivistic mindset/reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of reference-of-thought as to the uninstitutionalised-threshold of non-positivism/medievalism meaningfulness-and-teleology requiring positivistic meaningfulness-and-teleology, and in the bigger scheme of things requiring the
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 notionally-deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase>. 

(suprererogatory-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-
ormalcy/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
(suprererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant_ontological_contiguity—reduced–
existentialising/contextualising/textualising-contiguity —reification_or_intrinsic-reality—
ontological-coherence_or_superseding—oneness-of-ontology. This involves maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by 

(stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase)}
mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness of reference-of-thought and relative-ontological-completeness of reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity of reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing—apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-supererogatory—de-mentativity (with a corresponding insight about how
we may be that preconverging-or-dementing apriorising-psychologism from such a prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness deprockrypticism–or–preempting—disjointedness-as-of- reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation (supererogatory ontological de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) effectively will seem to place human {cumulated/recomposured}-consciousness-awareness-teleology 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/paradigming), and with specific evolving percolation-channelling-indeferential-formalisation-transference for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory de-mentativity. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation (supererogatory ontological de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), no registry-
worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation–({supererogatory–ontological–de-mentation-or-dialectical–de-mentation—strandings-or-attributive-dialectics}) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought but preconverging-or-dementing—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-
worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alemic/aristocratic is rather ontologically-preconverging-or-dementing\(^1\)–apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism in a \(^{17}\) de-mentation\(^{18}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing\(^{20}\)–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\(^{21}\)–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity –of– reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter \(^5\) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference)’ over the former which is ‘no longer \(^6\) 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\(^3\)–apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<of-apriorising/axiomatising/referencing> intradimensional reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. \(^{15}\) de-mentation\(^{16}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), \(^{75}\) perversion-of–reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or-existential–defect>, unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding-amplituding/formative–epistemicity>totalising–self-referencing-syncretising) indicates that de-mentation{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics} is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation{supererogatory–ontological–de-mentation–dialec-ical–de-mentation–stranding–or–attributive–dialectics} ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation{supererogatory–ontological–de-mentation–or–dialec-ical–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 de-mention-(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mention-(supererogatory–ontological–de-mention-or-dialectical–de-mention—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 ⟨supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics⟩ 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-mention-(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-
worldview’s/dimension’s-uninstitutionalised-threshold

\[ \text{defect} \times \text{as-Being-or-ontological-or-existential-defect} \]

term thereafter, we grasp that it is the

\[ \text{<amplituding/formative-epistemicity>totalising-self-referencing-syncretising} \]

in ‘notional-discontiguity/epistemic-discontiguity

\[ \text{<shallow-supererogation >-of-mentally-aestheticised-preconverging/dementing -qualia-schema> } \]

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the

\[ \text{perversion-of- reference-of-thought<as-preconvergingly-} \]

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

\[ \geq \text{as to preconverging-or-dementing\[\text{apriorising-psychologism}\] that makes it} \]

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

\[ \text{(and not about defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation)} \]

and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of

\[ \text{prior/transcended/superseded and prospective/transcending/superseding \[\text{reference-of-thought– \}} \]

\[ \text{categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation).} \]

Specifically, de-mentation

\[ \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or- attributive-dialectics} \rangle \]

as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold


\[ \text{psychologism\[\] like recurrent-utter-uninstitutionalisation (with respect to base-} \]

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institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrysticism’s (the ‘preconverging-or-dementing – apriorising-psychologism of positivistic-meaningfulness) dementation – (supererogatory – ontological – de-mentation-or-dialectical – de-mentation – stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where dementation – (supererogatory – ontological – de-mentation-or-dialectical – de-mentation – stranding-or-attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of’ reference-of-thought’–as-conflatedness-or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing reference). Furthermore, by its dementation – (supererogatory – ontological – de-mentation-or-dialectical – de-mentation – stranding-or-attributive-dialectics), dementation – (supererogatory – ontological – de-mentation-or-dialectical – de-mentation – stranding-or-attributive-dialectics) is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposing/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued-‘notional–firstnaturedness–temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ – existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued-
imperatives/axioms/registry-teleology at uninstitutionalised-threshold 2) thinking as veridical reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity reference-of-thought versus preconverging-or-dementing apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought as it is no longer an reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of meaningfulness-and-teleology) versus threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation [<as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing apriorising-psychologism> as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of meaningfulness-and-teleology)] 4) ‘intemporal-prioritisation-of reference-of-thought’ as-conflatedness-or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality/longness versus circumventive/distactive-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/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold to the projected wooden-language
categorical-imperatives/axioms/registry-teleology(\textsuperscript{10}) considered circumventive/distractive-temporal-prioritisation-of—reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’—as-conflectedness\textsuperscript{11}-or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; at which point of uninstitutionalised-threshold\textsuperscript{13}, de-mentation\textsuperscript{15} (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a \textsuperscript{\textsuperscript{9}}} de-mentation\textsuperscript{15} (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-conflectedness\textsuperscript{11}-or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of—reference-of-thought. That is \textsuperscript{\textsuperscript{9}}} de-mentation\textsuperscript{15} (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—dementativity, 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-normaley/postconvergence-reflected—epistemicity-relativism-determinism’>) mindsets, notwithstanding the fact that the \textsuperscript{\textsuperscript{9}}} de-mentation\textsuperscript{15} (supererogatory—ontological—de-mentation-or—
dialectical–de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrysticism and prospectively perpetuation-of-deprocrysticism) is as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrysticism) and implying a prospective need for deprocrysticism. Postdication, when alluding to an de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing–apriorising-psychologism social of personhoods-and-
socialhood-formation in existentialism/full-depth-of-existential-implications of notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought) but ‘dialectically preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting as ontology with regards to apriorising–registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-
reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing–reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment 'by re-institutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of procrypticism–or–disjointedness-as-of- reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to
fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance conceptuation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately universalising and detached meaningfulness by percolation-channeelling-in-deferential-formalisation-transference’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from procrypticism to notional-deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism of positivistics meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging / perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) may be to think, given our own illusion-of-the-present/present-consciousness as-amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective-
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. But the fact is that such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/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-eternity while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling-<in-deferential-formalisation-transference> wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality/longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such
philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of-reference-of-thought-as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > defect at uninstitutionalised-threshold; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging-normalcy or reflex-normalcy’ which is rather an <amplituding/formative–epistemicity>totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sUBLIMITY/SUBLIMATION/SUPEREROGATORY–DE-MENTATIVITY at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sUBLIMITY/SUBLIMATION/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 defacement-(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-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is more than just the instigating effect of the subknowledging-impulse/compulsive-dementing (psychopathic postlogism in hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity/uninstitutionalised-threshold in the very first place. As this is the preconverging–de-mentating/structuring/paradigming disposition for the possibility of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation thus requiring ontological-normalcy/postconvergence epistemic-projection as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. For instance, such perversion-of-reference-of-thought-as-preconvergingly-
uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (intradimensional-
subknowledging’-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds
(ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving
all the institutional-cumulation/institutional-recomposure-{as-to- historicality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> is about bringing
the prior registry-worldview/dimension ‘perversion-of- reference-of-thought’<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to its placeholder-
setup/mental-devising-representation/mentation/ {cumulated/recomposed}-consciousness-
awareness-teleology awareness for the collective-mind to psychoanalytically-
unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-
supersede/transcend its limited-mentation-capacity-deepening -threshold (uninstitutionalised-
threshold ). This is brought to the collective-consciousness so that with regards to social-
stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the
latest ‘capacity boost’ with respect to what is the grander individual-and-social good as
positive-opportunism—of-social-functioning-and-accordance . 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-
the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambi of the extended-informality
{susceptible-to-effecting-parismonious-as-of-shoddy-and-incompleteness-to-
meaningfulness-and-teleology } with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality’)-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/notional-knowledge-reification-gesturing<in-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity }—
conflatedness—in-[preconverging-disentainment-by]-postconverging-
entailment>/<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-
implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity to construe knowledge and virtue conceptualisations as this is what proxies-syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasia-akrasia but are often defective by lack of universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of–meaningfulness-and-teleology. In this light, the articulation of the ontological-veridicality/reference-of-thought
and-teleology as of prospective notional-deprocrypticism (wherein procrypticism is preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology100,-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 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology100,-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 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology100,-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: pereversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia–>
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 subknowling-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such.
of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and subknowledging -impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). In this regard, we may easily construe the fundamental defects-of—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as these enable perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩ are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging–impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging–impulse/compulsive-dementing of S, requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging–impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging–impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming
to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation with intemporal-preservation-entropy-or-contiguity–or-ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and subknowledging impulse/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 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 de-mentation.
preconverging-or-dementing apriorising-psychologism stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of temporal-dispositions perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, as de-mentation supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics is the effective psychological tool for ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of de-mentation supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this de-mentation supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview. De-mentation supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in de-mentation supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics terms of de-mentation supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics.
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-confatedness as dialectical transformation as-prospective reference-of-thought of de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/reference-of-thought of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/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 orthogonal-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_attendant_ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality-
tonological-coherence_or_superseding–oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness –unenframed-conceptualisation for an
appropriate de-mentation-(supererogatory_ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) de-mentation-(supererogatory_ontological–
dem-entation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) exercise wherein
the reference-of-thought (‘intemporal-prioritisation-of reference-of-thought–as-
conflatedness-or-ontological-reprojecting) is always a moving target (due to the
institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution
(deconstruction), which then puts a science of psychology in phase with the dialectical
development of ontological-depth/profoundness-of-reference in superseding relative-
ontological-incompleteness-induced,–’threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation _as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’, as-it-is-thus–‘in-
wait’–for_ perversion-of_ reference-of-thought<_as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation_–or-temporal-preservation-as-pseudointemporal-preservation, in line
with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; whereas a
conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-
reference-of-thought and fails to factor in human limited-mentation-capacity-deepening and
the consequent uninstitutionalised-threshold or relative-ontological-incompleteness-
induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting–as-to-conflatedness/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging-normalcy or reflex-normalcy) for de-mentation of supererogatory–ontological–de-mentation–stranding-or-attributive-dialectics of reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews/dimensions successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-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 ‘de-mentation’ (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-
normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness/deconstruction of reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) as articulated above is not only the basis for memetism/transdimensional-meaningfulness suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as fundamentally the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology mostly a dead-
end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-mental/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 syncing 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
registry-worldview will overlook as it is a wooden-language
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-
prospective-apriorising-implications) that 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 dementation—(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 15 de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of the BODMAS
characters at that uninstitutionalised-threshold110. 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-syncrétising/illusion-of-the-
present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally
needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation
and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for
instance, this author holds that a fundamental decomplexifying/uninhibiting of our own
(procripticism or preconverging-or-dementing20–apriorising-
psychology/subknowledging72/perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> of positivistic meaningfulness) psyche as being ontologically-preconverging-
or-dementing20–apriorising-psychology/dialectically-preconverging-or-dementing20–
apriorising-psychology from futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology as of prospective notional-deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-
faith/authenticity of reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining–as-to-shallow-supererogation (respectively postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase and preconverging-or-dementing –apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold–for-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting 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_pyschologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness—in–{preconverging-disentailment–by}–postconverging–entailment>/*<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity> of a positivising/rational-empiricism ^\textsuperscript{8} 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 ^\textsuperscript{8} reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established ^\textsuperscript{8} 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 ^\textsuperscript{8} 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 ^\textsuperscript{15} de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-
human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods- and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-confatedness/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}—confatedness—in-preconverging-entailment in lieu of apriorising=axiomatising=referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confatedness—in-{preconverging-disentailment by}–postconverging-entailment as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of de-mentionation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) as the ‘surreptitious driving mechanism of human mental-devising-
representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>)} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that \[\text{de-mentation}\] (supercerogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) very much explains human transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking\[21\]—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening\[54\]. Such a ‘postconverging-or-dialectical-thinking}\[21\]–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-withrespect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>)} has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology\[100\]’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the \[<\text{amplituding/formative-epistemicity}>\text{totalising–renewing–realisation/re-perception/re-thought past and future, with the insight that our present}\]
recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology\(^{100}\)<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’\(^{84}\) (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\(^{100}\) 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\(^{100}\)<in-preconverging-existential-extrication-as-of-existential-unthought> of) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise
de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics\}\ will wrongly imply that the ‘postconverging-or-dialectical-
thinking’–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-
psychologism are of the same \ref{meaningfulness} (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas
\\<amplituding/formative–epistemicity\>totalising–self-referencing–
syneretising/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\ref{reference-of-thought} reference-of-thought is increasingly set to ‘relate to its
institutionalised secondnatured construct as being our very own individuals essential
dimensionality-of-sublimating \{<amplituding/formative–supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and not a
secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the
implied temporal alienating effect on us (but then it is the human psyche that gives-in to
intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive).
Suprastructuring allows for the necessary transcendental-insight-projection-capacities for
grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence\{implicited-
epistemic-veracity-of–nonpresencing\<perspective–ontological-normalcy/postconvergence>\}\’
projection/postdication in overcoming the illusion-of-the-present/present-
consciousness/mirageas \{<amplituding/formative–epistemicity\>totalising–self-referencing-
Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation/supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to
the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology \(^{100}\) of a non-positivism/medievalism mindset\(^{101}\) reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking\(^{21}\)–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-normaley/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing\(^{100}\)–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\}) of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirages \(^{4}\) \(<\text{amplituding/formative–epistemicity}>\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{34}\) of its given registry-worldview metaphysics-of-presence-{implicated~’nondescript/ignorable–void ’-as-to—presencing—
absolutising-identitive-constitutedness), by effectively taking full cognisance of the fact that de-mentation\((\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics})\) is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capsules that enable the relative construal of the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and the preconverging-or-dementing\(^{10}\)–apriorising-psychologism ‘de-mentation\((\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics})\) of reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflatedness’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation\((\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics})\) of reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirage\(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncrtising/circularity/interiorising/akrasiatic-drag}\) of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity–of-the-human-institutionalisation-process\(^{10}\) as of difference-conflatedness–as-to-totalitative-reification-in-singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>–as-veridical-epistemicity-relativism-determinism}\) <\text{amplituding/formative–epistemicity>causality–as-to-projective-}
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-

contiguity in 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-
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-&lt;perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'&gt; are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of 104 universalisation, proto-positivism in 104 universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology
is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/notional-knowledge-reification–gesturing-<in-prospective_psycho_Explicitise:apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity-duced–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 ) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent
reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation conceptualisation of the-Good (positivistic causalit<amplituding/formative–epistemicity> causality <as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity>). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of—meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by
regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling—<in-deferential-formalisation-transference>.

dialectically preconverging-or-dementing—apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new ‘reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/ reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of ‘deprocrypticism—or—preempting—disjointedness-as-of- ‘reference-of-thought as the ‘veridical reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> as of its perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so in a prospective de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontology) supersedes intradimensional-subknowledging—normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-
mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discrentional or prestige basis of discrentional 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-mention-or-dialectical-de-mention—stranding-or-attributive-dialectics) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting by which varied induced threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism narratives in circumventing/distractive-temporal-prioritisation-of-reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-
conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking—apriorising-psychologism by temporal-dispositions by their hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
or 97 conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting compulsion–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 or hollow-constituting—
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

dementing—apriorising-psychologism as being in veridicality psychopathic—and-social-psychopathic phenomenon of perversion—of—reference—of-thought<as-preconvergingly—
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 being of supplanting–conviction-as-to-profound-supererogation of‘attendant–intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism whether unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal→threshold-of–nonconviction/madeupness/bottomlining–in-shallow-supererogation ←as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism⟩) - with the two above being retrospectively construed from the veridical reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/ reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing ←apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of perversion-of reference-of-thought ←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 deprocrypsitism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to–conflatedness as dialectical transformation storying reflecting-or-perspectivating a non-
positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity (<shallow-supererogation>-of-mentally-aestheticised-preconverging/dementing-qualia-schema> (at its uninstitutionalised-threshold) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-
mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of—meaningfulness-and-teleology resolution to perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging-impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social universal-transparency resolution to (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness) arising from postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) institutionalisation setup, whether at
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation —incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve been thinking-a-certain-way (as reference-of-thought—categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding—<as-of-apriorising/axiomatising/referencing—reference-of-thought—categorical-imperatives/axioms/registry-teleology—speak of human mental-devising-representation dead-ends and the need for postconverging—de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the {cumulated/recomposured}-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought—categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality’/longness as ontology’. This translates as: the grander problem of a subknowledging—impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming in all recurrent-utter-institutionalised
human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any human locale, requiring the supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics of recurrent-utter-uninstitutionalisation by a supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding<-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation 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 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—or-apriorising-psychologism, and prospective/transcending/superseding
universalisation as ‘postconverging-or-dialectical-thinking—or-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought
and the deterministic and operant institutionalisation/intemporalisation resolution construct
(and so, in an ontological-normalcy/postconvergence-or-postdicatory
deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of
existentialism/full-depth-of-existential-implications from the transcended to the transcending);
the grander problem of a subknowledging—-impulse/compulsive-dementing with the
instigation of 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—or-apriorising-psychologism, and
prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking—or-
apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-
of-thought and the deterministic and operant institutionalisation/intemporalisation resolution
construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of procrypticism—or-disjointedness-as-of-reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding—as-of-apriorising/axiomatising/referencing>(postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all procrypticism—or-disjointedness-as-of-reference-of-thought human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) of procrypticism—or-disjointedness-as-of-reference-of-thought by a de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded procrypticism—or-disjointedness-as-of-reference-of-thought as preconverging-or-dementing—apriorising-pychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging—or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all
conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, qualified as the very essence of intrinsic-reality as a suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposure\(\text{as-to-historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-}<\text{perspective-ontological-normalcy/postconvergence-reflected-}'\text{epistemicity-relativism-determinism}'\rangle\) existentialisms/full-depths-of-existential-implications. Hence the subknowledging\(^{103}\)-impulse/compulsive-dementing\(^{20}\)/slantedness mechanism that induces \(^{75}\)perversion-of-reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) in all institutional-cumulation/institutional-recomposure\(\text{as-to-historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-}<\text{perspective-ontological-normalcy/postconvergence-reflected-}'\text{epistemicity-relativism-determinism}'\rangle\) effectively define each registry-worldview/dimension respective uninstitutionalised-threshold\(^{103}\) while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing\(^{76}\)–apriorising-psychologism-\(<\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}>\) that is its uninstitutionalised-threshold\(^{103}\) (going by the ‘\text{de-mentation-}'\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}'\rangle\) of \(^{54}\)reference-of-thought’). This transcended/superseded uninstitutionalised-threshold\(^{103}\) in the \text{de-mentation}_{\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}} is a \(^{104}\)universal notion in establishing that that which is \(^{75}\)perversion-of-reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) and therefore not
ontologically-veridical (superseded/transcended preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-\textsuperscript{\langle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\rangle}) reflects the uninstitutionalised-threshold\textsuperscript{13}, and that which is not perversion-of\textsuperscript{75} reference-of-thought-\textsuperscript{\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle} and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking\textsuperscript{\langle apriorising-psychologism-\textsuperscript{\langle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\rangle}\rangle}) reflects the institutionalised threshold. This is critical in overcoming our very own\textsuperscript{46} amplituding/formative–epistemicity\textsuperscript{74} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} inclination with respect to procrypticism, perversion-of\textsuperscript{75} reference-of-thought-\textsuperscript{\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle} of positivistic meaningfulness, that is, positivistic\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} (of perversion-of\textsuperscript{75} reference-of-thought-\textsuperscript{\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle}) over which memetic-reordering/psychoanalytic-unshackling can then occur.

Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/\textsuperscript{77} de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and

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-transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) 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-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–
transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-
straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that
permits the ‘transcendental shifting of reference-of-thought (enabling ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the
prospective/transcending/superseding registry-worldview/dimension while the
transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase
reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology
perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as to its preconverging-or-dementing–apriorising-psychologism. This
process basically explains ontologically why and how humans from the very beginning to today
are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-
recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’/memetic-reordering/psychoanalytic-reorientation that elucidates our human
contiguous anthropological-continuity or anthropopsychology. Further, in the practical
elucidation of social issues having to do with an issue of perversion-of- reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like psychopathy-
and-social-psychopathy, it points out that the critical point is to understand what meaningful
apriorising–registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by
soundness-or-ontological-good-faith/authenticity–of- reference-of-thought/candoring-and-
dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-
referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing apriorising-psychologism and hence preconverging-or-dementing apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the-Good which is about understanding in amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in the extended-informality{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This de-
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-deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-accordance and will more strongly depend on percolation-channelling—in-deferential-formalisation-transference of intemporality/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 meaninglessness-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 meaninglessness 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


imply their preconverging-or-dementing

<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>s) imply their preconverging-or-dementing

<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality

<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>s) 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/secondnaturating process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in
reasoning-through/utterion over’ a medieval mindset/ reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing/apriorising-psychologism/<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking/apriorising-psychologism/<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising–frame), and warrants in lieu of any pretence of medieval mindset/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology existentiaлизing–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-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality-preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity–<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ (i.e. absolving/fleeting/escaping-reflex–logic–by-psychopathic-in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts> /other-temporal-dispositions-hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas veridically these are also of notional-
discontiguity/epistemic-discontiguity – as shallow-supererogation of mentally-
aestheticised-preconverging/dementing – qualia-schema – as of epistemic-decadence as oblongated/decaned-and-dialectically-or-contendingly-out-of-phase or preconverging-or-
dementing – and-not-thinking), as the perversion-of reference-of-thought – as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing – apriorising-psychologism state of temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-dementing – apriorising-psychologism of perversion-of reference-of-thought < as preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >) registry-worldview’s/dimension’s-uninstitutionalised-threshold – defect-
< as Being-or-ontological-or-existential–defect > (beyond defect–of logical-processing-or-
logical-implicitation – supposedly-apriorising-in-conviction-as-to-profound-supererogation )
as-registry-worldview-or-dimension-defect of recurrent (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’ as absolving/fleeting/escaping-reflex–logic , and (other-temporal-dispositions) hollow-
constituting< as disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-
reflex by way of circumventive/distractive-temporal-prioritisation-of reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking – apriorising-
psychologism – stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> (wrongly implying ‘ postconverging-or-dialectical-thinking – apriorising-
psychologism ’/soundness-or-ontological-good-faith/authenticity – of reference-of-thought rather than preconverging-or-dementing – apriorising-psychologism/unsoundness-or-
uninstitutionalised-threshold, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity) as then one is just in aestheticised–preconverging/dementing–qualia-schema as then one is just in

syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-dialectical-thinking–apriorising-psychologism) when in fact it is preconverging-or–dementing–apriorising-psychologism/subknowledging/registry-perverting-in

This latter idea is actually the reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> process to be rather not true with prior transcendence-and–sublimity/sublimation/supererogatory–dementativity though we’ll in turn obviously act by
escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-{imbued—averaging-of-thought}{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications}> perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a
for actually. Aristotle nor Socrates nor Plato nor the prophesiers (working rather more assertively on ‘supernatural postconverging–de-mentating/structuring/paradigming’ implications) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/<amplituding/formative–epistemicity>causality ~as-to-projective-
totallitative–implications-of-prospective–nonpresencing-,for-explicating-ontological-
contiguity /ontological-contiguity they actually aspired for ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-
profound-construal-of
attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity
-reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
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 emancipating 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 (‘intemporal-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\textsuperscript{10} universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure\{as-to-history/ontological-eventfulness/ontological-aesthetic-tracing\langle\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\rangle\} has been self-perpetuating in explicating the ontological-contiguity\textsuperscript{20}—of-the-human-institutionalisation-process\textsuperscript{20}). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure\{as-to-history/ontological-eventfulness/ontological-aesthetic-tracing\langle\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\rangle\} are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-conflatedness\textsuperscript{13}/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness\textsuperscript{13}/or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness\textsuperscript{13}/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness\textsuperscript{13}/or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas-amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} for preconverging-or-dementing\textsuperscript{20}–
ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of whether these are failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and thus as the corresponding de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ mental-devising-representation as preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect, reflected in terms–as-of-axiomatic-construct of registry-teleology-mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-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 <amplituding/formative–epistemicity>causality–as-to-projective-
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–
gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }-
conflicatedness-in-{preconverging-disentailment–by}–postconverging-
entailment/> <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
notional–firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation (straightness-to-
slantedness/candored-to-decandored) human <amplituding/formative–
epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity disposition which is ontological
correct as contrasted to an ontologically wrong impression-driven/good-
naturedness/wishfulness conceptualisation which wrongly references as human
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 

\[<\text{amplituding/formative–epistemicity}>\text{causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}\]

... to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional–firstnatedness—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

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

... in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling-at the uninstitutionalised-threshold  
entropy-or-contiguity—or—ontological-preservation is about ‘notional~firstnaturedness—
temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> disambiguation and skewing (‘intemporality’-asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality 
transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-
transference for the intemporal-disposition’ but dealt with indirectly progressively by 
organising rules constraining as base-institutionalisation, projecting rules constraining as 
universalisation, empirical rules constraining as positivism and coming full cycle with 
notional~deprocripticism for a direct treatment as ‘notional~firstnaturedness—temporal-to-
temporal-dispositions<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> disambiguation and skewing (‘intemporality’-asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality 
transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-
transference for the intemporal-disposition rules’ as deprocripticism. *Such ‘CREATIVE 
EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING 
CONSTRUAL’ will utilise the ‘
<amplituding/formative–epistemicity>causality~as-to-
projective-totalititative—implications-of-prospective—nonpresencing,—for-explicating—
ontological-contiguity~retracing (for notional~firstnaturedness—temporal-to-intemporal-
dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-
pedestals-disambiguation) as ‘reference-of-thought-scheme’ to articulate relevant issues of 
’socially-perceived-value as of social-stake-contention-or-confliction’ together with the implied 
percolation-channelling<in-deferential-formalisation-transference> for transcendance-and-
sublimity/sublimation/supererogatory~de-mentativity highlighting for such successive issues 
the notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> teleologies involved, analogical to
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{107} meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocripticism 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{109}/ontological-normalcy/postconvergence at the procripticism 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{97}—of–‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologism depth highlighting-and-tracing the \textsuperscript{4} amplituding/formative–epistemicity\textsuperscript{9} causality \textsuperscript{9} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \textsuperscript{68}, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity\textsuperscript{70}–of–’reference-of-thought precedes logic’. This equally explains the reason for \textsuperscript{15} de-mentation\textsuperscript{99} (\textsuperscript{99} 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 \textsuperscript{4} amplituding/formative–epistemicity\textsuperscript{9} causality \textsuperscript{9} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \textsuperscript{68} narratives is shown to be
of perverse/low teleology ontologically speaking). The causal~as-to-projective-totalitative~implications-of-prospective
nonpresencing~for-explicating-ontological-contiguity~retracing (for
notional~firstnaturedness~temporal-to-intemporal-dispositions~so-construed-as-from-
perspective~ontological-normalcy/postconvergence disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting compulsing–
nonconviction/madeupness/bottomlining (‘decontextualising/de-existentialising~of-attendant-
intradimensional~apriorising/axiomatising/referencing~induced-disontologising~of-the-
‘attendant-intradimensional~ontologising’~imbued~contextualising/existentialising~attendant-
ontological-contiguity >;in-shallow-supererogation <-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical~‘attendant-intradimensional–
apriorising/axiomatising/referencing~logical-dueness’) or postlogism narratives in
preconverging-or-dementing apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation ~or-
ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity ~of~ reference-of-thought-and-protracted-
unsoundness-or-ontological-bad-faith/inauthenticity ~of~ reference-of-
thought/subknowledging/mimicking as totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect,
not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the
~as-to-projective-totalitative~implications~
dementiaing\textsuperscript{1}-reference/ perversion-of\textsuperscript{2} reference-of-thought-\textsuperscript{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{>}, and not-of-logical-contention) as perversion-of reference-of-thought-\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>}, then preconverging-
or-dementing\textsuperscript{3}-apriorising-psychologism-\textsuperscript{stranded-as-rightfully-oblongated/decandored-and-}
dialectically-or-contendingly-out-of-phase\textsuperscript{>} of the said superseded/transcended registry-
worldview’s/dimension’s institutionalisation\textsuperscript{> reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{0}}, thus articulating the temporal backdrop needing a
furtherance of institutionalisation/intemporalisation as new reference-of-thought– categorical-
imperatives/axioms/registry-teleology\textsuperscript{>}, for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation for the superseding/transcending registry-worldview/dimension.
Without the ‘\textsuperscript{amplituding/formative–epistemicity} causality\textsuperscript{as-to-projective-totalitative–}
implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity\textsuperscript{ret retracting}
(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\textsuperscript{>}-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\textsuperscript{reflex}\textsuperscript{102} reflex’ is a
’soundness-or-ontological-good-faith/authenticity –of- 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 –of- reference-of-thought’ of
psychopathic postlogism\textsuperscript{8} in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation and other temporal-dispositions postlogism\textsuperscript{7} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{7} s which are rather in perversion-of-reference-of-thought\textsuperscript{8} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{103}. 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\textsuperscript{103} of the positivistic meaningfulness reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perversion-of-reference-of-thought\textsuperscript{8} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7} known as procrypticism preconverging-or-dementing\textsuperscript{9}–apriorising-psychologism, requiring 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 institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity\textsuperscript{9}/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 <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—
implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity
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 totalising−self-referencing−
syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising−self-referencing-syncretising/mirage as metaphysics-of-presence−(implicated−’nondescript/ignorable–void ’−as-to− presencing—absolutising−identitive-constitutedness⟩, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-
teleology of the registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/ reference-of-thought as a 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 secondnaturung and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturung and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and
reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the \( \text{de-mentation} \) (supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking\(^1\)—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\(^2\)—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\(^2\)’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance\(^7\) (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory~de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>. Such a veering to the creatively abstract, with respect
to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipating from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation—{as-to-underlying,—ontological-commitment—<implied—self—assuredness-of-ontological-good-faith/authenticity ~postconverging—de—mentating/structuring/paradigming —as-being-as-of-existential-reality}> meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly
contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness\(_1\)/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\(_5\)). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold\(_{03}\) of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively
to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-un institutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of—maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity—of-the-human-institutionalisation-process undermining of subknowledging/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory–de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional–deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology—in-arrogation’ (longness-of-register-of—meaningfulness-and-teleology over
shortness-of-register-of—meaningfulness-and-teleology). It should be noted that the issue of procrystalism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity)—constitutedness—in preconverging-entailment—to deeper limited-mentation-capacity—(as of relative apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity)—conflicatedness—in {preconverging-disentailment—by} postconverging-entailment was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional—deprocrystalism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrystalism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising—self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism—procrystalism 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 -in-[preconverging-disentailment-by]-postconverging-entailment>/<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity inducing of social 104universal-transparency10 -{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness } and internal logical coherence/contradiction this then validates the need for human psychoanalytic- unshackling/memetic-reordering/institutional-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/ignorable–void ’-as- to-presencing—absolutising-identitive-constitutedness }, human placeholder-setup/mental- devising-representation/mentation/consciousness-awareness-teleology100, and registry- worldviews/dimensions (of institutionalisation/intemporalisation, 104universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and- failing-intemporal-preservation> but postlogism in hollow-constituting<as-disjointed- misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism in hollow-constituting<as-disjointed-misappropriation-of- meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or- formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or- 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-<of-
apriorising/axiomatising/referencing>-dialectically-or-contendingly-out-of-
phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-
congruence’ between non-veridical postlogism -as-of- compelling–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-
extradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-extradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;in-shallow-supercerogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-extradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical
prelogism <as-of-conviction,-in-profound-supercerogation <existentially-veridical–‘attendant-
extradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>, but for a dialectically-or-contendingly-out-of-
phase (as-the-temporal-mind-is-dialectically-out-of-phase) ‘ordered construct from the
superseding registry-worldview/dimension validated by <amplituding/formative-
epistemicity–causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity and implying a psychoanalytic-
unshackling of the persion-of-<reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supercerogation registry-worldview’. For instance, there isn’t any logical nested-congruence
between the non-positivism/medievalism mindset/<reference-of-thought and the positivistic
mindset). A positivistic mind can’t explain the denaturing of the notion of witchcraft to a non-
positivism/medievalism mindset as the state of being of non-positivism/medievalism means we
make reference to non-positivism/medievalism that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its 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 causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity. 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 causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity, 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 shows that it is defective/perverted as procrypticism–or–disjointedness-as-of-reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence{implicated-nondescript/ignorable–void ’as-to- presencing—absolutising-identitive-constitutedness } perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) and soundness-or-ontological-good-faith/authenticity -of- reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-
specie-level\textsuperscript{104} universal/intemporal postconverging–de-mentating/structuring/paradigming as prospective \textsuperscript{105} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, i.e. transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality\textsuperscript{<for-sublminating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–"motif-and-apriorising/axiomatising/referencing”}. The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case \textsuperscript{8} procrypticism–or–disjointedness-as-of-reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism—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\textsuperscript{16} are responsible for the vices-and-impediments\textsuperscript{106} 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\}–<amplituding/formative\_epistemicity>causality–as-to-projective-totalitative–
implications-of-prospective-\_nonpresencing-,for-explicating-ontological-contiguity
conceptualisation’ making reference to <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective– nonpresencing.–for-explicating–ontological-contiguity and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal <amplituding/formative>wooden-language ⟨imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted ′reference-of-thought–categorical-imperatives/axioms/registry-teleology′ of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing –apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/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⟩′ <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity


is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality–sake registry-worldview’s/dimension’s institutionalisation /reference-of-thought–categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> construal and represents virtue ‘contiguously’ in terms—of-as-axiomatic-
construct of human-mentation-capacity/shortness-to-longness-of-register-of—meaningfulness-
and-teleology /*/registry-teleology */-of-meaning intransience; <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> insightfully implying all institutionalisations/registry-
worldviews/dimensions are about ‘construing the same underlying ontology’, though yield
different but more and more accurate representation of ontology, due to different but improving
human limited-mentation-capacity-deepening** from shallow-to-deepening–limited-mentation-
capacity,~as-limited-mentation-capacity-deepening ). notional~deprocrypticism being the
ontological foundation for the next human virtue de-mentative/structural/paradigmatic construct
that fully achieves conceptually preempting—disjointedness-as-of-‘ reference-of-thought,—as-
to-‘<amplituding/formative–epistemicity>growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism as notional–deprocrypticism
supererogation. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of- reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposing that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism.
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting-conviction-as-to-profound-supererogation –of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation . On the other hand, a defect of postlogism /psychopathy compulsing–nonconviction/madeupness/bottomlining

(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology are mere-formulaic determinants of human thought and action and is the basis for perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect>’ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ and thus speaks to the
disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold when these relay postlogism in hollow-constituting as of formulaic slanting compelling–nonconviction/madeupness/bottomlining as of formulaic slanting misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of formulaic slanting compulsing–nonconviction/madeupness/bottomlining as of formulaic slanting 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 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).
apriorising/axiomatising/referencing, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold as Being-or-ontological-or-existential–defect at the uninstitutionalised-threshold where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So

The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ who in turn then
shine the light across society, i.e. institutionalisation/intemperality by skewing (`intemperality'-asymmetric-subsumption-of-temporality"), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemperal-disposition over temporal-dispositions for intemperal-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—'/~amplituding/formative—epistemicity>causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—ontological-contiguity 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 intemperal reference for defining virtue (with no ‘emanance disambiguation/notional—firstnatedness—temporal—to—intemperal—dispositions—<so—construed—as—from—perspective—ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional—recomposure—{as—to—historiality/ontological-eventfulness/ontological—aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’}>—for—intemperal-preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base—
conviction-as-to-profound-supererogation

postconverging/dialectical-thinking –apriorising-psychologism’, though prelogism –as-of

conviction,-in-profound-supererogation –existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical

outcome-arrived-at> nonetheless. (iii) An impression-driven/good-naturedness/wishfulness

conceptualisation involving <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > or slantedness operance from an <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity> perspective; which is the foundation
for <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity> perspective; which generates (distractive-alignment-to-
reference-of-thought<of

apriorising/axiomatising/referencing> ) <perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or slantedness
opercance from an <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity> perspective; which points to the fact that impression-driven/good-

of-‘attendant-intradimensional’
apriorising/axiomatising/referencing>\textsuperscript{104} universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\{as ‘second-level presencing—absolutising-identitive-constitutedness\} of reference-of-thought\}

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\} required for positivism—procrypticism or prospectively, positivism failing/not-upholding—apriorising/axiomatising/referencing—‘notional~deprocrypticism preempting—disjointedness-as-of—reference-of-thought, as-to—\textsuperscript{11} <amplituding/formative—epistemicity> growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\{apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity \}—conflatedness \textsuperscript{13} in—\{preconverging-disentailment by\}—postconverging-entailment\} required for perpetuating-deprocrypticism). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/reference-of-thought it is bound to rely on medieval reference-of-thought—\textsuperscript{14} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} of sickness like a curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is fundamentally a question of the-Good/understanding/notional–knowledge-reification—gesturing—\textsuperscript{<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—
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 compelling—nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing—>—induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological-contiguity—>;<in—shallow—supererogation—<-as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing—>—logical—dueness>) as to threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—<-as—to—‘attendant—intradimensional’—prospectively—disontologising—>—preconverging/dementing—apriorising—psychologism due to the non-existence of the psychopath’s implied—logical—dueness—or—scape, profile—or—stature, presumptuousness—or—arrogation, assumptions, value-reference and teleology), suppose the interlocutor was to go on to in-conviction-as—to—profound—supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical—drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability—drag’, and finally sub-par/formulaic—association/temporal/alibi conventioning—rationalising refers to the temporal mental—disposition to use conventioning thinking as alibi for temporal—motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands—of—perverting—temporal—dispositions are the characteristic backdrop mental—devising—representations of superseded/transcended registry—worldviews/dimensions when we think from an ontological perspective of the soundness—o
ontological-good-faith/authenticity/of-reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology\textsuperscript{100} whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitc, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futurul Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a better grasp of reality and <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality\textsuperscript{1}–asymmetric-subsumption-of-temporality\textsuperscript{99}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of perversion-of-reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > defect; positive-opportunism—of-social-functioning-and-accordance\textsuperscript{8} as common interests to institutionally skew/deferential-formalisation-transference towards intemporality \textsuperscript{1}; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity\textsuperscript{2}/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective or perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the first place), and so in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-
and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing” of temporal-dispositions and the intemporal-disposition; as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/mental-perversion at uninstitutionalised-threshold \textsuperscript{103}. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold \textsuperscript{03} requiring dimensionality-of-sublimating\textsuperscript{23}: <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation> projection to overcome temporal-dispositions (to supersede preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so in a pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal, slanting/postlogism\textsuperscript{78} in hollow-constituting<as-disjointed-misappropriation-of-
supererogation /mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation /mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity-of reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}/registry-teleology\textsuperscript{100} for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold\textsuperscript{103} where there is divergence in reference-of-thought construed meaningfulness-and-teleology\textsuperscript{100} construed as transversality<for-sublimating–existential-eventuating/denouement>~of-\textsuperscript{affirmative-and-unaffirmative–disambiguated–motif-and-}
apriorising/axiomatising/referencing’. At uninstitutionalised-threshold\textsuperscript{103}, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}/registry-teleology\textsuperscript{100} in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, valuerference and teleology\textsuperscript{100} with respect to argumentation, ‘socially-perceived-value as of social-
stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity 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 seconddnaturing 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–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> in preempting the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of prior/superseded registry-worldview’s reference-of-thought–categorical-imperatives/axioms/registry-
This raises two dilemmas with respect to the conceptualisation of virtue as rational-realism implies that at the procrysticism–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 deprocrystic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-reference-of-thought-{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >mental-perversion/preconverging-or-dementing–apriorising-psychologism by temporal-dispositions: (i) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of perversion-of-reference-of-thought<as-preconveringly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect) arises where a registry-worldview returns to its same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that have been shown to be subknowledge-{preconverging-or-dementing-as-if-of-sound-knowledge}/perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/<mental-perversion at the uninstitutionalised-threshold, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview’s (superseding the

This latter instance involves de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(\rangle\) 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\(^{(0)}\) and is what enables memetic-reordering/psychoanalytic-unshackling whereas \(\langle\)amplituding/formative–epistemicity\rangle\(\rangle\) 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 \(^{(0)}\) 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–deprocripticism 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-meaningfulnes) come full-cycle in one transcendance-
categorical-imperatives/axioms/registry-teleology for the intemporal-disposition as it skews ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversions-of-reference-of-thought:<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > at uninstitutionalised-threshold (threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation)<as-to-'attendant-
intradimensional'-prospectively-disontologising-preconverging/dementing-psychologism-eliciting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-
drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)

Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/<amplituding/formative-
epistemicity>causality <as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity>). This definition explains the
succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity–<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>/epistemic-totalising–self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation–reference-of-thought–categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supereogatory-de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to—reference-of-thought—as-of-apriorising/axiomatising/referencing> persion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining-as-to-shallow-supereogation> defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation (supereogatory—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}—conflatedness—in—{preconverging—dисentailment—by}—postconverging—entailment> <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity—reflection/perspectivation’ (hence a veridical <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications-of-prospective—
nonpresencing,-for-explicating-ontological-contiguity as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism as of the registry-worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-existential–defect (induced from temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism as to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism of (registry-worldview) apriorising-registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (i.e. reference-of-thought–categorical-imperatives/axioms/registry-teleology) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (categorical-imperatives/axioms/registry-teleology) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. There is no reason for de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the
internal coherence of a registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or-ontological-preservation at its uninstitutionalised-threshold \textsuperscript{103}, as its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97} \textsuperscript{68} <as-to-attendant-intradimensional\textsuperscript{9}-prospectively-disontologising–preconverging/dementing–apriorising-\textsuperscript{20}-psychologism\textsuperscript{92} provides the dynamic association for psychopathic/postlogic subknowledging \textsuperscript{95} /mimicking impulse leading to the vices-and-impediments\textsuperscript{99} of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation veridicality (as \textsuperscript{46} <amplituding/formative–epistemicity> causality \textsuperscript{9} as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity\textsuperscript{68}) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold\textsuperscript{103}) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}. The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{103} \ldots To grasp this better say for instance the normal arithmetic we know $2+2=4$, $5+1=6$, $7-3=4$, etc. was to be undermine by a new human subknowledging\textsuperscript{95} caused by a disease wherein we tend to say $2+2=5$, $5+1=7$ and $7-3=3$, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subactivity will involve adding 1 to the result, so that arithmetic mirrors
intrinsic reality outcome (intemporal transversality<for-sublimating–existential-eventuating/denouement>–of- affirmativemand-unaffirmative–disambiguated–‘motif-and- apriorising/ axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus
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 while 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 <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, but the template of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ of temporal-dispositions and the intemporal-
disposition, as temporal emanant registries are inclined to aside and syncretise rather than
transcend or core/take-stock of the implied "perversion-of- reference-of-thought<<as-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) disposition’. Rather it is a secondnatured/ontological-contiguity
—of-the-human-institutionalisation-process as this notion inherently validates the
anthropological-continuity by distinguishing between the notion of same human natural ability
across the various registry-worldviews/dimensions and the notion more and more profound
institutionalised registry-worldviews/dimensions arising out of human institutional-
cumulation/institutional-recomposure{as-to- historiality/ontological-

eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-siblimating’

⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩ disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-siblimating

⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩ disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure-⟨as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ –‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (‘perversion-of- reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold ⟨as-Being-or-ontological-or-existential–defect⟩/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/mental-
uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing–apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing- ⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness ⟩, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation – ⟨as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism⟩. At uninstitutionalised-threshold extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing–apriorising-psychologism. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting-conviction-as-to-profound-supererogation of–‘attendant-intradimensional’ postconverging/dialectical-thinking –apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation \(<\text{as-to-}’\text{attendant-intradimensional}’\text{-prospectively-disontologising}–\text{preconverging/dementing}–\text{apriorising-psychologism}>\) 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\(^{16}\) (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\(^{20}\)–apriorising-psychologism to human temporal defects of postlogism\(^{72}\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(5^{14}\) reference-of-thought-\(8^{5}\) devolving ontological-performance\(^{73}\)-<including-virtue-as-ontology>) are a perversion-of- reference-of-thought<-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}’\text{attendant-intradimensional}’\text{-prospectively-disontologising}–\text{preconverging/dementing}–\text{apriorising-psychologism}>\) to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing of apriorising–registry (as the apriorising–registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold\(^{103}\); 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 requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-as-Being-or-ontological-or-existential–defect– about-and-defining the vices-and-impediments of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/notional~knowledge-reification–gesturing–in–prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological–
of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing–apriorising-psychologism perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction,-in-profound-supererogation inducing their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at inducing their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism as miscuing psychopathic/postlogism–slantedness, and subsequent protraction into disjointed-logic, logical-dragn, unconscionability-dragn, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing–apriorising-psychologism. Directed-preconverging-or-dementing–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are predisposed 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-
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-normaley/postconvergence conceptualisation of the social domain is the idea of notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normaley/postconvergence> and institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normaley/postconvergence-reflected–‘epistemicity-relativism-determinism’>). On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism—of-social-functioning-and-accordance’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality /longness and failing/not-upholding<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporali
de and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of
the concepts of intemporality\(^\text{53}\)/longness and temporality\(^\text{99}\)/shortness is more scientific than the
impression notions of good and bad. Intemporality\(^\text{53}\)/longness points to ‘what generates the
greatest\(^\text{104}\) universal virtue as ontological which is\(^\text{104}\) universally-centered’ (and that this

corresponds to reality-referencing and the ontology pedestal) while temporality\(^\text{99}\)/shortness
points to ‘what generates the non-ontological as shallow interest that may be self-centered, at
various pedestals, (and that this corresponds to \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)

and metaphysical pedestals’). Intemporality\(^\text{53}\)/longness and temporality\(^\text{99}\)/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\(^\text{53}\)/longness and


temporality\(^\text{99}\)/shortness by their very definition above are made operant as an

\(<\text{amplituding/formative–epistemicity}>\text{causality as-to-projective-totalitative–implications-of–prospective–nonpresencing.–for-explicating-ontological-contiguity}\)

scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as
longness-of-register-of meaningfulness-and-teleology\(^\text{100}\) (intemporality\(^\text{53}\) ) and shortness-of-

register-of meaningfulness-and-teleology\(^\text{100}\) (temporality\(^\text{99}\) ). That is, with respect to 'socially-

perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold\(^\text{103}\))
the intemporal mind conceptually asks what is the best disposition in\(^\text{104}\) universal-depth that
abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of

social-stake-contention-or-confliction' setup across space and time; while temporal minds under
the same notion (intemporality\(^\text{53}\) -temporality\(^\text{99}\) ) conceptually assume lower and lower shades
‘in mentation-capacity terms’ of such an intemporal\(^\text{104}\) universal-depth concept articulation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of
attendant_ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-
instantiative-context>(impulsive-or-accidented-or-haphazard-or-random_mental-disposition),

<amplituding/formative---epistemicity>totalising~‘nominal-as-tendentious—
implicated_attendant--ontological-contiguity’'—phenomenal-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—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>(qualification/good-to-bad_transience),

<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-

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prospective- nonpresencing-for-explicating-ontological-contiguity 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 aetiolisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and-social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding 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-firstnatedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of...
‘the specific temporal-disposition \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}. Further, by psychopathic or other postlogic subknowledging\textsuperscript{77}/mimicking-and-mimicking-protraccion, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100}) from aligning prelogically to postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing\textsuperscript{70} (as derived from both psychopathic and others postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} slantedness/insane-fitment/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity \textsuperscript{-shallow-supererogation} of-mentally-aestheticised~preconverging/dementing \textsuperscript{-qualia-schema}-as-of-epistemic-decadence in hollow-constituting\textsuperscript{-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} in postlogic-backtracking\textsuperscript{-iterative-looping–set-of-dereifying-hollow-narratives-and-acts}). These will include ‘postlogic ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation\textsuperscript{77} ‘ontologically-reconstituting’
intemporal-disposition-teleology is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of–meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or-ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as to ‘attendant>.

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-reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and not logical contention. And so, in distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation is construed to reflect/preempt the perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, for ‘postconverging-
or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of the prospective registry-worldview’s/dimension’s(deprocrpyticism) new
reference-of-thought–categorical-imperatives/axioms/registry-teleology–, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation while keeping the temporal-
dispositions downgraded/oblongated/decandored alignment as to threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>, and so precedingly to avoid <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-
drag/circularity induced straightening/candoring/elevation/prelogism alignment. Given that
at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what
is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-
accordance’, whether intemporal (the-Good as longness-of-register–meaningfulness-and-
teleology) or temporal (shortness-of-register–meaningfulness-and-teleology); it is this
mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for
skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation (enabling ontological reference), as it achieves social
universal-transparency–(transparency-of-totalising-entailing–as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’
with corresponding untenability/internal-contradiction/internal-incoherence/institutional-
constraining, in reflecting-and-preempting the comprehensively directive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>-30 of the subknowledging-32
dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s (deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising-registry is at the institutionalised/intemporalised threshold of prelogism-79-as-of-conviction,-in-profound-supererogation-77-<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-
threshold 03 of meaning involving 75 perversion-of-91 reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > requiring distinctive-alignment-to-89 reference-of-thought-<of-
apriorising/axiomatising/referencing>-30, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of-91 reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to-94 reference-of-thought-<of-apriorising/axiomatising/referencing>-30 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 44 <amplituding/formative-
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
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 that shows the fallibility of temporal dimensions and as this further discomfitures in the social-construct of meaning, and hence the perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context point-referencing and as this further discomfitures in the social-construct of meaning, and hence the perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and elicits an ordered construct of meaning (in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation alienative-hierarchisation and ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-as-so-construed-as-from-perspective–ontological-normalcy/postconvergence as ontological-escalation/aetiologisation’ (longness-of-register-of–meaningfulness-and-teleology). This actually represents the human ‘temporalities-to-intemporal′ constant at all registry-worldviews/dimensions (as postlogism-
will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-
'preconverging-or-dementing'–apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation
'perversion-of' reference-of-thought<as-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
> has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of-
meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology. 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 transcendentaldimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’,
ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of-
reference-of-thought preconverging-or-dementing –apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledging/mimicking’ and so as to ‘longness-of-

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register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology construed as deprocrypticising/preempting—disjointedness-as-of-reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A
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(100)’. 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(100) 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(100) 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 (5)–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 (5)–
defect<-as-Being-or-ontological-or-existential–defect> that speaks to the unprincipled-or-
derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an
infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the  

amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencings,-for-explicating-ontological-contiguity of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect, i.e.
oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation—as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing—apriorising-psychologism> 
mechanicalism/alchemy-like-reasoning/circumventive/distractive-temporal-prioritisation-of-
reference-of-thought/shortness-of-register-of—meaningfulness-and-teleology in
distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing of
perversion-of-reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation  
notional—procrypticism mindset as per 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>. For intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism—as-of-conviction,—in-profound-
supererogation - existentially-veridical - ‘attendant-intradimensional’
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at reflex and reference on the subknowledging /mimicking-temporal-
dispositions but rather reflexively downgrading as 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-
onconviction/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–existent-
eventuating/denouement –of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ and should not be represented mentally going by the
‘unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-
supererogation –of–attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a
mentally-conjugated/inflected/derived/mimicked/subknowledging /in-protraction-to-
psychopathic-preconverging-or-dementing –apriorising-psychologism,-and-oblongated, i.e. a
manifestation of perversion-of- reference-of-thought –as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing–apriorising-psychologism/oblongated/logical-incongruence-or-transversality–<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior <amplituding/formative> wooden-language–{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology of the so-called ‘perversion-of—reference-of-thought–as-preconvergently-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 causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling-in-deferential-formalisation-transference> impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supercracy/de-mentativity 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-recomposuring-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism⟩⟩ process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring-reference-of-thought–categorical-imperatives/axioms/registry-teleology as of supplanting–conviction-as-to-profound-supererogation–of-attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism) at the point where the former starts perversion-of-reference-of-thought=<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation its own 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-in-shallow-supererogation<as-to-attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality,<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase’ in their amplituding/formative-epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of
individuation

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of unsoundness-or-ontological-bad-faith/inauthenticity\(^\text{16}\) of reference-of-thought/subknowledging\(^{\text{25}}\) registry-worldview/dimension defect for prospective preemption with new recomposuring\(^{\text{64}}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{\text{100}}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e. notional–deprocrypticism\(^{\text{d}}\) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\(^{\text{103}}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^{\text{16}}\)/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the 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\(^{\text{21}}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\(^{\text{103}}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^{\text{16}}\)/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 \(^{\text{1}}\)de-mentation\(^\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) preconverging-or-dementing\(^{\text{70}}\)–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\(^{\text{21}}\)–apriorising-psychologism-
<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied rejoining as logical articulation is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity<-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument defect. This implies de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding–or–attributive–dialectics} of B to such persion-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) is the effective backdrop for ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/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 (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). Unconsciousability-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). Unconsciousability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional–deprocrypticism as of ratiocination/ratiocontiguity as nondisjointing ‘postconverging–dementating/structuring/paradigming as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation ’ as it accounts for the defect of
temporal-dispositions teleologies of meaning (shortness-of-register-of—meaningfulness-and-teleology[30]) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism[78]-slantedness as conjugated-postlogism[78]/preconverging-or-dementing[-integration’ (hence no distractive-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing>) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism’[-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging /mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality—<for-sublimating—existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social
conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality/> is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/temporality - serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism—of-social-functioning-and-accordance elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-<in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
Institutionalisation/Intemporalisation percolation-channelling-⟨in-deferential-formalisation-transference⟩ imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism—of-social-functioning-and-accordance for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling-⟨in-deferential-formalisation-transference⟩. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–dementating/structuring/paradigmging (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-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection; as it may be inclined to make references to temporal categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing apriorising-psychologism/of-perverted-registry/subknowledging/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
postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling–<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling–<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-accordance wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism—of-social-functioning-and-accordance then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of—meaningfulness-and-teleology) to intemporal (longness-of-register-of—meaningfulness-and-teleology) requiring skewing (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval
conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism—of-social-functioning-and-accordance™ coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism—of-social-functioning-and-accordance™ to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-non conviction/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
the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that upholds intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is about ‘subverting’ perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional—deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘amplituding/formative—epistemicity’—totalising—self-referencing—syncretising/illusion-of-the-present’ mindset/ reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal amplituding/formative’ wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications⟩ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism aris 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—disambigated—'motif-and—apriorising/axiomatising/referencing’ as temporal/shortness. Threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation \textit{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
\{\textit{supererogatory—de-mentativeness/epistemic-growth-or—conflatedness} /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—

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-threshold⁸⁰ (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces ⁷⁵ pversion-of-

reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at uninstitutionalised-threshold⁸⁰); deconventioning as such skews (‘intemporality⁵⁵-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-
supererogation — of-‘attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism -as-of-conviction,-in-profound-supererogation — <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘attendant ontological-contiguity’-duced—existentialising/contextualising/textualising-contiguity /meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism -slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing> . Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology . A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation — <as-to—‘attendant—
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism—relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding notionally-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, by prelogism—as-of-conviction,-in-profound-supererogation <exponentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising—logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-supererogation and postlogism-formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation constructs in contention situations whereas the characteristic of
mentativity can be basically be articulated as follows (the ontological entrapment): -
prelogism-as-of-conviction,-in-profound-supererogation-as-of-conviction,-in-profound-supererogation
-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>- ANCHORING (‘setup of supplanting–conviction-as-to-profound-supererogation–of–‘attendant-intradimensional’-postconverging/dialectical-
notional-deprocrypticism registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING-(in-deferential-formalisation-transference) (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76}, referencing/registering/decisioning of the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{75} for social universal-transparency\textsuperscript{76} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) and then its transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{103} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{78} as to fundamentally undermine procrypticism—or–disjointedness-as-of-reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\textsuperscript{75} in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing 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 the
‘institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency’ (transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness) as well as no notional-firstnaredness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-uninstitutionalised apriorising-registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation).

Institutionalisation and formalisation are based exactly on the fact that we don’t have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/deferential-formalisation-transference of our collective thought process in the
medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—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-recomposition-{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-opportunum—of-social-functioning-and-accordance\(^6\) 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\(^5\)-asymmetric-subsumption-of-temporality\(^7\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/supererogatory—dementativity which is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 3000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/notional—knowledge-reification—gesturing-＜in-

prospective_psychologismic~apriorising/axiomatising/referencing-＜of-attendant_ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity＞ for

conflatedness＜in＜preconverging-disentailment by＞postconverging-
entailment＞＜amplituding/formative—epistemicity＞causality～as-to-projective-totalitative—
implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity＞ for
the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalecy/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 causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and thus a better grasp of

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought<-of-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 its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought) for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality<-for-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-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling’); and that it is transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of such constructed veridicality in its <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity determinism and operance that will undermine other possible ‘temporal perverted-transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-ordementing-meaning’ by rendering them untenable/internal-contradiction and inoperant (not a ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation secondnaturings level out of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity); noting that ‘temporal perverted-transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing—apriorising-psychologism meaning’ imply temporal existentialising–frame
meaningfulness-and-teleology cannot-be-referenced/registered/decisioned as-of/having-the
same reference-of-thought/registry of the intemporal-disposition which is ontological, and is
thus rather preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’, i.e. in distractive-
alignment-to reference-of-thought-of-apriorising/axiomatising/referencing, (and so all
along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology) of the mental-
devising-representation from the intemporal-disposition/ontological perspective. Ontology
being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-
dispositions is inherently unwarranted and is rather <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ,
with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous
meaningfulness towards <amplituding/formative–epistemicity>causality as-to-projective-
totalititative–implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity which induces the positive-opportunum—of-social-functioning-and-accordance
and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its
supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling—indeferential-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 \(\text{amplituding/formative–epistemicity}\) totalising–self-referencing–syneretising/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 \(\text{amplituding/formative–epistemicity}\) causality \(\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}\) is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on \(\text{amplituding/formative–}\)
epistemicity > causality ~ as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold \(^3\) in the extended-informality-\{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology \}, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality\(^3\)-asymmetric-subsumption-of-temporality \(^6\)), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over \(^{15}\)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 \(^{46}\)amplituding/formative–epistemicity > causality ~ as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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 \(^{46}\)amplituding/formative–epistemicity > causality ~ as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ‘at-a-superseding-pedestal and incisively/bluntly’. \(^{52}\)incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation and notional–disjointedness-as-of- \(^{14}\)reference-of-thought refer to the human reflex to average minds
or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. Incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing. Fundamentally, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity–relativism–determinism’>} 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 oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the ‘apparently prelogism-as-of-conviction,-in-profound-supererogation’-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-preconvergently-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
is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social universal-transparency\(^{10}\) \{transparency-of-totalising-entailing, as-to-entailing, \}
\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\),
\text{untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism—of-social-functioning-and-accordance}\(^7\) and transcendence-unenabling-uninstitutionalised-threshold\(^3\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^5\), for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the reference-of-thought–\(^8\)categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}\rangle} going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional-firstnatures–temporal-to-intemporal-dispositions-{so-construed-as-from-perspective–ontological-normalcy/postconvergence} as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, \text{attendant ontological-contiguity}–\text{educed–existentialising/contextualising/textualising-contiguity} \langle\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought}\text{-}\rangle.
devolving-as-of-instantiative-context>, and the intemporal-emanance, without apriorising-registry disambiguation (as apriorising-registry disambiguation, into the intemporal and various conjugating temporal-dispositions of postlogism\textsuperscript{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\textsuperscript{8} devolving ontological-performance\textsuperscript{7}-<including-virtue-as-ontology>, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism//\textsuperscript{7} intemporal-prioritisation-of\textsuperscript{7} reference-of-thought –as-conflatedness\textsuperscript{7} -or- ontological-reprojecting/longness-of-register-of\textsuperscript{7} meaningfulness-and-teleology \textsuperscript{10}) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism\textsuperscript{7} in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-\textsuperscript{6} intemporal-preservation\textsuperscript{6}> as <-amplituding/formative-epistemicity>causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-\textsuperscript{6} ontological-contiguity dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality\textsuperscript{7} -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for
institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating’ projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocripticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating 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.

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’ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and is ontologically-preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism \textcircled{20} (dialectically-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview\textsuperscript{8} reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{20}–reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional–deprocrepticism over procrypticism/the–’preconverging-or-dementing –apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of\textsuperscript{9} reference-of-thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to-intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} 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\textsuperscript{104} 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\textsuperscript{14} reference-of-thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting conceptualisation of notional–deprocrepticism 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\textsuperscript{<in-deferential-formalisation-transference>} exercise, so as to avoid temporal-dispositions denaturing\textsuperscript{15} as is the case with all formal constructs, which rather strive to uphold the
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness’–or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-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–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’) of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander
The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling<in-deferential-formalisation-transference> to the extended-informality{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology⟩ such that over time alchemic and
superstitious conceptualisations of material meaning are effectively destroyed while equally
seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and
institutionalisation/intemporalisation percolation-channelling-⟨in-deferential-formalisation-
transference⟩ processes’; because such a pedestalled supersedingness is only as valid as to
when it is the grandest construal of material meaning until, and if, it is shown not to be the case.
A further and nonetheless important reason for such delegation is the relative superficiality
generally associated with averageness/banality-of-thought dimensionality-of-sublimating
{⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ projection construal of meaning, and not to speak of its discomposure
to the convolutedness often required in articulating and grasping intemporal meaning as
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related
to a more or less temporal take of an ontological/intemporal enterprise with regards to
articulations that are meant to have universal import (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 ⟨amplituding/formative–epistemicity⟩causality as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
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 causality as-to-projective-totallitative-implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of
ontological/being perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of devolving ontological-performance-devolving ontological-performance-
<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs
that supersede the prior/superseded registry-worldview’s/dimension’s perversion of categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation 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 eternity’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating–{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality/averageness/banality-of-thought is not
allowed to imply dimensionality-of-sublimating
\[<\text{amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\]
\[/\text{transvalutative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation}\]
projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality\(^1\) 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\(^9\)’ as mental-dispositions ‘geared to accommodate temporality\(^9\)’ (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\(^6\) associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^0\)–defect-<as-Being-or-ontological-or-existential–defect>\(^0\) as perversion-of-\(^7\) reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, and hence are doing nothing but \(<\text{amplituding/formative–}
\text{epistemicity}>\text{totalising–self-referencing-syncretising}; as the state of inherent relative-ontological-incompleteness\(^0\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism’}, as-it-is-thus–‘in-wait’–for-\(^7\) perversion-of-\(^7\) reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,–or-temporal-preservation-as-pseudointemporality\(^9\)-preservation, in
temporal-preservation-as-pseudointemporality\textsuperscript{53}-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, \textsuperscript{104}universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{103}-defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{86} in want for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism\textsuperscript{78} as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal inclinations of \textsuperscript{51}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality\textsuperscript{53}-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 \textsuperscript{76}perversion-of-<as-reference-of-thought-<as-preconvergently-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\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> mental-dispositions in conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{20}-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-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 perversions-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 perversions-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 perversions-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 of 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 of categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-
worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the 8-reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowned/registry-perverted/dialectically-preconverging-or-dementing –apriorising-psychologism at their uninstitutionalised-threshold and thus the need for new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension perversion-of-reference-of-thought– as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
and not as a vague impression-driven construal. By and large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview’s/dimension’s reference-of-thought (whether as base-institutionalised, universalised, positivising or notional-deprocriptivism attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating-nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/notional-knowledge-reification—gesturing-<in-prospective_psychologismic—apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity } conflatedness -in— {preconverging-disentailment—by—postconverging—entailment}— <amplituding/formative—epistemicity> causality ~as—to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicking-ontological-contiguity and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality—<for-sublimating—existential—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and notional—disjointedness-as-of—reference-of-thought and <amplituding/formative—epistemicity> totalising—self-referencing—
syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-
sublimity/sublimation/supererogatory--de-mentativity only by an active transversality
sublimating-existential-eventuating/denouement--of-affirmative-and-unaffirmative-
disambiguated-'motif-and-apriorising/axiomatising/referencing’ construal involving
‘intemporal-prioritisation-of' reference-of-thought'--as-conflatedness-or-ontological-
reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distinctive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>>. As a reminder to the fact
that pedastalled 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” <=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’ > of the said registry-
worldview) and not logical defect (conviction-as-to-profound-supererogation” defect or a
defect in the operation/processing of the preconverging--de-mentating/structuring/paradigming
logical-basis/logic,-as-derived-from—transversality<for-
sublimating-existential-eventuating/denouement--of-affirmative-and-unaffirmative--disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ > of the said registry-worldview); it is critical to note
that the mental state of the registry-worldview/dimension involved with the psychopath’s
slantedness-integration is not a ‘poor or bad supplanting–conviction-as-to-profound-
supererogation”--of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-
supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism or prelogism nonetheless but an elicited threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-‘attendant—
intradimensional’-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 >;—in-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-as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing–apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating’

_projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its reference-of-thought-categorical-imperatives/axioms/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such preconverging/dementing-apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought-categorical-imperatives/axioms/registry-teleology, ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-
‘preconverging/dementing\textsuperscript{70}–apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospective uninstitutionalised-threshold\textsuperscript{69} of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemperal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). Distractive-alignment-to‘reference-of-thought<of-apriorising/axiomatising/referencing\textsuperscript{\textsuperscript{70}} (mental-slantedness or decandoring-of-the-mind or denaturing\textsuperscript{\textsuperscript{84}}, and not soundness-or-ontological-good-faith/authenticity –of– reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold\textsuperscript{103}’ (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{79} of ‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorgising-psychologismly or prelogism\textsuperscript{78}) by which to align the apriorising–registry to the postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation> articulated by psychopathy and its corollary social psychopathy. Distractive-alignment-to‘reference-of-thought<of-apriorising/axiomatising/referencing\textsuperscript{\textsuperscript{70}} is induced at the ‘uninstitutionalised-threshold\textsuperscript{103}’ by 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’ derived from the psychopath’s initiated postlogism\textsuperscript{78} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation>. It works like this, supposed by\textsuperscript{\textsuperscript{78}} perversion-of‘reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{97}/mental-perversion (going by the two narratives highlighted above about the
intemporal-disposition pedestal transversality<for-sublimating–existential-
•eventuating/denouement>•of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ disposition by the mechanism of alienative-
hierarchisation) wherein a ‘given supplanting–conviction-as-to-profound-supererogation’ of-
‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism or
prelogism construct’ is as of postlogism–slantedness undermined postlogicly/‘perversion-
of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion by
the psychopath’s postlogism–slantedness pedestal in transversality<for-sublimating–
existential-eventuating/denouement>•of-affirmative-and-unaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing’ disposition with respect to ‘socially-perceived-
value as of social-stake-contention-or-confliction’, and in succession by the derived postlogic
temporal-dispositions perversion/mental-perversion pedestal transversality<for-sublimating–
existential-eventuating/denouement>•of-affirmative-and-unaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing’ dispositions of
5 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and
correspondinglyly; (iii) an ‘uninstitutionalised-threshold aetiology’ of ‘temporal perverted-
registries characterisations in their depth-of-teleologies/orientation as temporal-projections
(more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for
instance, de-mentation<supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) a medieval mindset/ reference-of-thought with
respect to a superstitious-disposition or ‘perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of universalisation
categorical-imperatives’ and likewise de-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention-stranding-or-attributive-dialectics) a procryptic mindset/ reference-of-thought with respect to ‘perversion-of- reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ registry-worldview, as positivism by de-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention-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-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention-stranding-or-attributive-dialectics) aligns ununiversalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ‹as-to-‘attendant-intradimensional’–prospectively-
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{16}–sublimating–nascence, disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{14} 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{14} (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence\textsuperscript{15} 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{16} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{16}—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{16}–sublimating–nascence, disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism /organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> /threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively>
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-syncetising/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—or-dialectical—de-mentation—stranding-or-attributive-dialectics
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology\textsuperscript{100}–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\textsuperscript{100}. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure\textsuperscript{〈as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–〈perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-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\textsuperscript{100}; 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\textsuperscript{100} (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendent transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold\textsuperscript{103} involving organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-
meaningfulness-and-teleology-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 procrysticism viewed from deprocrysticism, though of a different nature than the example expressed above. In that sense, the deprocrystic mind might actually seem ridiculous in the procrystic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perspective but rather to make it irrelevant’ otherwise the deprocrystic 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-demmentativity (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\textsuperscript{14} consummated/forfeiting posture’ in transversality\textsuperscript{<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\textsuperscript{100}, 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\textsuperscript{11}) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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\textsuperscript{100} 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\textsuperscript{11}) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-mentation-(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 ‘habitation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) process that
coming from an intemporal-disposition/ontological skewed (‘intemporality\(^{53}\)-asymmetric-subsumption-of-temporality\(^{10}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of \(^{8}\)reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality\(^{20}\) and its vices-and-impediments\(^{106}\) 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 \(^{11}\) (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and by its very nature is ‘beyond a philosophical transformation
exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—

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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation highlighting the uninstitutionalised-threshold and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. By extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{(0)}, for intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation. However, ontological-normalcy/postconvergence
(preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge
problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself and—
beyond any set—\textsuperscript{[3]} categorical-imperatives/axioms/registry-teleology\textsuperscript{(0)}—implying it (and by
extension accounting for incompleteness of human mental/brain mentation-capacity which is
the reason of the institutional-cumulation/institutional-recomposure—\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>\} process) to define
‘social problem/questioning’ as implying a \textsuperscript{[4]} reference-of-thought—\textsuperscript{[5]} categorical-
imperatives/axioms/registry-teleology\textsuperscript{(0)}, for intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to
enable intemporal-preservation-entropy-or-contiguity—or—ontological-preservation when at the
uninstitutionalised-threshold \textsuperscript{(3)} of the registry-worldview/dimension (the contiguous referential
exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually
enable intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is known as
‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive
categorisation elaboration on an intradimensionally affixed reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{(0)} whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/ across-all-institutional-
cumulation/institutional-recomposure—\{as-to—historiality/ontological—
eventfulness /ontological-aesthetic-tracing—<perspective—ontological—
normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>\} entropy as
ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic—
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling,<in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at it uninstitutionalised-threshold 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-ordementing’–apriorising-psychologism dimension, more like the positivist ontological biology and medicine postconverging–de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of–social-stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it’s point is to define an altogether different and superseding meaningful frame or postconverging–de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional–deprocrypticism
registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an
ontological-reconstituting–as-to-conflatedness psychoanalytically/memetically/meaningfully
allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of
any institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ (retrospectively
to prospectively); avoiding the defect of intradimensional-referencing of ‘reference-of-
thought–‘categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended
registry/registry-worldview-or-dimension as preconverging-or-dementing –apriorising-
psychologism-⟨stranded-as-rightfully-oblolngated/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-sup ererogation–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and
higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of–‘reference-of-thought’–as-conflatedness ‘or-
ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-teleology), and
ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-
projection/eudaemonic-contemplation), and their corresponding abstract individuation
aetiologies (even though in effect individuals as ‘receptacles of specific individuation
aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but
rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition
whether of low or higher teleology; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating supererogatory–demmentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments) –equivocates as of profound-supererogation to the highest teleologies of universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments) –equivocates as of profound-supererogation to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments) –and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional–deprocrypticism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of procrypticism–or–disjointedness-as-of- reference-of-thought and its vices-and-impediments). It should thus be noted as such that ‘higher teleologies’ are
‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional–firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence—), and not equivalences of institutionalisation/intemporalisation
levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t
equivocate as highest teleologies to the existential projection that ‘had the vision’ in the
prior/superseded 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\(^{53}\) ) 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-\(<\text{in-deferential-formalisation-transference}>\) 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-\(<\text{in-deferential-formalisation-transference}>\) 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-\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\). 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\(^{53}\)-asymmetric-subsumption-of-temporality\(^{99}\)’, for relative
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-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩ perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of—meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profoundly applicative enough’ and more or less cultic (available more or less to a
priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling\(<\text{in-deferential-formalisation-transference}\) effect could hardly be obtained from say Aristotle's writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the 'intellectualism' was more like contained in a 'culic 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 \(\text{\textquoteleft\text{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-\{}(imbued-postconverging/dialectical-thinking -\textquoteright\text{projective-insights/\''epistemic-projection-in-conflatedness \''-of-\text{notional\textendash}deprocrypticism-prospective-sublation}}\text{\textquoteright\text{\textquoteright\text{\textendash}of-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of phenomenal-abstractive lessness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\text{\textendash}conceptualisation\text{\textquoteright\text{\textendash}of reference-of-thought\textendash}devolving-as-of-instantiative-context\text{\textright\text{\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{}\text{\textquoteleft\text{\textendash}reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context\textendash}conceptualisation\text{\textendash}is what allows for human individual and collective orienteering\textendash}focussing\textendash}persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory-de-mentativity (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\}
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional~deprocrypticism-prospective-sublimation⟩ ) originary/event ’-of-prospective-
ontology-origination psyche rule of our positivism–procrypticism registry-
worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor
in the implications of human limited-mentation-capacity-deepening that by successive prior
institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>) outcome of
successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
as of their successive prior ‘(re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-
insights’/‘epistemic-projection-in-conflatedness ’-of-notional~deprocrypticism-prospective-
sublimation⟩ ) originary/event ’-of-prospective-ontology-origination psyche rule of intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity as of phenomenal-abstractiveness-of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of
attendant-ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity ⟨reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation’ leading up to our positivism–procrypticism registry-
worldview/dimension mental-disposition. In other words in the human
 ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance
-<including-virtue-as-ontology>) finitude of the recurrent-utter-uninstitutionalisation registry-

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our own\footnote{\textsuperscript{100}}{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} for prospective transcendental possibilities.

Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-\footnote{\textsuperscript{101}}{in-deferential-formalisation-transference} into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposition-\footnote{\textsuperscript{102}}{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'\rangle)} could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology\footnote{\textsuperscript{103}}} ‘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\footnote{\textsuperscript{104}}} ‘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\footnote{\textsuperscript{105}}} ‘redefining the human psychoanalytic-unshackling or registry-worldview
memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of \textsuperscript{10}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–\textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} to longness-of-register-of–\textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} (rather a notionalisation/notional-conception/amplitudding of knowledge and meaningfulness, where ‘a skewing (‘intemporality\textsuperscript{1} -asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicity transcendental-enabling/sublimating/supererogatory–de-mentativity) agency towards intemporality\textsuperscript{1} /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\textsuperscript{100} ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more <amplitudding/formative–epistemicity>causality \textsuperscript{9} as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional–deprocrypticism as of ratiocination/ratiocontiguity as nondisjointing is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}>) that successive introduction of more and more ‘realistic’ conceptualisations enable a grander \[\text{amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} \] 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 \[\text{reference-of-thought} \] (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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional–deprocrypticism dialectical-thinking-or-postconverging–apriorising–psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’–postconverging/dialectical-thinking
slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism

dementing

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~deprocrypticism 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) perversion-of-reference-of-thought—\textsuperscript{75}—as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > positivistic

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{15} de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher
notional-disjointedness-as-of-reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-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-<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

formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-
or-temporal-endemisation of the organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of-’reference-of-thought’–as-conflatedness\textsuperscript{13}-or-ontological-
reprojecting/longness-of-register-of–\textsuperscript{84}meaningfulness-and-teleology\textsuperscript{100}) intemporal point-of-
referencing veridicality; and the intemporal-disposition organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness\textsuperscript{13}-or-
ontological-reprojecting/longness-of-register-of–\textsuperscript{84}meaningfulness-and-teleology\textsuperscript{100}) on the
basis of a higher teleology\textsuperscript{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{21}>’ with respect to intrinsic-meaning/veridicality, in terms–as-of-axiomatic-
construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology\textsuperscript{100}) reflection/perspectivation of the two
prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this
uninstitutionalised-threshold\textsuperscript{03} as backdrop for ‘postconverging-or-dialectical-thinking\textsuperscript{24}–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the construal of
futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{57}meaningfulness-and-teleology\textsuperscript{100} as of prospective
notional-deprocrypticism \textsuperscript{54}reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{100},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in
anticipation and preempting procrypticism, so construed by ‘notional–deprocrypticism
ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{22}–
differentiation-as-of-supratransversality<<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’. And so, based
the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional-deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism—of-social-functioning-and-accordance as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends
to have weak institutionalisation/intemporalisation percolation-channelling—in-deferential-
formalisation-transference> for intemporal transcendence-and-
sublimity/sublimation/supererogatory—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 10 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 intemporality -skewing (‘intemporality’-asymmetric-subsumption-of-
temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity) rules/principles’ or
notional–deprocrypticism with regards to their temporal direct/immediate survival opportunism
statistically to individuals on the cross-section of the social-construct. An intemporal
disposition as ontological projecting that may elicit a sense of positive-opportunism—of-social-
functioning-and-accordance 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/suprerogatory-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/suprerogatory-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/suprerogatory-de-mentativity. That is, transcendence-and-sublimity/sublimation/suprerogatory-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/suprerogatory-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 amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity. This leads in the instance of
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
intemporal/intrinsic-reality as validated by

nonpresencing,-for-explicating-ontological-contiguity. 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-contiguity in showing it is proxying to ‘abstract and inherent ontology/intrinsic-
reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental
devising of meaning; explaining why we adjust our meaning model/memetic-
reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity–of-
reference-of-thought/candored, and then mentally-oblongated/decandored with respect to
new/superseding soundness-or-ontological-good-faith/authenticity–of–reference-of-
thought/candored) when the proxying-registry-construct is internally-contradictory and
demonstrated to be flawed at successive uninstitutionalised-threshold whether from
recurrent-utter-institutionalised to base-institutionalised, ununiversalised to
universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism.
More than just an exercise of grasping the possibilities of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory—de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology’s 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–deprocripticism (to thwart procripticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of the successive registry-
worldviews/dimensions can be directly ascribed as corresponding perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-
Good/understanding/notional~knowledge-reification–gesturing-in-
prospective.psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in-[preconverging-disentailment by]–postconverging-
entailment/>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging /mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-
Good/understanding/notional~knowledge-reification–gesturing-in-
prospective.psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in-[preconverging-disentailment by]–postconverging-
entailment/>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-

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implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing’ and subknowledging’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress postconverging–de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/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/<amplituding-formative-epistemicity>causality-as-to-projective-totalitative-
implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity 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-firstnaturesdness—temporal-to-intemporal-dispositions—so-constructed-as-from-perspective—ontological-normalcy/postconvergence s, i.e. secondnaturings 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-suppererogation that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality—susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’ (informal settings) where the constraining social universal-transparency—transparency-of-totalising-entailing-as-to-entailing—amplituding/formative—epistemicity totalising—in-relative-ontological-completeness (usually introduced in formal settings) is not available. Hence intellectual responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation 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—disambiguating realism that upholds/preserves intemporality /longness and stifles temporal-dispositions perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/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 seconddnaturalising and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional–deprocrypticism and as
procrypticism (perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); wherein it is transversality—for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology—in-preconverging—existential-extrication-as-of-existential-unthought of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to
syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-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/ causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality, <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing~ that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing –apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of
prospective transcendence-and-sublimity/sublimation/supererogation—de-mentativity. Thus technically, preconverging-or-dementing\(^{20}\)—apriorising-psychologism arises simply by a shift of \(^{8}\)reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein the latter \(^{4}\)reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing\(^{20}\)—apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding \(^{9}\)reference-of-thought (of postconverging/dialectical-thinking\(^{4}\)—apriorising-psychologism) about the prior transcended/superseded \(^{8}\)reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing\(^{1}\)—qualia-schema> and go on to be of \(<\text{amplituding/}^{3}\text{formative—epistemicity}>\text{totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag}>\) this now shown-to-be-wrong \(^{7}\)reference-of-thought). Preconverging-or-dementing\(^{1}\)—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\(^{20}\)—apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\(^{20}\)—apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \(^{8}\)reference-of-thought is superseded/transcended by a prospective
reference-of-thought as notional-deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought will likely shift the reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/reference-of-thought will be that A is preconverging-or-dementing –apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.
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}-

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}-

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 —<shallow-supererogation —of—mentally-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/>”<amplituding/formative—epistemicity>causality —as—to—projective—totalitative—implications—of—prospective— nonpresencing—for—explicating—ontological—contiguity conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good—naturedness constructs’ are defective is quite simple as it is based on adhering to a registry—worldview’s/dimension’s institutionalisation temporal—mere—form/virtualities/dereification/akrasiatic—drag/denatured/preconverging—or—dementing —narratives—of—the—reference—of—thought—categorical—imperatives/axioms/registry—teleology, which along the institutional—cumulation/institutional—recomposure—{as—to—historiality/ontological—eventfulness }/ontological—aesthetic—tracing—<perspective—ontological—normalcy/postconvergence—reflected—epistemicity—relativism—determinism}> are successively shown to be defective—as—always—being—sub—par—to—intrinsic—reality and defining the
contiguity as to existence-potency\(^3\)-sublimating-nascence-disclosed-from-prospective-epistemic-digression indicating such a perversion-of-reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) implies a prospective/transcending/superseding registry-worldview’s/dimension’s new reference-of-thought\(^8\)-categorical-imperatives/axioms/registry-teleology\(^\text{(10)}\)-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/notional-knowledge-reification-gesturing\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{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 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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with the wrong implications of inherently representing the reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^\text{(10)}\)-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\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{of-attendant-ontological-}\>
This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing~—apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/’ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting’<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ from the 84-reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a reference/registriring/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how 7-perversion-of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ as to preconverging-or-dementing ~apriorising-psychologism arise, due to sub-par 84-reference-of-thought—categorical-imperatives/axioms/registry-teleology in
misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drug, unconscionability-drug, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation-effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/notional-knowledge-reification–gesturing,<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant_ontological-

contiguity -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 ‘

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-deprocrpticism,"14-reference-of-thought– categorical-imperatives/axioms/registry-
teleology/100,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-\{as-to- historiality/ontological-

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

normalcy/postconvergence-reflected–‘epistemicity-relativism-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 14-reference-of-
thought–‘categorical-imperatives/axioms/registry-teleology/100,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another
dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/’throw-up’/’reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness-towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness’ and not a traditionally naïve ‘wrong hollow-constituting perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of attendent ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity that is usurpable/impostored by mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>. This is the veridical ontological depth of mental-devising-representation/psychological-representation/{cumulated/recomposured}-consciousness-awareness-teleology informed by the de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The institutional-cumulation/institutional-recomposure–{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’}> as specific successive existentialisms/full-depths-of-existential-implications imply their mental-
awareness-teleology\textsuperscript{100} is a ‘syncretising registry-teleology\textsuperscript{100}'-mentation that articulates the ‘intradimensional' perversion-of-'reference-of-thought\textsuperscript{84}'-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation,\textsuperscript{20} as to preconverging-or-dementing\textsuperscript{20}–apriorising-psycho\textsuperscript{84}logism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure-\langle\text{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle}\rangle (given their wrong circular-upholding of the hollow-constituting\textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{13}' the prospective ones that should carry the mantle for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as reflected by the fact that ‘any hollow-constituting\textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{20}–apriorising-psycho\textsuperscript{84}logism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psycho\textsuperscript{84}logism’/soundness-or-ontological-good-faith/authenticity–of-'\text{reference-of-thought institutional-cumulation/institutional-recomposure-\langle\text{as-to- historiality/ontological-}}
psychologism registry-teleology\textsuperscript{00} mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-of-reference-of-thought/temporal-preservation inclination associated with postlogism\textsuperscript{7} in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathy and social psychopathy), in lieu of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{1} -or-ontological-reprojecting/intemporal-preservation inclination associated with prelogism\textsuperscript{7} -as-of-conviction,-in-profound-supererogation <existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'–logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. Fundamentally, conjugated-postlogism /preconverging-or-dementing -integration hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is always based on a wrong <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} registry-teleology\textsuperscript{00} -mentation in recurrent in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{7} as absolving/fleeting/escaping-reflex–logic (psychopath) or hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is \textsuperscript{7} reference-of-thought; and correspondingly, a rightful transdimensional ontological-representation should imply it is a preconverging-or-dementing\textsuperscript{7} –apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> registry-teleology\textsuperscript{00} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{00} and by so doing, to start with, rightfully denying it ‘reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity\textsuperscript{00} -of-
reference-of-thought, as the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>–apriorising-psychologism counts on the natural inclination (as ‘prelogism -as-of-conviction,-in-profound-supererogation’<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation’ mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought and implying the falsely apriorising–registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology; as being an even grander faulty-mentation-procedure-deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or-existential–defect> nature of registry-teleology mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–de-
mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambit of given \(\langle\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\rangle\) with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\rangle\). Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-\(\langle\text{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’\rangle}\), there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human \(\langle\text{reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of–meaningfulness-and-teleology}\rangle/\langle\text{temporality-potency/ perversion-of–reference-of-thought}\rangle\) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprererogation \(\rangle\) (wherein ‘ontological/intemporal reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing\(^1\) of the ‘ontological/intemporal \(^2\) reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality\(^3\)-potency/registry-soundness which is behind the generation of ‘ontological/intemporal \(^4\) reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/notional–knowledge-reification–gesturing\(<\text{in-prospective}\_\text{psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}>\text{–conflatedness}\_\text{in–[preconverging-disentailment–by]–postconverging–entailment}>\text{–<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity>’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality\(^5\)-potency and the dismissal of temporality -potency, and so in dialectical <\text{cumulating/recomposuring–attendant-ontological-contiguity} >succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposition\(<\text{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism>}>\text{). 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 (90) 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 (90) —in-preconverging—existential—extrication—as—of—existential—unthought >) of —ignorance/affordability/opportunism/exacerbation/social—chainism—or—social—discomfiture—or—negative—social—aggregation/temporal—enculturation—or—temporal—endemisation in postlogism (disontologising—perverted-outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’— logical—dueness). Unlike the ‘notion of agreement—disagreement’ dealing with soundness/unsoundness of —logical—processing—or—logical—implicitation—supposedly — apriorising-in-conviction-as-to-profound—supererogation wherein a common apriorising—registry of interlocution is already established, there is no logical—basis/logic,—as—derived—from—transversality <for—sublimating—existential—eventuating/denouement> —of—affirmative— and—unaffirmative—disambiguated—‘motif—and—apriorising/axiomatising/referencing’ > for one apriorising—registry disposition as a prospective/superseding/transcending—reference-of—thought like a positivistic registry-worldview to convince another apriorising—registry disposition as a prior/superseded/transcended—reference-of—thought like a non—positivism/medievalism registry-worldview that it is the former’s reference-of—thought that is
sound, other than for the fact that its better nonpresencing,-for-explicating-ontological-contiguity 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/deassertion/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-sublating-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 <amplituding/formative–epistemicity>causality <as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity>.
ontological-contiguity 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 ‘Différerance-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–firstnatedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence (aetiological causality as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism-as-of-conviction,—in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes–disontologising-logical-outcome-arrived-at> as to attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising–registry-
elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity\textsuperscript{100} reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’. - As the ‘consciously-slanting-{whether-psychopathic-or-other-postlogic}-temporal-disposition’ disposition which as of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{2} <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textsuperscript{2} or formulaic-projection/postlogism\textsuperscript{8} 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\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} 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\textsuperscript{2} <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
imperatives/axioms/registry-teleology\textsuperscript{00}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) for new/prospective sound/veridical\textsuperscript{84} reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity\textsuperscript{--of-reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking \textsuperscript{21}–apriorising-psychologism’. As ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening\textsuperscript{54}, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing>} the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening\textsuperscript{54} along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior\textsuperscript{84} reference-of-thought in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} (as the new preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism), and the prospective/transcending/superseding\textsuperscript{84} reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism placeholder-setup/mental-devising
representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective 84 reference-of-thought–categorical-imperatives/axioms/registry-teleology100,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity＜shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema＞, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity” by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending 84 reference-of-thought that re-establishes ontological-contiguity/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness ’/deconstruction in upholding the ‘postconverging-or-dialectical-thinking21–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 84 reference-of-thought–categorical-

by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, in postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>{77} by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology[/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal<as-of–perversion-and-derived–perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–as-to-uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality<-in-desublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-
psychopathic/postlogic-character and by extension the ("conjoining-looping-set-of-narratives")
interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
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 -reduced-existentialising/contextualising/textualising-contiguity\[40\]-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 \[^{84}\]reference-of-thought–categorical-imperatives/axioms/registry-teleology\[^{100}\] without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology\[^{100}\]<-in-preconverging-existential-extrication-as-of-existential-unthought>) hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (to the \[^{84}\]reference-of-thought–categorical-imperatives/axioms/registry-teleology\[^{100}\] but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\[^{95}\] and implying wrongly they are in a state of supplanting–conviction-as-to-profound-supерerogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (be it implied bad or good supplanting–conviction-as-to-profound-supерerogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism, to falsely initiate the
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 of essence-of-meaningfulness (as existence-precedes/defines-essence, based on contextualising insight from the precedence of existence as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of reference-of-thought and meaningfulness that is veridically supplanting–conviction-as-to-profound-supererogation of ‘attendant-

intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by overriding the prior reference-of-thought–categorical-imperatives/axioms registry-teleology that is failing/not-upholding<as-of-apriorising/axiomatising/referencing>

intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with new/prospective reference-of-thought–categorical-imperatives/axioms registry-teleology to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking–apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of reference-of-thought and meaningfulness in suprastructuring construal as of ‘perversion-and-derived’–perversion-of-

reference-of-thought<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-

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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 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
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought do protract and an ignorant prelogism—as-of-conviction,—in-profound-supererogation
<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical
outcome-arrived-at> mind acting in prelogism—as-of-conviction,—in-profound-supererogation
<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>

This is known as postlogism or preconverging-or-dementing -integration or compulsive-slanting—preconverging-or-dementing -apriorising or conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency ⟨transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting<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-existentia-transitory-articulation-of-the-protraction-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation--of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity--of-reference-of-thought and preconverging-or-dementing--apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity--of-reference-of-thought and ‘postconverging-or-dialectical-thinking--apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting-conviction-as-to-profound-supererogation--of-‘attendant-intradimensional’ postconverging/dialectical-thinking --apriorising-psychologism as prelogism--as-of-conviction,-in-profound-supererogation --existentially-veridical--‘attendant-intradimensional--apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology 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\textsuperscript{3}), intemporal-dispositions or postlogism\textsuperscript{8} compulsive-slanting—preconverging-or-dementing\textsuperscript{20—apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\textsuperscript{106}. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing\textsuperscript{10—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology\textsuperscript{100—in-preconverging-existential-extraction-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-intemporal\textsuperscript{53} or fail-intemporal\textsuperscript{53}/temporality\textsuperscript{99} as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporal\textsuperscript{71}/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 intemporal\textsuperscript{71}’ 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 secondnaturally philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality\(^5\) or fail-intemporality\(^5\)/temporality\(^9\)); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-of-register-of—meaningfulness-and-teleology\(^{10}\) to longness-of-register-of—meaningfulness-and-teleology\(^{10}\), and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality\(^5\)-asymmetric-subsumption-of-temporality\(^9\)’, for relative intrinsic-reality/ontological-veridicality transcendent-al-enabling/sublimating/supererogatory—de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality\(^5\) over failing-intemporality\(^5\)/temporal-dispositions of postlogism -slantedness (postlogism -as- perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect–of- logical-processing-or-logical-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\(^9\)), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this
accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity’ not only in terms—as-of-axiomatic-construct of failing/not-upholding—as-of-apriorising/axiomatising/referencing—intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening 14 by a re-equilibrating metaphysics-of-absence—(implicated-epistemic-veracity-of-nonpresencing—perspective—ontological-normalcy/postconvergence)/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to 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 14 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 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>)

conjugating with

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to
their registry-worldview’s/dimension’s-uninstitutionalised-threshold (1)–defect<-as-Being-or-
ontological-or-existential–defect> (2), because the temporal-dispositions-so-conjugated-to-
postlogism (3) 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-
awareness-teleology (4)-<in-preconverging-existential-extrication-as-of-existential-unthought> )
they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-
postlogism (5). By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given
registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ (uninstitutionalised-
threshold (2) or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise
(defect–of-’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-
as-to-profound-supererogation ), while wrongly implying (beyond-the-consciousness-
awareness-teleology (4)-<in-preconverging-existential-extrication-as-of-existential-unthought> )
they are ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
conjugated-postlogism (as perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews/dimensions as recurrency-of-utter-uninstitutionalisation (perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in recurrent-utter-uninstitutionalisation), ununiversalisation (perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of base-institutionalisation), non-positivism/medievalism (perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of universalisation), and procrypticism (perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivism)’. This reflects human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<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 ‘postlogically-conjugated to the respective registry-worldviews/dimensions prelogic meaningfulness’, and thus in
<perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of institutionality>
Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal
necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence'>—existentialism-form-factor, the ontological-contiguity—of-the-human-institutionalisation-process where this is skewed (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism—of-social-functioning-and-accordance with regards to the cross-section of human interest in the middle to long run construed as of ‘de-mentation—supererogatory—ontological—de-mentativity—or-dialectical—de-mentation—stranding-or-attributive-dialectics'). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the
perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional–deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-
formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturizing 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—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing wherein the <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism—of-social-functioning-and-accordance from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling—in-deferential-formalisation-transference. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence—implicit-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional—deprocrypticism meets in the short-term and temporary with
preservation-as-pseudointemporality\(^{53}\)-preservation, in need for ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation≥of-our-positivism-construed-from-a-prospective<sup>2</sup>reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’<sup>46</sup>, in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>10</sup>–defect<as-Being-or-ontological-or-existential–defect><sup>36</sup> as effectively preconverging-or-dementing<sup>30</sup>–apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>100</sup> of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism /preconverging-or-dementing<sup>30</sup>-integration leading to temporal-preservation-as-pseudointemptorality\(^{53}\)-
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 -<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism> (or uninstitutionalised-
threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s
corresponding postlogism perversion-of-reference-of-thought<as-preconvergently-
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the postlogism -slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology } of the positivism registry-worldview’s permeating on occasion its formalities, rather than “maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation where the veridical ontological-reference is an ‘abstract-sense-of-adherence-to-intrinsic-reality’ as validated 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—

discontiguity/epistemic-discontiguity speaking of epistemic-decadence (postlogism). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality/shortness with human temporality. Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register-of–meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality) is ‘necessarily escalated ontologically at a humanity-at-large scale of causality as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity’. This construal is what enables
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normacy/postconvergence>—existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicated in human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and with this dialecticism being the ‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/ v perversion-of<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/transcendental-
dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity-of reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implied-
registry-worldview. Thus if strictly speaking a postlogism\(^7\) 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 \(^8\) reference-of-thought\(^\text{perversion-of-}^\text{reference-of-thought}<\text{as-}\)
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\text{as-to-}\)
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\, then what is its relevance and pertinence? The fact is with or without postlogism\(^7\) including psychopathic individuations, human limited-mentation-capacity-deepening\(^4\) 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\(^\text{103}\) that correspondingly mark the successive uninstitutionalised-threshold\(^\text{10}\) states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness\(^9\)-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}\)
‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\, as-it-is–thus–‘in-wait’–for–\(\text{perversion-of-}^\text{reference-of-thought}<\text{as-}\)
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\,–or-temporal-
preservation-as-pseudo-intemporality\(^\text{15}\)-preservation, (ontological-completeness-of-\(^\text{reference-}\)
of-thought involving institutionalising, \(^\text{10}\)universalising, positivising and deprocrypticising, with notional–deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-
\{as-of-the-more-profound-construal-of\, \text{attendant–ontological-
contiguity\,} \text{educed–existentialising/contextualising/textualising-contiguity} \,<\text{reifying-or-}
elucidating-of-prospective-relative-ontological-completeness \text{of}\text{ reference-of-thought-
devolving-as-of-instantiative-context}\} \text{all the rest). The critical thing however is that at these}
uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory-dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing—apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporal—preservation once social universal-transparency—preservation once social 

\{\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding/formative-epistemicity}> \text{totalising-in-relative-ontological-completeness} \} \text{ of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ and what is preconverging-or-dementing—apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—distorting effect including psychopathic which renders establishing social universal-transparency—preservation once social 

of temporal-dispositions as the mere dynamism of the conjugating state 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 takes a turn into registry-worldview’s/dimension’s-
institutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect when
these become temporally-preservational-as-pseudointemporality-preservation as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity–deduced–
externalising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology in a ‘dynamic-cumulative-
aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus
defining the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation–as-to–attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism–as the
uninstitutionalised-threshold as ‘a-perpetuated-state-in-iterability/iteration’ until the point
where social universal-transparency–transparency-of-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
and untenability/internal-contradiction/internal-incoherence/institutional-constraining are decisive
enough to instigate prospective institutionalisation as transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, breaking the temporal-dispositions acts-
execution/logical-processing defects that had become registry-worldview’s/dimension’s-
institutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect by
temporal-preservation-as-pseudointemporality\textsuperscript{53}-preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{40} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{63}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification_or_intrinsic-reality-ontological-coherence_or_superseding-onesness-of-ontology\textsuperscript{41} due to relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerогation\textsuperscript{97}<-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-supерerогation >–or-temporal-preservation-as-pseudointemporality\textsuperscript{53}-preservation,. Of course, in registry-worldview terms it’s more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold\textsuperscript{103} level. Basically, by blurring (by way of hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-инtemporal-preservation> in-iterating alterations or slanting) the notion that a \textsuperscript{39}reference-of-thought is preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism given it relative-ontological-incompleteness\textsuperscript{89}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerогation\textsuperscript{97}<-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-supерerогation >–or-temporal-preservation-as-pseudointemporality\textsuperscript{53}-preservation, postlogism induces temporal-preservation by circularity/recurrence/repetition/repeatability\textsuperscript{10} 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 by temporal-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity – deduced-existentialising/contextualising/textualising-contiguity – reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology –of-recurrence/repeatability in principle. postlogism can 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\(^1\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\)-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\(^3\), as-it-is-thus-‘in-wait’-for-\(^4\) perversion-of-‘reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation

\(\geq\)–or-temporal-preservation-as-pseudointemporality\(^5\)-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\(^6\)-in–preconverging–existential-extrication-as-of-
existential-unthought\(^7\)-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\(^8\) as of its intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of pseudointemporality\(^9\), 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 others will act’, such that this is actually part and parcel of its developmental psychology.

While other temporal-dispositions individuations come to pseudointemporality by


postlogism\(^{11}\)-as-of- compelling–nonconviction/madeupness/bottomlining\(^{12}\)

\(\langle\langle<\text{decontextualising/de-existentialising–of-attendant-intradimensional–}\)
awareness-teleology\(^{(1)}\) - in preconverging existential-extrication-as-of-existential-unthought\(^{(2)}\) - manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset\(^{(3)}\) - reference-of-thought at its core is fundamentally and dementatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness\(^{(3)}\) - induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{(2)}\) - as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism\(^{(3)}\)’, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>- or-temporal-preservation-as-pseudointemporality\(^{(3)}\)-preservation, before even speaking of an issue arising from medieval postlogism\(^{(7)}\) like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset\(^{(3)}\) - reference-of-thought at its relative-ontological-incompleteness\(^{(3)}\) - induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{(2)}\) - as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism\(^{(3)}\)’-threshold (as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought\(^{<}\) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>- or-temporal-preservation-as-pseudointemporality\(^{(3)}\)-preservation) with respect to the mental-dispositions of the positivistic mindset\(^{(3)}\) - reference-of-thought wherein obviously the latter’s more ontological-compleitude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’* (as-it-is-thus–‘in-wait’-for–’ perversion-of–’ reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation _>_–or-temporal-
preservation-as-pseudointemporality^)-preservation, whether-consciously-or-unconsciously-
and-so-beyond-the-consciousness-awareness-teleology(10).<in-preconverging–existential-
extrication-as-of-existential-unthought> -manifestation intradimensionally); and equally so, as
the successive relative-ontological-incompleteness^1-induced,*‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation _<_as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’^*‘-threshold will reflect as of preconverging-or-dementing^20–apriorising-
psychologism the ‘recurrent-utter-institutionalised mindset/’ reference-of-thought with respect
to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective,
likewise the ‘ununiversalised mindset/ reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/’ reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/’ reference-of-thought with respect to notional–deprocrypticism mental-dispositions’ as from the notional–deprocrypticism perspective. (This preconverging-or-dementing^20–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^20–apriorising-
psychologism with respect to prospective deprocrypticism; and so as from the overall insight of
a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics
or natural–psychological-dynamics’ grounded at the successive institutional-
cumulation/institutional-recomposure-as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-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-as-to-attendant-intradimensional-prospectively-
disontologising-preconverging/dementing-apriorising-psychologism-threshold (as-it-is-
thus-in-wait-for-perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation-or-temporal-preservation-as-pseudointemporality-preservation)
w warranting the positivistic registry-worldview/dimension, we can appreciate that there is a
 whole gamut of seemingly genuine ontological/being/existential dispositions as social practices
 within the non-positivism/medievalism registry-worldview/dimension like alchemy,
superstitions, beliefs and other similar social constructions of meaningfulness that from a
‘positivistic angle’ are perfectly caricaturable as nothing but threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-
intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism-arising from the hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation of universalisation’s reference-of-
thought-categorical-imperatives/axioms/registry-teleology as intradimensional existential-
decontextualised-transposition (of reference-of-thought-categorical-
imperatives/axioms/registry-teleology of universalisation meaningfulness). This is a
recurrent dynamism associated with human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-notional-firstnaturedness—temporal-
depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism). It is more likely that in this regard, more likely than not perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is rather prone to apprehend and deal with perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity) (from shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging–de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-preservation-as-pseudointemporality-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality/shortness with respect to perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in all the registry-worldviews/dimensions (institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological—
institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation) \(^{(11)}\) (as longness-of-register-of—meaningfulness-and-teleology\(^{(10)}\) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-\(^{(7)}\) reference-of-thought<-as-preconvergingly-apriorising=axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) 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 \(^{56}\) maximalising-recomposing-for-relative-ontological-completeness\(^{88}\)—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-\(^{(1)}\) reference-of-thought’ ways of thinking and instead strives for a \(^{(10)}\) universal implications depth-of-thought. Basically, on the same token the \(^{56}\) maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly
overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendent potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendent potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising–reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > like postlogism^7/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\(^{[10]}\) even in formal setups,
with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be
naively construed as weakness of formalism rather than insufficiently effective formalism or
extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology } disruption of formal effectiveness).
Abstractly \(^{[5]}\) maximalising-recomposuring-for-relative-ontological-completeness —
enunframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—
meaningfulness-and-teleology\(^{[10]}\) and \(^{[10]}\) universal coherence that incremental meaningfulness
doesn’t, and thus \(^{[5]}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{[5]}\) —
enunframed-conceptualisation is actually the drive for transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\(^{[6]}\)—of-the-human-
institutionalisation-process\(^{[6]}\) successive institutional-cumulation/institutional-recomposure—{as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—
ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>}, with
human ontological development from ‘shallow limited-mentation-capacity—{as of relative
apriorising/axiomatising/referencing—{of-attendant ontological-contiguity—reduced—
existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging-
entailment} to deeper limited-mentation-capacity—{as of relative
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 }—constitutedness | in preconverging-
entailment}’ / relative-ontological-completeness / diminishing-human-epistemic-abnormalcy-or-preconvergence.

Whereas incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>) and thus incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation is non-transcendental, and so with reference to the underlying 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-
on-ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
constitutedness | in preconverging-entailment} to deeper limited-mentation-capacity {as of relative
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—constitutedness | in preconverging-
disentailment } —postconverging-entailment}’ / relative-ontological-completeness / diminishing-human-epistemic-abnormalcy-or-preconvergence elicits, and in lieu it is rather of a temporality /shortness reflex mental-disposition such that correspondingly developed reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation is related to in
context priorly-and-over elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
onological-contiguity—educated—existentialising/contextualising/textualising-contiguity due to
the fact that when not so existentially-contextualised our limited-mentation-capacity-
deepening in an elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
onological-contiguity—educated—existentialising/contextualising/textualising-contiguity

exercise is bound to induce ‘wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’-<as-to-'attendant-intradimensional’-prospectively-
disontologising—preconverging/dementing —apriorising-psychologism—reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of attendant—
onological-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-
onologically-same-existential-reality’. This further explains why meaningfulness is effectively
an existentialism construct; existentialism in the sense that our limited-mentation-capacity-
deepening

<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-{of-attendant–ontological-contiguity}{of-attendant–ontological-contiguity}{of-attendant–ontological-contiguity}{of-attendant–ontological-contiguity}{of-attendant–ontological-contiguity} for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existentia
tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually recomposure to the intemporal as the relative absolute in value and ontology) over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute 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
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

nonpresencing,-for-explicating-ontological-contiguity about a superseding–oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective of whether it can be said of such perception as being objectively right or wrong going by

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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 and as such solipsism as of solipsistic-intemporality 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 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 causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological—
contiguity 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 ‘maximising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment —implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality as of <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns
projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the
‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-
construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation (enabled
obviously by language as well as any human meaning relaying medium like signs, whether
active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology
as of a solipsistic epistemic/notional–construct is equally the result of our animate-existential-
referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
dentating/structuring/paradigming –as-being-as-of-existential-reality> as of
<amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as
human) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-
predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social
framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for
the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression accruing to
each individual, implying our limited-mentation-capacity enables us at any given phase of our

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existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our meaningfulness-and-teleology within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment-implied—self-assuredness-of-ontological-good-faith/authenticity=postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality as of amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment-implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-
and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness reference-of-thought implied beyond-the-consciousness-awareness-teleology-of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⟩-as-of—nondescript/ignorable–void ’-with-regards-to—
prospective-apriorising-implications⟩ human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge across all the 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 as of 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-existential-unthought> as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold (which is
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance -<including-virtue-as-ontology>, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity hence implicited), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality'/shortness as ignorances/desublimation, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional–deprocripticism registry-worldview institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-

<existantially-veridical — ‘attendant-intradimensional — apriorising/axiomatising/referencing’ — logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’ — prospectively-disontologising — preconverging/dementing — apriorising — psychologism> so-articulated previously as of ‘notional — conflatedness / constitutedness’ — to — conflatedness, perspectivation of ontologically-veridical dynamic-cumulative — aftereffect/aftereffect in enabling a storied-construct/ontologically-valid-narration aetiolisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’ but equally ‘the human temporal-to-intemporal conditions/states of perception/relaion with intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications). This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an sublimating/emancipating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>
human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity~educed—existentialising/contextualising/textualising-contiguity) but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of ’presencing—absolutising-identitive-constitutedness’ or apriorising/axiomatising/referencing—of-attendant—ontological-contiguity~educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging—disentailment—by—postconverging—entailment) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein
contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation from the most profound of conceptualisation which is intemporality/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding-oneness-of-ontology, and so on the basis of the absolute a priori, ‘attendant—ontological-contiguity—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—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 historicality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity—relativism—determinism’ >), rather than it
erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as of transversality—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-<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity–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–non descriptor/ignorable–void ‘-as-to– presencing–absolutising–identitive–constitutedness '); but then with existence being its very own metaphysics-of-presence–(implicated–'nondescript/ignorable–void '–as-to– presencing–absolutising–identitive–constitutedness ), the mutual equivalence of both metaphysics-of-presence–(implicated–'nondescript/ignorable–void '–as-to– presencing–absolutising–identitive–constitutedness ) and metaphysics-of-absence–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) implying that
nothingness is likewise tautologically the emanation-as-to-the-all-defining-

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’ –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’ –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\(^{54}\) in the
apriorising/axiomatising/referencing of \(^{57}\) meaningfulness-and-teleology\(^{100}\) construal’) of
superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of
nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references
existence and all that is in existence as ontological. Actually nothingness is rather a
‘constructive tautological device’ as is actually the case with all human knowledge (mental-
devising-representation of teleological reorientation), as it doesn’t speak of any inherent change
in intrinsic-reality but rather of change of human \([<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-}]

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same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human amplituding/formative-epistemicity totalising–renewing–realisation/re-perception/re-thought as-utter-placeholder-setup–ontological–rescheduling by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of amplituding/formative-epistemicity causality as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency...amplituding/formative-epistemicity causality as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity ‘enabling
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-84 reference-of-thought’ and striving for
the ontologically-utter) that permeates many a formalised construct does not entertain
meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental
inherently, as it simply supersedes and skews (‘intemporality59-asymmetric-subsumption-of-
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity) 57 meaningfulness-and-teleology
towards the universal/intemporal as of implication. In other words, 56 maximalising-
recomposuring-for-relative-ontological-completeness89—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. 55 maximalising-recomposuring-for-relative-ontological-completeness89—unenframed
conceptualisation, across all institutional-cumulation/institutional-recomposure–(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, is effectively the
projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality that reinvents new reference-of-thought–categorical-
imperatives/axioms/registry-teleology103,—for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation as a metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing<-perspective–ontological-normalcy/postconvergence>} conceptualisation in
prospective-apriorising-implications⟩ in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such ⟨amplituding/formative⟩ wooden-language⟨imbued—averaging-of-thought⟩⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⟩ ⟷ ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ arose all by itself whereas a maximalising-recomposuring-for-relative-ontological-completeness—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—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 ⟨amplituding/formative⟩ wooden-language⟨imbued—averaging-of-thought⟩⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⟩ as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ temporal extricatory preconverging–de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling⟨in-deferential-formalisation-transference⟩institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology—⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩ as ‘derogation to the fact that such maximalising-recomposuring-
for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness\(^7\) of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness <amplituding/formative> wooden-language-\(\{\text{imbued—averaging-of-thought—}\) as-to-leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology -as-of— ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\) as a non-decenterable <amplituding/formative> wooden-language-\(\{\text{imbued—averaging-of-thought—}\) as-to-leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology -as-of— ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\)! Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity <amplituding/formative— epistemicity> causality -as-to-projective-totalitative—implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity notion, which is the prior <amplituding/formative—epistemicity> totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—\(^7\) meaningfullness-and-teleology\(^100\) as of its (given consciousness’s \(^5\) neuterising-induced)- reference-of-thought—devolving-teleological- de-mentating/structuring/paradigming—of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness\(^7\) -of-

uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—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-

References
syncretising/circularity/interiorising/akrasiatic-drag\(^1\), cannot correspondingly ‘dialectically-think’ in terms–as-of-axiomatic-construct of the \(^2\) reference-of-thought mindset/\(^3\) reference-of-thought of base-institutionalisation, \(^{10}\) universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening\(^{4}\) as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\text{as-to–’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing ~apriorising-psychologism}\rangle\) (or uninstitutionalised-threshold\(^{0}\) or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). However, contrary to the ‘incrementalism-in-relative-ontological-incompleteness\(^2\)—enframed-conceptualisation <amplituding/formative> wooden-language\(\langle\text{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology ~as-of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\)’ 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\(^{0}\) requiring prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening\(^{4}\) to put the prior/transcended/superseded into question
(including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding ‘reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing ‘apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity/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\(^6\) —of-the-human-institutionalisation-process\(^7\) which is rather about ‘successions of metaphysics-of-absence\(^{8\text{ }}\) (implicated-epistemic-veracity-of-nonpresencing\(^{9\text{ }}\) <perspective-ontological-normalcy/postconvergence\(^{10\text{ }}\)) insights as the successive transcendental-enabling/sublimating/supererogatory-de-mentativity rules in reflecting holographically\(^{11\text{ }}\) <conjugatively-and-transfusively> the ontological-contiguity\(^{6\text{ }}\) —of-the-human-institutionalisation-process\(^7\) yielding in-lockstep the successively more ontologically profound metaphysics-of-presence\(^{12\text{ }}\) (implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive—constitutedness \(\text{\textbraceleft}\)) 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 \(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation insight, the \(^4\) amplituding/formative-epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation \(<\text{amplituding/formative}\) wooden-language\(\{\text{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—\text{\textbraceleft\textbraceright}nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\}\}\) disposition is rather the prior/transcended/superseded \(\text{\textbraceleft}\) reference-of-thought to be construed as
reference-of-thought reflecting the registry-worldview—devolving-apriorising/axiomatising/referring 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, expeditiously or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as purportedly of prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referring’-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).

Beyond our illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism-as-of-conviction,-in-profound-supererogation’ <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referring’-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’) are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines ‘a threshold of
meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-mediavalism, 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-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting–as-to-conflatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating-<(amplituding/formative)supererogatory-dementativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in
distraction/circumvention of intemporality\textsuperscript{53}-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as opposed to issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \rangle), can only be construed as implying ‘a perpetual construct for upholding intemporality\textsuperscript{53}-in-preservational-compensation-ality/alteration over temporality\textsuperscript{53}-in-preservational-distorting-ality/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality\textsuperscript{53}-in-preservational-ality/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{13}/deconstruction explaining the successive institutional-cumulation/institutional-recomposure-{as-to—historiality/ontological-eventfulness \langle ontological-aesthetic-tracing—\langle perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—\rangle}
determinism\rangle, rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional-firstnaturedness—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’, likewise at registry-worldview level, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\rangle ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in circularity/recurrence/repetition/repeatability\rangle, by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability\rangle, requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability\rangle to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply a same/common reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism\rangle-and-conjugated-postlogism\rangle in preconverging-or-dementing\rangle-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation\rangle-reflex’ rather as of preconverging-or-dialectical-thinking\rangle—apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect\rangle-perversion-of\rangle-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation\rangle defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology\rangle<in-preconverging-existential-extrication-as-of-existential-unthought\rangle) of the postlogism\rangle-and-conjugated-postlogism\rangle which is in preconverging-or-dementing\rangle-integration-of-temporal-dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation)
by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-{implicated-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising’–self-referencing-syncretising) and metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>} as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>} in their evolving de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ and at another preconverging-or-dementing–apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence" (implicated-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’) and ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-
62nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩’

ontologically-veridical

retracing

of

placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology100 retrospectively, presently and
prospectively, going by a human shallow limited-mentation-capacity-⟨as of relative
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity68-educed–
existentialising/contextualising/textualising-contiguity40}—constitutedness14-in–preconvergingentailment⟩

to

deeper

limited-mentation-capacity-⟨as

of

relative

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity68-educed–
Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence⟨implicited-‘nondescript/ignorable–void61’-as-to-80presencing—absolutising-identitiveconstitutedness14⟩’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism
84reference-of-thought

with regards to issues of sorcery and so and so, instead of the requisite

‘metaphysics-of-absence-⟨implicited-epistemic-veracity-of-62nonpresencing-<perspective–
ontological-normalcy/postconvergence>⟩’

as

a

suprastructuring

transcendental-insight-

projection into positivistic (rational-empiricism) mindset/84reference-of-thought that supersedes
the ‘flaws-and-manipulations’ or vices-and-impediments106 involved in such a nonpositivism/medievalism setting

84reference-of-thought;

in need of deconstruction/(engaged)-

destruktion/‘ontological-reconstituting–as-to-conflatedness13’ into prospective suprastructuring
positivism

84reference-of-thought

suprastructuring

of ontologically-veridical meaningfulness, and so, ‘as the

construal-⟨as-of-‘perversion-and-derived-75perversion-of-84reference-of-



This posture is validated by the decreasing epistemic-abnormalcy/preconvergence nature of the successive institutional-cumulation/institutional-recomposure from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism as-of compelling–nonconviction/madeupness/bottomlining (<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising–of-the–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>}> perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (reflected as mental-
perversion/unsoundness-or-ontological-bad-faith/inauthenticity\(^\d\) reference-of-thought)

phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of- nonpresencing-}<\text{perspective-ontological-normalcy/postconvergence}>\rangle\)

reference-of-thought, wherein there is perversion-of reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic

reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing\(^\d\) apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-conflatedness into prospective suprastructuring notional–deprocrypticism \(^\d\) reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^\d\) that is not actually spoken-of by our procrypticism and postlogic/psychopathic mindsets/ reference-of-thought wrongly contending’, as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^\d\) being (metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of- nonpresencing-}<\text{perspective-ontological-normalcy/postconvergence}>\rangle\)

suprastructuring notional–deprocrypticism \(^\d\) reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality\(\langle\text{preservation iterability-}<\text{of-ontological-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness-induced,"\(\text{\`threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation}'\)
\(<\text{\`attendant-intradimensional'}\)-prospectively-disontologising\(\text{\`preconverging/dementing—apriorising-psychologism}>\), up to notional\(\text{\`deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold}\) by the mere fact that notional\(\text{\`deprocrypticism psychologism is one that factors in its {\text{\`cumulated/recomposed}}-\text{\`consciousness-awareness-teleology}\) the reality of human-subpotency\(\text{\`aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\text{\`notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—}\)'—existentialism-form-factor. Thus issues of \(\text{\`perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) 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 dementative\(\text{\`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 \(<\text{\`preconverging—\`motif-and-apriorising/axiomatising/referencing—\`imbuing—\text{\`existentialising—enframing/imprintedness—\<\text{\`as-to—historicity-tracing—\<\text{\`in-presencing—hyperrealisation/hyperreal-transposition}> of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing—apriorising-psychologism consciousness-awareness-teleology\) which \(\text{\`reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The nature of\)
dimensionality-of-sublimating (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor thus needing its secondnatured skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior ⁸reference-of-thought uninstitutionalised-threshold¹ registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality¹/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 secondnaturaing 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
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^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>^10^ and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding–oneness-of-ontology. This is implied in ontological-normalcy/postconvergence, and should be more precisely invigorated in the construal/conceptualisation of the ‘reference-of-thought as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology^90^ as of prospective notional–deprocrypticism registry-worldview/dimension as metaphysics-of-absence-〈implicated-epistemic-veracity-of-
nonpresencing-〈perspective–ontological-normalcy/postconvergence〉〉 of the positivism/procrypticism^8^ reference-of-thought metaphysics-of-presence-〈implicated-
‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’ 〉; implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-thinking’ – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as the prospective psychoanalysis, implying the epistemic-abnormalcy/preconvergence^1^ perspective (preconverging-or-dementing^20^–apriorising-
meaningfulness-and-teleology as of prospective notional-deprocrypticism ('postconverging-or-dialectical-thinking—apriorising-psychologism’ reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t have any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically ('postconverging-or-dialectical-thinking—psychology or psychology-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity—of relative apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed.
existentialising/contextualising/textualising-contiguity } — constitutedness in preconverging-entailment to deeper limited-mentation-capacity {as of relative apriorising/axiomatising/referencing- {of attendant ontological-contiguity —educed— existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment. In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where “ontologically-pertinent and so-demonstrated to be ontologically-pertinent”; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought’ is naturally implied as
being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\(^{100}\)<in-preconverging-existential-extrication-as-of-existential-unthought>\(^6\)) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \(^{15}\) ‘de-mentation\(\)\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\)’ of ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’ and preconverging-or-dementing\(^{20}\)–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\(\)\(_{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\)’ is rather about decentering and preconverging-or-dementing\(^{20}\)–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of the present as preconverging-or-dementing\(^{20}\)–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 \(^{56}\) ‘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\(^{40}\)—educed—existentialising/contextualising/textualising-contiguity\(^{40}\) which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior \(^{84}\) reference-of-thought as veridical. \(^{56}\) ‘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

in their non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\cite{8} reference-of-thought; such that a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\cite{100} defect as preconverging-or-dementing\cite{20} apriorising-psychologism by mere non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\cite{8} (of \cite{8} reference-of-thought) is what restores the ontologically-veridical ‘existentialist reality’ reference-of-thought. Thus unlike elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity\cite{46}—educed—existentialising/contextualising/textualising-contiguity\cite{40} what maximalising-recomposuring-for-relative-ontological-completeness\cite{88}—unenframed-conceptualisation enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability\cite{0} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant ontological-contiguity\cite{46}—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—onelessness-of-ontology\cite{41} in other to reflect that the ‘\cite{75} perversion-of-\cite{84} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\cite{2} phenomena’ is as of the circularity/recurrence/repetition/repeatability\cite{0} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity\cite{46}—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—onelessness-of-ontology\cite{41} reflecting/perspectivating registry-worldview’s/dimension’s-uninstitutionalised-threshold\cite{103}—defect<as-Being-or-ontological-or-existential–defect>\cite{26} even though it is iterating-by-alterations, whereas elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{40} will erroneously lead to a reassessment of pversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{> } 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 by wrongly implying that it is an issue of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of pversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{>}, and thus not upholding intemporality\textsuperscript{}/longness in the contiguity as of the circularity/recurrence/repetition/repeatability\textsuperscript{0} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{40}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{1} and reflected/perspectivated as preconverging-de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{0}–defect-as-Being-or-ontological-or-existential–defect or intradimensional defect’. Basically, maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—unenframed-conceptualisation creatively puts into perspective temporality/shortness in non-veridical/vacuous hollow-constituting-as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation terms as ‘shallow superseding–oneness-of-ontology construal/conceptualisation’, and longness-of-register-of-meaningfulness-and-teleology\textsuperscript{10} in existentialist/‘ontologically-reconstituting’ terms as
‘deeper superseding–oneness-of-ontology construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is, by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold

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

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 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 postlogicly-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\(\text{\textsuperscript{104}}\) -\{transparency-of-totalising-entailing,-as-to-entailing-\} \textlangle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \} of their mental denaturing\(\text{\textsuperscript{16}}\) disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ at hand rather than in veridicality one of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, requiring instead a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that is ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ from the ‘deeper superseding–oneness-of-ontology construal/conceptualisation’ as existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a pointedness of notional–deprocrypticism prospective reference-of-thought which maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation’ deprocryptic mental-dispositions, postlogism\(\text{\textsuperscript{79}}\)/psychopathic procryptic mental-dispositions and conjugated-postlogism /preconverging-or-dementing -integration procryptic mental-dispositions’ as universal and aetiological causality—\{as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity construct\}, and reflecting in transversality\langle for-sublimating–existential-eventuating/denouement\rangle–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing\(\text{\textsuperscript{102}}\) as both B’s postlogism\(\text{\textsuperscript{79}}\) perversion-of-reference-of-thought-as-preconvergingly-
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-reduced-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-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective
being/becoming notions particularly of an ephemeral nature. Just as we will represent the non
positivism/medievalism placeholersetup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(10)}\) allusions to superstition in its

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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’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing. *The fundamental ontological/meaningful question is: which is the
‘superseding’ reference-of-thought, from where meaningfulness is aligned as ‘thinking and
contending’ over the ‘perverting/superseded’ reference-of-thought’ aligned to as
‘preconverging-or-dementing’—apriorising-psychologism and not-contending’? ‘Anchoring-of-
meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-
meaning as universalisation’ over perversion-of reference-of-thought—<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—of-base-
institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over
perversion-of reference-of-thought—<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>—of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-
meaning as deprocrypticism’ over perversion-of reference-of-thought—<as-preconvergently-
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-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. 'Possibly' this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>-postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises ‘maximising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>-postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas<amplituding/formative–epistemicity>totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence-(implicit- '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
alterations-and-realterations as ‘ontological-reconstituting−as-to-conflatedness’ realterations over hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging−or-dialectical-thinking−psychology or psychology-of-mentation-dynamics or natural−psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory−de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsing−nonconviction/madeupness/bottomlining(‘<decontextualising/de-existentialising−of-attendant-intradimensional−apriorising/axiomatising/referencing>−induced-disontologising’−of-the−‘attendant-intradimensional−ontologising’−imbued−<contextualising/existentialising−attendant-ontological-contiguity>−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-\(\left\langle<\text{decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising~of-the~attendant-intradimensional–ontologising}~\right.\rangle\)-in-shallow-supererogation \[<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical~‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\} or postlogism ), whereas the positivistic registry-worldview reference-of-thought has the prospective relative-ontological-completeness of reference-of-thought for the eliciting of such notions-and-accusations-of-sorcery threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \[<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\] not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality –preservation of a registry-worldview’s/dimension’s subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated compulsing–nonconviction/madeupness/bottomlining-\(\left\langle<\text{decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing}~\right.\rangle\)-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\textsuperscript{78} and conjugated-
potlogism /preconverging-or-dementing -integration that undermine and blur recurrently
intemporal-disposition supplanting–conviction-as-to-profound-supererogation — of ‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism to induce
social \textsuperscript{104}universal-transparency \textsuperscript{1}–{transparency-of-totalising-entailing,–as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of
the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound
\textsuperscript{84}reference-of-thought of meaningfulness and the positive-opportunism—of-social-functioning-
and-accordance \textsuperscript{76} thereof” for prospective institutionalisation transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity and leading to the registry-
worldview’s/dimension’s uninstitutionalised-threshold \textsuperscript{103} endemised/enculturated temporal-
preservation-as-pseudointemporal-preservation. This aspect of postlogism \textsuperscript{8} and
conjugated-postlogism \textsuperscript{78}/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 \textsuperscript{103}; (in contrast with either a state of
\textsuperscript{5}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 \textsuperscript{103} but
which is ‘transiently transcendable’ as it is not in temporal-preservation-as-
pseudointemporality\textsuperscript{12}-preservation instigated by postlogism\textsuperscript{70}–as-of-\textsuperscript{13} compelling–
nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
permit beyond its \textit{amplituding-formative-epistemicity} totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold. The suprastructuring effect of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textit{\textless }as-to-\textit{attendant-intradimensional\textsuperscript{-}prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{\textgreater}} is what actually allows to prospectively reflect/perspectivate perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-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 \textit{\textless }as-to-\textit{attendant-intradimensional\textsuperscript{-}prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{\textgreater}} 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 deponentively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold wherein procrypticism—or—disjointedness-as-of-reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as deprocrypticism—or—preempting—disjointedness—as-of-reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on
institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposition→\{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—oneeness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality’-asymmetric-subsumption-of-temporality\^\^), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional-firstnaturedness—temporal-to-intemporal-dispositions←so-construed-as-from-perspective–ontological-normalcy/postconvergence>, however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-psychoanalytic-psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring required in fully assuming the reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity’ totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound
construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence

(implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’). Thus metaphysics-of-absence(implicated-epistemic-veracity-of

nonpresencing--<perspective–ontological-normalcy/postconvergence>) notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”-<as-to-‘attendant–

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (substituting, to induce ‘a preconverging-or-dementing’–apriorising-psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence(implicated-

‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’),

which rather wrongly induces ‘a postconverging-or-dialectical-thinking’–apriorising-psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation notional–procrysticism or notional–disjointedness-as-of- reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-

ontological-incompleteness –induced,—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism>”, as-it-is-thus–‘in-

wait’–for- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

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shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately the purpose of maximalising-recomposuring-for-relative-ontological-completeness—in-unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation–supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). 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 amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencings,-for-explicating-ontological-contiguity 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 the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/ reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why “maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-thought’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation—{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking’—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging—or-dementing’—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation of ontology/ontologically-veridical-meaningfulness/intemporality’
in operantly grasping such suprastructuring transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity/transdimensional/interdimensional
construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-
veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) on the basis of, first and critically, the validity of the
reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity-of-
reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity-of-
reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-
of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the
‘postconverging-or-dialectical-thinking’–apriorising-psychologism and dialectically-in-phase’
over the ‘preconverging-or-dementing’–apriorising-psychologism and dialectically-out-of-
phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation is rather of conceptual metaphysics-of-absence{(implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}) (meant to ensure a
natural maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation to avoid mix-up of reference-of-thought) with such a mix-up arising from
the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (whether wittingly or unwittingly)
induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence{(implicated–‘nondescript/ignorable–
void ’as-to- presencing—absolutising-identitive-constitutedness⟩. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional–firstnatedness—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- 
enculturates/endemises the various uninstitutionalised-threshold even though the state as
dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-
thus-‘in-wait’-for- perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—or-temporal-preservation-as-pseudointemporality-preservation, with
respect to ontological-normalcy’ by ‘undermining social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness) for ontological-veridicality’;
wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the
conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding
temporal-preservation-as-pseudointemporality-preservation and the conjugated
ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-
aftereffect, are geared towards upholding or undermining temporal-preservation-as-
supererogation-preservation by supplanting–conviction-as-to-profound-
supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism inclination whether naively conjugating to postlogism as
miscalculation 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-
reservation-as-pseudointemporality\textsuperscript{-13}-preservation at its uninstitutionalised-threshold \textsuperscript{12}. Thus this is the underlying dimensionality-of-sublimating\textsuperscript{-\textlangle amplituding/formative\rangle supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness \textlangle transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation \textrangle} 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\textlangle as-to historiality/ontological-
eventfulness \textlangle ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\textrangle as of human
shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{14}
explaining the alternation of prospective institutionalisation (as ontologically-reconstituting)
and uninstitutionalised-threshold\textsuperscript{03} (in hollow-constituting\langle as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\rangle with regards to the \textlangle reference-of-
thought–categorical-imperatives/axioms/registry-teleology\textrangle\textsuperscript{100} of the prior institutionalisation)
which need to be brought to the collective consciousness appraisal for the necessary
psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *
Ultimately, an ‘ontological-reconstituting–as-to-conflatedness\langle/deconstruction articulation’
(beyond just conceptualisations as in this paper) for more thorough insights reflective of a
‘suprastructural construal of any given state of uninstitutionalised-threshold\textsuperscript{03} from prospective
institutionalisation point-of-reference, such as can be retrospectively implied of non-
positivism/medievalism from positivism or prospectively implied of procrypticism from
psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human
teleology\textsuperscript{100} with respect to \textsuperscript{84}reference-of-thought and meaningfulness; ‘Différence-
disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\textsuperscript{100}’ implies
preempting—disjointedness-as-of—reference-of-thought, as-to—amplituding/formative—
epistemicity\textsuperscript{57} growth-or-conflicatedness\textsuperscript{7}/transvaluative-
epistemicity\textsuperscript{57} growth-or-conflicatedness\textsuperscript{7}/transvaluative-
emotional-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism.
Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-
mentation-capacity-deepening\textsuperscript{53} that there is a potent and overall oneness/contiguity of
ontologically-veridical meaningfulness which transverses and supersedes all other
conceptualisations of \textsuperscript{84}reference-of-thought and meaningfulness (which are therefore
approximates) by mere ‘ontological-consistency’ whether with regards to virtue
conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation) or second-level ontological constructs as is the case with subject
matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an
‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all
second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-
consistency’ as superseding—oneness-of-ontology is by itself the complete rationale for
explaining human possibilities with regards to knowledge and virtue as so
reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the
latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’.
Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of
ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet
notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of—meaningfulness-and-teleology\(^{10}\)) 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 emancipating 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,\(\langle\)as ‘first-level presencing—absolutising-identitive—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(\rangle\) as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments\(^{10}\) inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulding’ in the middle to long run construed as of de-mentation\(\langle\)superserogatory—ontological—de-mentation—dialectical—de-

dentation—stranding—or—attributive—dialectics\(\rangle\) 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—\(\langle\)as of relative apriorising/axiomatising/referencing—\{of—attendant—ontological ordinance—educed—
existentalising/contextualising/textualising-contiguity \}—constitutedness—in—preconverging—entailment\(\rangle\) to deeper limited-mentation-capacity—\(\langle\)as of relative apriorising/axiomatising/referencing—\{of—attendant—ontological ordinance—educed—
existentalising/contextualising/textualising-contiguity \}—conflatedness—in—\{preconverging—
This analysis is very much in line with the notion of virtue as a 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> 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-
ormalcy/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\{(implicited-epistemic-veracity-of- nonpresencing←perspective-
ontological-normalcy/postconvergence\}) insights yielding in-lockstep the successively more
ontologically profound metaphysics-of-presence\{(implicited←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–aperia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity–{as of relative apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment} to deeper limited-mentation-capacity–{as of relative apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment} by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold states, with a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-disposition due to lack of social \textsuperscript{10} universal-transparency\textsuperscript{10} {\{transparency-of-totalising-entailing—as-to-entailing–<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\} about virtue inducing supplanting–conviction-as-to-profound-supererogation \textsuperscript{10} of ‘attendant-intradimensional’–postconverging/dialectical-thinking \textsuperscript{21} apriorising-psychologism\textsuperscript{1} and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability \textsuperscript{10} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{40} emitted–existentialising/contextualising/textualising-contiguity\textsuperscript{40} reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{41} with the implication that ‘the reflected/perspectivated notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ (at the uninstitutionalised-threshold \textsuperscript{10} ) as \textsuperscript{46} <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity\textsuperscript{1} underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{17}/deconstruction realteration over the perpetuating hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal–

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–educted–existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology develops, with changing
contextualisation, at the registry-worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> epistemicity-causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a
being/ontological-basis, as described above, of a ‘Différance-disambiguation-of-ontologically-veridical—\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{[10]}’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of—\textsuperscript{12}perversion-of—\textsuperscript{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 \textsuperscript{51}reference-of-thought—\textsuperscript{2}categorical-imperatives/axioms/registry-teleology\textsuperscript{[10]},-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in various instances as of the circularity/recurrence/repetition/repeatability \textsuperscript{0}delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-contiguity—\textsuperscript{educed— existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{[1]} by \textsuperscript{56}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{[58]}—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—\textsuperscript{educed— existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{[1]} by \textsuperscript{56}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{[58]}—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that \textsuperscript{7}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{[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
existentialising/contextualising/textualising-contiguity—
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—ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic
hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract \( \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology}^{(0)} \)) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms–as-of-axiomatic-construct of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context>)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \( \text{(0)} \) as highlighted priorly. This preconverging-or-dementing–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking–apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the
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 ‘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 {implicit ‘nondescript/ignorable–void ’ as–to-
presencing – absolutising–identitive–constitutedness } problem), if say a totem was to be
presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-
narrative) for establishing plausibility for subsequent comprehensive articulation of
existentially-unreal-and-abstract-narratives accusing the target of sorcery, a
transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-
reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/ perversion-of-’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval ^reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such ^perversion-of-’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing ^apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the ^reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is ^perversion-of-’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of ^logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) to start with in the very first place but rather a superseding/transcendental representation of such ^perversion-of-’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as unsoundness-or-
ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing – apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism ); with the implication that there can’t be mutual contention but rather transversality—for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards
to the institutionalisation of notional-deprocrypticism for instance, it is such an existentialism
construal from a transcendental intemporal reference-of-thought over temporal perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that allows for the
superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory
preconverging–de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different reference-of-thought as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), and not incremental/disjointedness-as-of-reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect> reference-of-thought which is actually preconverging-or-dementing–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/ reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality—for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-
consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding
gapersion-of- reference-of-thought<as-preconvergingly-apriorising axiomatising referencing-in-nonconviction/madeupness/bottomlining-as-to-shallowsupererogation phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional-deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-notional-firstnaturallyness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought is bound to be incremental/disjointedness-as-of-reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation ⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ percolation-channelling<in-deferential-formalisation-transference> for the necessary ‘postconverging—or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for
instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism -and-conjugated-postlogism\(^1\) 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,\(\langle\)as first-level presencing—absolutising-identitive-constitutedness\(\rangle\) 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 earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging-de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This further points out that with regards to ‘metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> is non-transcendable/unsupersedable by its <amplituding/formative– epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’}.
as-to-presencing—absolutising-identitive-constitutedness thus upholding its soundness-or-ontological-good-faith/authenticity reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect while the prospective registry-worldview/dimension implying a new reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}–consciousness-awareness-teleology of procrypticism–or–disjointedness-as-of-reference-of-thought mindset/reference-of-thought will rather be construed as decentered and preconverging-or-dementing–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence–{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 as of prospective deprocrypticism, as implied by de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) as-uninstitutionalised-threshold-suprastructuring de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) that is the mechanism of a ‘postconverging-or-dialectical-thinking’-psychology or psychology-of-mentation-dynamics or natural-ontological-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-defect-as-Being-or-ontological-or-existential–defect is central to superseding it, and so the idea of implying preconverging-or-dementing-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-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. 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 secondnaturings across the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity”—of-the-human-institutionalisation-process”. As a side note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)] are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology(10) of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism /psychopathic and conjugated-postlogism /preconverging-or-dementing-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology(10)’ and its ‘Différance-existential-transitory-articulation-of-the-protruction-of-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought– categorical-imperatives/axioms/registry-teleology'. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity–edeuced–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–edeuced–existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> and even better when mutually of good supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’, even though the latter is
relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence
with respect to the ‘existentialist-shortfall’ is rather limited as defect–of– logical-processing-
or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold —
defect–<as-Being-or-ontological-or-existential–defect> associated with postlogism , whether
pathological/psychopathic or enculturated, and conjugated-postlogism ). However, with the
psychopathic/postlogic and social psychopathic case where 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 postlogism as disontologising-
perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness is the underlying principle as vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging , this ‘existentialist-shortfall’ is highly consequential as
it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold —
defect–<as-Being-or-ontological-or-existential–defect> ; by wrongly and so comprehensively
implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formative> wooden-
language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology} articulated in hollow-constituting–<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity edued-existentialising/contextualising/textualising-contiguity reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation induced from postlogism /psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity edued-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 altertion of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting ‘as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ ‘denaturing postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism /preconverging-or-dementing -integration dispositions are either 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 conjointlooping-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. The centrality of ‘concurrently-false-premising-of-meaning thread/tracing’ in the entire process of postlogism and conjugated-postlogism /preconverging-or-dementing -integration lies in the fact that it provides the ‘as

<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality--<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity –of– reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly
appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective elicitng 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’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes–disontologising-logical-outcome-arrived-at> relation to its postlogism-formulaic slanting compulsion–nonconviction/madeupness/bottomlining-{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity ➔; in-shallow–
supererogation ➔;as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness➢

or 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-
ontological-contiguity ➔; in-shallow-supererogation ➔as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness➢ mental-disposition for its deceptive
high-point of concurrently-false-premising for producing ontologically non-veridical narratives
(in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology➢). This
construal/conceptualisation’ arising from intemperalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold (t) 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 secondnaturings as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology (implicated-
’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive—constitutedness } (due to human limited-mentation-capacity-deepening t) propped up by a metaphysics-of-absence—{implicated-epistemie-veracity-of- nonpresencing—perspective–ontological-normalcy/postconvergence } (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening t, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemperal-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- attributable-dialectics) of ”reference-of-thought’ in construing the ”reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemperal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemperal-preservation-entropy-or-contiguity—or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation t —<as-to–‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is rather about the ontological-veridicality of reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of reference-of-thought. Thus unlike in the instance of defect—of—logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of—reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or—
existentialising/contextualising/textualising-contiguity 1
ontological-coherence_or_superseding-oneness-of-ontology 2 in contrast to defect–of–3 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, and rather implying a ‘preconverging–dementating/structuring/paradigmising registry-worldview’s/dimension’s-uninstitutionalised-threshold 0–defect–<as-Being-or-ontological-or-existing–defect> 9 that defines a registry-worldview/dimension as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing–intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived–perversion-of–reference-of-thought–<as–preconvergently-apriorising/axiomatising/referencing-in– nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when such defect–of–logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to– profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism 19 (which directly perverts –reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold 0–defect–<as-Being-or-ontological-or-existent–defect> 9 in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing–apriorising-psychologism, while the intemporal-disposition is inclined to ‘ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporal projection-of-thought’ (implying
conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩} as it dialectically leaves by the wayside human temporality\(^2\)/shortness and temporal \(^3\) reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^4\) implications are utterly different between such a familiar \(^5\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\(^6\)’ as the latter calls upon \(^7\) de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in setting up two dialectical \(^8\) reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing\(^9\)—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking\(^1\)—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\(^6\)’ is dealing with perversion-and-derived\(^2\)—perversion-of\(^7\) reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \> \(\) (at the uninstitutionalised-threshold\(^3\) or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\)as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism\(\rangle\) is all about articulating the ‘dialectically-in-phase reference’ (which is
of-thought that it is better but for the fact that its better causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’. This is the only basis for establishing the relative ascendancy of divergent reference-of-thought (not to be confused with logical-processing-or-logical-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
meaningfulness-and-teleology\textsuperscript{100} highlights that the prior preconverging-or-dementing\textsuperscript{20} apriorising-psychologism\textsuperscript{57} 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\textsuperscript{21} apriorising-psychologism\textsuperscript{84} reference-of-thought over the hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} of the prior preconverging-or-dementing\textsuperscript{10} apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new\textsuperscript{55} logical-processing-or-logical-implicitation\textsuperscript{supposedly-apriorising-in-conviction-as-to-profound-supererogation} as ‘prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{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\textsuperscript{55} logical-processing-or-logical-implicitation\textsuperscript{supposedly-apriorising-in-conviction-as-to-profound-supererogation} do not apply with respect to ‘“Differ\’ance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{100}”; as the latter is more about an engagement between a prior/transcended/superseded\textsuperscript{84} reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its\textsuperscript{11} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as rather hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} to its\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} whether these are failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing>} intemporal-preservation-entropy-or-contiguity–or–
The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-


‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure—<{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’}> },
cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued—’notional—firstnaturedness—temporal—
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor individuations dispositions’. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure—(as-to-
normalcy/postconvergence>'–existentialism-form-factor as of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflicatedness’ over their hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-undetermined/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology' is the mechanism of transcending the registry-worldview reference-of-thought as ‘ontological-reconstituting–as-to-conflicatedness /deconstruction’ articulates better and better reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturating exercise, explaining why we are continually the same species from utterly-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact
that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality\textsuperscript{77}/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—\textsuperscript{77}meaningfulness-and-teleology\textsuperscript{100} or \textsuperscript{77}perversion-of—\textsuperscript{84}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > (conjugated: postlogism\textsuperscript{77}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{84}reference-of-thought—devolving ontological-performance\textsuperscript{15}—<including-virtue-as-ontology>) to the new reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold\textsuperscript{15}, 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{78}-slantedness/ ignoraence/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{71}-
<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{99}/shortness since human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor can’t be
emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost
cause as that is not our firstnatureness since we are effectively of notional–firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity
relative to the full-potency of existence as existence-potency\textsuperscript{39}–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the
human mentation is by reflex only intemporal of emanance ‘reference-of-thought when in
reality it is of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-
channelling<in-deferential-formalisation-transference>. Effectively given that going by
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’
normalcy/postconvergence→existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory preconverging–de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence→existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-
attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>; as basically intemporality /longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of “Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology”) is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce
to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—is of-the-human-institutionalisation-process—often lead to ontological-bad-faith/inauthenticity as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality’ passing for intemporality’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of—meaningfulness-and-teleology or perversion-of—reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective
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’\textsuperscript{102}, as has always been the case all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{69}, and so ‘looking down’ at temporality\textsuperscript{99}/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—\textsuperscript{77}meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation 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–\textsuperscript{32}<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 enables ‘absolute social
universal-transparency’
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness
about the real nature of human action’ thus undermining the disposition for human temporal-
preservation-and-prevarication behind relative-ontological-incompleteness—induced,—
‘threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation’—<as-to-
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—an-
priorising—psychologism>; as in fact the successive institutional-cumulation/institutional-
recomposure—<as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’>—
(as ‘postconverging—or—dialectical—thinking’—apriorising—psychologism and iphase/soundness—or—ontological-good—faith/authenticity—of—reference—of—thought’
in voiding/annulling the ‘supposed pretence of a contending posture or reference—of—thought’
of the successive corresponding uninstitutionalised—threshold as actually the ontological
reflection of their mental—disposition is ‘of threshold—of—nonconviction/madeupness/bottomlining—in-shallow-supererogation’—<as—to—‘attendant
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism’—(beyond—the—consciousness—awareness—teleology—<in—preconverging—
estABLential—extrication—as—of—existential—unthought> manifestation intradimensionally) as
temporal—dispositions are actually involved in pseudointemporality inducing temporal—
preservation—as—pseudointemporality—preservation defining the corresponding
uninstitutionalised—threshold, beyond—the—consciousness—awareness—teleology—<in—preconverging—
estABLential—extrication—as—of—existential—unthought> 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
base-institutionalisation which temporal hollow-constituting-<as-disjointed-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- <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } as


universal-transparency - {transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } as
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-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness-beyond-a-convenient-division-of-labour-conception-of-knowledge is by itself a preconverging–de-mentating/structuring/paradigming shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing
conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/ reference-of-thought/consciousness-awareness-teleology\(^{100}\) so excellently, with the later requalification of Hume, Kant and others of that same mindset/ reference-of-thought/consciousness-awareness-teleology\(^{100}\) and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social \(^{10}\) universal-transparency\(^{10}\) \(\langle\text{transparency-of-totalising-entailing, as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/ reference-of-thought/consciousness-awareness-teleology\(^{100}\) of essences, alchemies and superstition as an altogether different \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~renewing-realisation/re-perception/re-thought of human mindset/ reference-of-thought/consciousness-awareness-teleology}\(^{100}\), together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism – rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-
sublimating \{(\langle\text{amplituding}/\text{formative}\rangle\text{supererogatory--de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-drivenness--equality}\)\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\), and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology\(^{100}\) of mindset/\{reference-of-thought/\{cumulated/recomposured\}-consciousness-awareness\}\(\langle\text{amplituding}/\text{formative--epistemicity}\rangle\text{totalising--renewing-realisation/re-perception/re-thought for the prospective knowledge-form/\{meaningfulness-and-teleology\} associated with notional--deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating \{(\langle\text{amplituding}/\text{formative}\rangle\text{supererogatory--de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising}/\text{transepistemicity}/\text{anamnestic-residuality}/\text{spirit-drivenness--equality}\)\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\); as ‘different institutional-cumulation/institutional-recomposition-{as-to-\text{historicality/ontological-eventfulness} /\text{ontological-aesthetic-tracing--\langle\text{perspective--ontological-normalcy/postconvergence-reflected--\text{epistemicity-relativism-determinism}\rangle}\}} have their knowledge-form/\{meaningfulness-and-teleology\} psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/Successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking\(^{21}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to \(^{16}\) universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity\(^9\)—of-the-human-
institutionalisation-process\textsuperscript{69} by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social\textsuperscript{104} universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing, as-to-entailing- \textsuperscript{\textless}amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological–completeness ) the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking \textsuperscript{1}-narrative—by—the-preconverging-or-dementing \textsuperscript{1}-narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by \textsuperscript{1} de-mentation\textsuperscript{9} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or–attributive-dialectics) with a corresponding comprehensive grasp of the implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of–reference-of-thought,-as-to-\textsuperscript{1} \textsuperscript{\textless}amplituding/formative–epistemicity\textgreater growth-or-conflatedness \textsuperscript{1}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human- vices-and-impediments\textsuperscript{106}—as-arising-from-disjointedness-as-of–reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing\textsuperscript{16} of institutionalisation possibilities as subknowledging\textsuperscript{1}. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and
in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding in ontological-normalcy/postconvergence with respect to ushering in the requisite preempting—disjointedness-as-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — with respect to ushering in the requisite preempting—disjointedness-as-of-reference-of-thought,-as-to-‘<amplituding/formative–epistemicity> growth-or-conflatedness’/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/’maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation meaningfulness’/reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality
of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability\(^{10}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots or attendant-ontological-contiguity\(^{5}|\)—reduced— existentialising/contextualising/textualising-contiguity\(^{60}\)—reification or intrinsic-reality—ontological-coherence or superseding—oneness-of-ontology\(^{1}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{8}\)—unenframed-conceptualisation; with the idea that notional—deprocrypticism attendant-ontological-contiguity\(^{2}\)—reduced— existentialising/contextualising/textualising-contiguity —reifying—or-elucidating-of-prospective-relative-ontological-completeness\(^{9}\)—of-reference-of-thought\(^{1}\) devolving-as-of-instantiative-context as to existence-potency ~sublating–nascence, disclosed—from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to—attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism of rational-empiricism/positivising-rules’ is attainable as of the circularity/recurrence/repetition/repeatability\(^{10}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots or attendant-ontological-contiguity\(^{5}|\)—reduced— existentialising/contextualising/textualising-contiguity\(^{60}\)—reification or intrinsic-reality—ontological-coherence or superseding—oneness-of-ontology\(^{1}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{8}\)—unenframed-conceptualisation clear delineating, in human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal—to-intemporal-dispositions—so-construed-as—from-perspective—ontological—
normalcy/postconvergence>’–existentialism-form-factor driven lockstep dynamism of uninstitutionalised-threshold

/institutionalisation as a circular process of ‘ontological-reconstituting–as-to-conflatedness⁴


‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism of rational-empiricism/positivising-rules’ as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology⁶. Thus, such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological,
econo-ontological, mathematically-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdictory (as metaphysics-of-absence (implicated-epistemic-veracity-of- nonpresencing) 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 ~amplituding-formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity.) Thus notionally speaking all human knowledge is philosophical knowledge as
being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation – logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are
raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of meaningfulness-and-teleology but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding-oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and
the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications–of–prospective-nonpresencing–for–explicating-ontological-contiguity success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with
such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human epistemicity-totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/"references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical 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
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—\langle \text{amplituding/formative} \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \rangle 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 \langle \text{amplituding/formative} \text{wooden-language} \rangle
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>) as of its temporal <amplituding/formative-
epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>
by adopting a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting
posture’ as ‘looking down upon the value-reference constructs of all successive presences
construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-
structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-
construed-as-antihilism-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-
confatedness/transvalutative-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-
confatedness/transvalutative-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/referring of prospective apriorising/axiomatising/referring- {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-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–de-mentating/structuring/paradigming in distractive-alignment-to-<of-apriorising/axiomatising/referring> 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\textsuperscript{(1)} 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/sublimation/supererogatory\textsuperscript{(2)}\textsuperscript{(3)} nonpresencing,-for-explicating-ontological-contiguity and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously
level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting ‘as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_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/mental-devising-representation/consciousness-awareness-teleology), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-supерeration—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-of—meaningfulness-and-teleology has been more or less secondnatured, 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 -
eeducated-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-
reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is
readily available in construing the hollow-constituting—disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation—and ‘ontologically-
reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that
ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous
constructs of reference-of-thought—categorical-imperatives/axioms/registry-teleology
representation of meaningfulness affirmations (and, specifically with a perversion-of-
reference-of-thought—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 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—reference-
of-thought of implied reference-of-thought in establishing what is ‘postconverging-or-
dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-
faith/authenticity—reference-of-thought and in-phase’ and ‘preconverging-or-
dementing—apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-
faith/inauthenticity—reference-of-thought/slantedness and dialectically-out-of-phase’;
from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-

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/seemingly-same-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—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’>\(^7\) 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\(^9\) as of 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\(^4\) 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’>\(^7\) 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\(^8\) in arrogation that shines the light on the fundamental driver/\(<amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\) of the postlogism /psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\) ‘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/—amplituding/formative—epistemicity—causality—as-to—projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity of the postlogic and/or conjugated-postlogic interlocutor as well as the
Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–
attendant-intradimensional’—prospectively-disontologising–preconverging/dementing —
apriorising-psychologism> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives.
That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-
postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one
together’ as will arise in an existentially veridical context and so that their interlocutors should
rather undertake elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
onlogical-contiguity—educed—existentialising/contextualising/textualising-contiguity of the
purely abstract meaning as seemingly sound separate dots as separate narratives but which are
non-existentially real, rather than existentially trace the successive dots as separate narratives.
This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability
as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—
onlogical-contiguity—educed—existentialising/contextualising/textualising-contiguity —
reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology,
at the relative-ontological-incompleteness—induced,—threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—attendant-
intradimensional’—prospectively-disontologising–preconverging/dementing —apriorising-
psychologism>’—threshold (as-it-is—thus—‘in-wait’—for— perversion-of—‘reference-of-thought’
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >—or-temporal-
preservation-as-pseudointemporality—preservation), defining the typical threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—attendant-
intradimensional’—prospectively-disontologising–preconverging/dementing —apriorising—
psychologism→ psyche of successive uninstitutionalised-threshold (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existing-thought> manifesting intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing→-psyche, ununiversalisation preconverging-or-dementing→-psyche, non-positivism/medievalism preconverging-or-dementing→-psyche and our uninstitutionalised-threshold →→ as procrepticism→or→disjointedness→as→reference→of→thought preconverging-or-dementing→-psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing→-apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism→/preconverging-or-dementing→-integration to psychopathy is not significant as its perversion-of- reference→of→thought<as-preconvergingly-apriorising/axiomatising/referencing→in→nonconviction/madeupness/bottomlining→as→to→shallow-supererogation→→ is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism→/preconverging-or-dementing→-integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness→→-induced,‘threshold→of→nonconviction/madeupness/bottomlining→in→shallow-supererogation→→<as→to→‘attendant→intradimensional’→-prospectively-disontologising→preconverging/dementing→apriorising-psychologism→’→-threshold (as the relative-ontological-incompleteness→→→→→ is inherently→thus→‘in→wait’ for perversion→of-reference→of→thought<as→preconvergingly→apriorising/axiomatising/referencing→in→nonconviction/madeupness/bottomlining→as→to→shallow-supererogation→ or temporal-preservation→as→pseudointemporality→→-preservation) as so-manifested at the uninstitutionalised-threshold →, hollow-constituting→as→disjointed-misappropriation→of→meaningfulness-and-
failing-intemporal-preservation/extrapolating/inferring to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation secondnaturings, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor existential-transitioning/iterability-tracing-of-dots-as-hollow-narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scapes, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency’—{(transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} resulting in other temporal characters, beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought, operating
arithmetic as if the condition never existed; and thus there is a need for a retracing to establish
the existential reality of the breaching or non-breaching of axiomatic rules, before determining
the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of
psychological/psychoanalytical basis of meaningfulness representation, this further confirms
the fact that temporality /shortness (shortness-of-register-of—meaningfulness-and-teleology) and intemporality/longness (longness-of-register-of—meaningfulness-and-teleology) are both basically the same notion of intemporality, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-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/paradigmig 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 meaninglessness-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\(^0\) 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\(^4\) by maximalising-recomposing-for-relative-ontological-completeness\(^1\)—unenframed-conceptualisation. This conceptualisation of temporality\(^6\)/shortness as being about failing/not-upholding-\(<\textit{as-of-apriorising/axiomatising/referencing}>\) intemporality /longness (which perfectly syncs intemporality /longness and temporality\(^5\)/shortness as longness-of-register-of—meaningfulness-and-teleology\(^9\) and shortness-of-register-of—meaningfulness-and-teleology\(^0\), beyond just a qualification notion but rather a \(<\textit{amplituding/formative–epistemicity} >\) totalising-‘ratiocintuity/ratioicnination-as-referentialism—implicated_attendant–ontological-contiguity\(^8\)‘-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\(^6\)/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\(^6\)/shortness as actually ‘pseudointemporality\(^7\)’ 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\(^6\)/shortness is much more than morality as derived from intemporality\(^5\)/longness which is about ‘full potency of ontological-and-virtue

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effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation-level as relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing <apriorising-psychologism’>, as-it-is-thus-‘in-wait’-for- persion-of-‘reference-of-thought’<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >or-temporal-preservation-as-pseudointemporality-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism-slantedness, postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation-level relative-ontological-incompleteness-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textit{\langle as-to-‘attendant-intradimensional’-prospectively-disontologising-\textit{preconverging/dementing \textit{apriorising-\textit{psychologism}} \textit{\rangle}, as-it-is-thus-‘in-wait’-for-\textit{perversion-of- reference-of-thought}\textit{\rangle}}\textit{\langle preconvergingly-apriorising/axiomatising/referencing-in-\textit{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textit{rangle}, or-temporal-preservation-as-pseudointemporality\textit{\rangle}-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments\textit{\rangle}, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking\textit{\rangle}—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 seconndaturing 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—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 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 to deeper limited-mentation-capacity, speaks of the mind as an abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-reference’ implying: striving for ontological-normalcy/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent.
in our being construct, and that abstract tautologisation/existential-reference as human
teleology is the mind as ‘human <amplituding/formative-
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling{(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology } as
subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression, as our being construct is more than just
‘constituted-matter’ but rather ‘being within the contextualisation potency that is existence’ and
thus imbued with existential tautological/existential-reference supotent-mimetic-teleology as
the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity
as of our relative-ontological-incompleteness-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>”), wherein tautologically/by-existential-reference ‘being-in-existence’/existing
implies there can’t be any elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontologically-same-existential-reality in sync with existence ‘speaks of threaded-or-intertwined
subsumed referencing of all in existence’ beyond just elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity, thus
validating philosophically such approaches in physics as string-theory concepts lending support
to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’
(of ontology) implied of existence supersedes our elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping
knowledge, as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-
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—
onconviction/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—
onologically-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 metephysics-of-presence\{implicated-

‘nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness
\}
(i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’) metephysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>\} is rather the
ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights
for predication, which is equally construed as ontological-reconstituting–as-to-
conflatedness\//deconstruction (i.e. implying ‘projective-insights of
imbricatedness/threadedness/recomposuring as of
attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration,
and the implications to meaningfulness can be much more elaborate and as explained further
below, with the notion of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity\textsuperscript{ed}-existentialising/contextualising/textualising-contiguity\textsuperscript{ed} as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{ed}-existentialising/contextualising/textualising-contiguity\textsuperscript{ed}—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\textsuperscript{ed}-existentialising/contextualising/textualising-contiguity\textsuperscript{ed}<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of
existential reality as a contextualising-contiguity of existence-potency—sublimating-nascence, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing that further epistemically unconceal the very-ontologically-same-existential-reality so construed from the perspective of our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness—induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism’>, in order to avoid elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering of elucidation outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering of elucidation outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening as of our relative-ontological-incompleteness—induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism’>. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-to-mere-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the
ontologically deepest being-construal/existential-reference/existential-tautologisation, and
thus will be the universal nested-congruence of the comprehension of intrinsic-reality,
aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-as-abstract-construal-
as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the reference-of-
thought–categorical-imperatives/axioms/registry-teleology of corresponding prior
institutionalisations and thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought> manifestation intradimensionally); wherein temporal-dispositions are
involved in temporal-preservation-as-pseudointemporality -preservation by wrongly
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity their reference-of-thought–categorical-imperatives/axioms/registry-teleology as ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and
which ontological-reconstituting–as-to-confoundedness/deconstruction (in disambiguating
reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold
reference-of-thought as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference’ which is ontologically non-veridical, and the
prospective/transcending/superseding reference-of-thought involving the ‘projective-insights
of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity<sup>68</sup>-educed-existentialising/contextualising/textualising-contiguity<sup>40</sup>-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency<sup>84</sup>-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as secondnaturung. Critically important to grasp is that the notion of reference-of-thought-as-being-contrual/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity<sup>68</sup>-educed-existentialising/contextualising/textualising-contiguity<sup>40</sup>-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency<sup>84</sup>-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 confued 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<sup>100</sup>, and involving the potency of both consciousness-awareness-teleology<sup>100</sup> 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—educated-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. 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—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/dynamic-cumulative—afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting—as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality.
because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening\textsuperscript{24} as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflicatedness\textsuperscript{1}; generating differing consciousness-awareness-teleology\textsuperscript{100} outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence\textsuperscript{31} as implied by an ontology-driven ‘postconverging-or-dialectical-thinking’\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation\textsuperscript{9} \langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics \rangle \textsuperscript{84} of reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening\textsuperscript{24} in ‘engaging the same existential reality and drawing implications thereof’ as human \langle\textsuperscript{amplituding/}formative–epistemicity\rangle\textsuperscript{57} totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\} as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-
prospective-epistemic-digression already given as ontological-normalcy/postconvergence

oneness, and prospectively transcendentally ‘a psychoanalytic-rescheduling from

procrypticism—or—disjointedness-as-of-reference-of-thought to depencrypticism—or—

preempting—disjointedness-as-of-reference-of-thought attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-

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

instantiative-context involving existence-potency ~sublimating—nascence—disclosed-from-

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-

epistemically-unconceal—the-very-ontologically-same-existentational-reality ‘preempting the

threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-

‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —

apriorising-psychologism3 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/recomposuring as of

ontological-normalcy/postconvergence

ontologically—same-existentational-reality as: Base-institutionalisation-as-rule-making,
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**-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/dynamic-cumulative-aftereffect/aftereffect’, as the
underlying being-construal/existential-reference/existential-tautologisation of the storied-
construct/ontologically-valid-narration’s existential-tracing of ontologically-veridical-
meaningfulness, and reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’; as it
correspondingly reflects the reality of an ontologically non-veridical intradimensional ‘virtuality-
or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existent-reference’ of temporal-dispositions narratives (instigated from postlogism** and
conjugated-postlogism ) as being of threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supercorrection ~<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing ~apriorising-psychologism> (beyond-the-
consciousness-awareness-teleology~<in-preconverging-existential-extrication-as-of-
existent-unthought> manifestation intradimensionally) and as of ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-
reference’, in construing the consequent ~procripticism—disjointedness-as-of:8 reference-
of-thought uninstitutionalisation, and so as the transcendental backdrop highlighted by
prospective intemporal-preservation notional—deprocripticism ‘projective-insights of
mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality/shortness as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-}educed–existentialising/contextualising/textualising-contiguity—constitutedness—in–preconverging–entailment that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying "coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness" (so-enabled by underlying supposed-as-of-existential-reality). 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 existentialising/contextualising/textualising-contiguity—constitutedness—in–preconverging–entailment that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying "coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness" (so-enabled by underlying supposed-as-of-existential-reality).

This presencing—absolutising-identitive-constitutedness and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflictedness in {preconverging-disentailment by}—postconverging-entailment/conflictedness. This compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposing to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposing out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue like time, space, virtue, historicity/ontological-eventfulness /ontological-aesthetic-tracing/<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism>, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding—one-ness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight—or-intuition—or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
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 –
mentating/structuring/paradigming71–as-being-as-of-existential-reality>

as

of

46<amplituding/formative–epistemicity>causality9~as-to-projective-totalitative–implications-of-

prospective-62nonpresencing,-for-explicating-ontological-contiguity68 and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as
human); with the further insight that all knowledge-constructs/theories/intersolipsisticintercessory-notions/notional~referential-notions/articulations/virtue
reality/ontological-veridicality

as

of

intrinsic-

transcendental-enabling/sublimating/supererogatory~de-

mentativity are about ‘existential/ontological/axiomatic incidenting’ as of underlying

46<amplituding/formative–epistemicity>causality9~as-to-projective-

totalitative–implications-of-prospective-62nonpresencing,-for-explicating-ontologicalcontiguity68 and not any notion of vague innateness besides existentially inherent humansubpotency potential to manifest as human). Thus implying that ontology-as-of-existence is
‘potently-and-cogently

superseding’

and

knowledge-constructs/theories/intersolipsistic-

intercessory-notions/notional~referential-notions/articulations/virtue are subsumed derivations
as

of

the

superseding

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

contiguity68-educed–existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconverging-entailment

of

ontological/existential-implications; with such ontological/existential-implications construed
operantly as of a given deepening/shallow level of human limited-mentation-capacity as
human-subpotency preconverging-existential-extrication-as-of-existential-unthought, construed

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rather as of the implied given registry-worldview’s/dimension’s \(^8\) reference-of-thought (given consciousness’s \(^5\) neuterising-induced-or-deneuterising \(^4\)-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of \(^5\) meaningfulness-and-teleology \(^10\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s \(^8\) reference-of-thought ontological-performance \(^7\)-<including-virtue-as-ontology> as of its \(^4\) historiality/ontological-eventfulness \(^13\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as so-analysed as from notional–deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional–referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-
over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) become a relatively sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> exercise qualified more pertinently as ‘conceptual patterning’ as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –edued–existentialising/contextualising/textualising-contiguity }–constitutedness–in–preconverging-entailment in any such <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a reference-of-thought–
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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary historiality/ontological-eventfulness/ontological-aesthetic-tracing,<perspective–ontological-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, of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩}/Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions–⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩–existentialism-form-factor <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplituding/formative–epistemicity> totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’s), will reflect the reality of temporal-dispositions as of postlogism\textsuperscript{78\textsuperscript{79}}-slantedness (psychopathic-or-postlogic) or ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point where the social\textsuperscript{104} universal-transparency\textsuperscript{104\textsuperscript{105}} \{transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} is lost or at uninstitutionalised-threshold\textsuperscript{103}) and the consequent ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-logic/logical-drag/unconsciousability-drug/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the bigger dynamic framework 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, and so across all uninstitutionalised-threshold\textsuperscript{103}. Thus, basically ontological-reconstituting–as-to-conflicatedness\textsuperscript{17}/deconstruction as ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{69}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} <reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{99}–sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afteffect/afteffect’ reflects/perspectivates transversality<for-sublimating–existential-eventuating/denouement>–of- affirmative-and-unaffirmative–disambiguated–‘motif-and-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
> of-positivistic-meaningfulness or the-perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
< as-to-'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism> (beyond-the-consciousness-awareness-teleology
< in-preconverging-
existential-extrication-as-of-existential-unthought> manifestation); and so-construed
suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-
awareness-teleology, as it is preconverging-or-dementing—apriorising-psychologism and
dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-
construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as
of positivism, universalisation and base-institutionalisation
imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-
tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism
-and-conjugated-postlogism uninstitutionalised-threshold perversion-of-reference-of-thought
< as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
> as ‘non-positivistic-
or-medieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’, ‘ununiversalisation–virtuality-or-Being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ and
‘recurrent-utter-uninstitutionalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly
reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold (as beyond their respective corresponding consciousness-awareness-teleology) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology\(^\text{103}\)–in-preconverging–existential-extrication-as-of-existential-unthought\(^\text{100}\) of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medieval-virtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^\text{100}\) as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
prior/transcended/superseded registry-worldview of positivism–procrypticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality

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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 protracing this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism / preconverging-or-dementing -integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
attendant-intradimensional”-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-affereffect/contextualising-contiguity of existence-potency ~ sublimating–nasence,-disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-

further-epistemically-unconceal-the-very-ontologically-same-existential-reality

aetiolisation/ontological-escalation of notional–firstnatedness—temporal-to-intemporal-
dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

individuations and social-circumstances phenotyping elucidation in the social-construct,
wherein the social-dynamics-of-individuation-phenotypes-of-individuals is a construable
metaphysics-of-absence-{implicit–epistemic-veracity-of- nonpresencing-<perspective–
ontological-normalcy/postconvergence> } of the social as metaphysics-of-presence-{ implicit-
nondescript/ignore–void ’-as-to- presencing—absolutising-identitive—constitutedness }’
(arising because of the decreasing social universal-transparency – {transparency-of-
totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity> totalising–in-
relative-ontological-completeness } of the cinglé’s postlogism ~ slantedness/disontologising-
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism\(^{12}\)-slantedness in a social atmosphere where it is not universally transparent to be the denaturing\(^{16}\) of reference-of-thought with respect to social-stake-contention-or-confliction, as postlogism -and-its-conjugated-postlogism\(^{12}\)/preconverging-or-dementing\(^{16}\)-integration is upheld by temporal-preservation-as-pseudointemporality\(^{12}\)-preservation threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supерерогация \(^{17}\)<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 aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/\(<amplituding/formative–epistemicity>causality \<as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity construction’ is what creates our virtue in superseding our vices-and-impediments\(^{16}\), just as for instance, ‘medieval vices-and-impediments\(^{16}\)’ 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/\(<amplituding/formative–epistemicity>causality \<as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and its corresponding ‘institutional-designing by percolation-channelling–<in-deferential-formalisation-transference>’ as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-

individuations teleologies/teleological-differentiations (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology and value-reference as of notional-deprocriptivism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism-and-procriptivism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-


‘nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness } or
illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{1}~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\textsuperscript{2}~as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ representation of the present positivism–procrypticism uninstitutionalisation as of\textsuperscript{3} procrypticism–or–disjointedness-as-of\textsuperscript{4} reference-of-thought-and-teleology\textsuperscript{5} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{6} with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of\textsuperscript{7} meaningfulness-and-teleology\textsuperscript{8} as of prospective deprocrypticism, even though such an appreciation is rather counterintuitive. * The underlying technique for perpetually upholding ontological-veridicality as ‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity\textsuperscript{9}~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\textsuperscript{10}~sublimating–nascence–disclosed-from-prospective-epistemic-digression–rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{11}–reference-of-thought in relative-ontological-completeness\textsuperscript{12} as depth-of-thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading
supererogation which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness. A registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>—on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism’ is in a state of totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing- or logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting—conviction-as-to-profound-supererogation’—of—‘attendant-
nonpresencing-<perspective–ontological-normaley/postconvergence>}, the ordinariness
amplituding/formative wooden-language {imbued—averaging-of-thought <as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> } in non-
positivism/medievalism with its ’reference-of-thought is inclined to relate to perversion-and-
derived—perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ phenomenon as a non-positivism/medieval postlogism phenomenon such as
notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism ’reference-of-
thought <amplituding/formative wooden-language {imbued—averaging-of-thought <as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> } of ‘great
living’ as of its prior relative-ontological-incompleteness of reference-of-thought but then a
‘apriorising/axiomatising/referencing- {of attendant ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging—
disentailment—but—postconverging entailment of conceptualisation’ will convert such
perversion-and-derived—perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ in terms of the ‘Being defect as uninstitutionalised-threshold of the so-
called great living of non-positivism/medievalism ’reference-of-thought’ to arrive at the
prospective relative-ontological-completeness of reference-of-thought of positivism opened-
construct-of—meaningfulness-and-teleology which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments of non-
positivism/medievalism. This same process applies to our positivism–procrypticism with
respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-
perversion-of—reference-of-thought<as-preconvergingly-

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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > will elicit an ordinariness <amplituding/formative> wooden-language
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology –as-of–’nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> ) procrypticism—or—disjointedness-as-of- reference-of-
thought <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
living’ as of its prior relative-ontological-incompleteness’-of- reference-of-thought but then a
‘apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness’ in {preconverging-
disentailment by} postconverging entailment of conceptualisation’ will convert such
perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in terms of the ‘Being defect as uninstitutionalised-threshold of the so-
called great living of our positivism–procrypticism in disjointedness-as-of- reference-of-
thought’ to arrive at the prospective relative-ontological-completeness’-of- reference-of-
thought of notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-
thought opened-construct-of—meaningfulness-and-teleology which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments of our
positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag are shown to be of prior relative-
ontological-incompleteness’-of- reference-of-thought and thus ontologically-speaking our
logical-dueness doesn’t even arise, no more than the logical-dueness of a non-
thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surpassing/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation—(supererogatory—ontological—de-mentation—onto-dialectical—de-mentation—limitation—imposed—structurally—paradigmatic—implied—vice-and-impediments)—in that relative-ontological-incompleteness—of—reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-mentative/structural/paradigmatic implied vices-and-impediments, as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our procrypticism—or—disjointedness—as-of—reference-of-thought uninstitutionalisation requiring prospective notional—depurposelessness institutionalisation as preempting—disjointedness—as-of—reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mentation/consciousness-awareness—teleology of relative epistemic—abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of de-mentation—(supererogatory—ontological—de-mentation—onto-dialectical—de-mentation—limitation—imposed—structurally—paradigmatic—implied—vice-and-impediments).
or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness\textsuperscript{84} of reference-of-thought’ implies ‘a new all-pervasiveness of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of \textsuperscript{76} meaningfulness-and-teleology\textsuperscript{100} as a prospective institutionalisation \textsuperscript{84} reference-of-thought. Thus a \textsuperscript{84} reference-of-thought is an all-pervasiveness of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of \textsuperscript{57} meaningfulness-and-teleology; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought, with such implied derogation of such ‘all-pervasiveness of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} signalling fundamentally a threshold of failure of \textsuperscript{84} reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> and construed as relative-ontological-incompleteness\textsuperscript{79} of reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness \textsuperscript{84} reference-of-thought, construed as its institutionalisation, is as of ‘apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confaltedness\textsuperscript{12} in {preconverging-disentailment by}–postconverging-entailment’ which itself involves the ‘\textsuperscript{104} universally-transparent constraining mechanical-knowledge as of the bare \textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as axiomatic-construct’ and ‘the social-\textsuperscript{104} universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’.

Perversion-and-derived\textsuperscript{74} perversion-of \textsuperscript{84} reference-of-thought<-as-preconvergingly-
prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical-
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> 5 meaningfullness-and-teleology100’, which at
career postlogism78 is more or less 104 universally-transparent but with adulthood given
maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about
social lack of social 104 universal-transparency10 -{transparency-of-totalising-entailing-as-to-
etailing- <amplituding-formative–epistemicity>totalising–in-relative-ontological-
completeness } inducing the conjugated-postlogism78 of temporal-dispositions of
ignorance/affordability/opportism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding
for the social extension of ‘denaturing16 of the form of 67 meaningfullness-and-teleology100’.
 Thus at that uninstitutionalised-threshold103 which highlight ‘denaturing16 of the form of
57 meaningfullness-and-teleology100’ as temporality99/shortness in concatenation with
‘apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity } conflatedness 13 in {preconverging-
disentailment–by} postconverging entailment’ as intemporality53, it is only a renewed
‘apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity } conflatedness 13 in {preconverging-
disentailment–by} postconverging entailment’ as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality that induces a prospective ‘104 universally-transparent constraining
mechanical-knowledge as new bare 17 reference-of-thought–categorical-
imperatives/axioms/registry-teleology100 as axiomatic-construct’ and ‘its social–104 universally-
non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness\(^{84}\)-of-reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of relative epistemic-abnormalcy/preconvergence\(^1\) for relative ontological-normalty/postconvergence as of de-mentation-\(\langle\)supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\(\rangle\) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating \[^{4}\]historiality/ontological-eventfulness\(^{13}\)/ontological-aesthetic-tracing-\(<\)perspective–ontological-normalty/postconvergence-reflected-‘epistemicity-relativism-determinism’\(>\) towards prospective notional–deprocrypticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness\(^{89}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ≤as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \(\langle\)apriorising-psychologism\(\rangle\) as \[^{8}\]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\(^{106}\) of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived-perversion-of-reference-of-thought-\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness–of-reference-of-thought’ with the latter by itself becoming the grander problematic, more like the
relative non-positivism/medievalism relative-ontological-incompleteness of reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived perversion-of-reference-of-thought as preconvergingly-apriorising axiomatising referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, as revealing of the grander framework of vices-and-impediments inherent to the relative non-positivism/medievalism relative-ontological-incompleteness of reference-of-thought. Rather it is about articulating the ontological-completeness-of-reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of-reference-of-thought as preconvergingly-apriorising axiomatising referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-reference-of-thought in overcoming amplituding/formative–epistemicity totalising self-

So perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation has always been recurrent in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of–meaningfulness-and-teleology into the intemporal-disposition as longness-of-register-of–meaningfulness-and-teleology but designed to skew (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–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-supererogation arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to ‘trample’ the melee of common sense disposition for self-
preserving extrication/temporal preconverging–de-mentating/structuring/paradigming with the
elicited intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, as has been the case along and defining
human history ultimately ushering our very own registry-worldview/dimension. The breaking
of ‘imbricatedness/ threadedness/recomposuring as of attendant ontological contiguity
–educes–existentialising/contextualising/textualising-contiguity’ as to existence-potency
~sublimating–nascence, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective
of the ‘postconverging-or-dialectical-thinking – reference-of-thought in relative-ontological-
completeness as depth-of-thought’) thus take the form of postlogism–slantedness and its
conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-
affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-
exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and
conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding
virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical
meaningfulness’ always disambiguated creatively as ‘a supratransversality ~sublimating–
existent-eventuating/denouement ~of-motif-and-apriorising/axiomatising/referencing
transitioning construal’ of ‘ontologically-veridical meaningfulness with reference-of-thought–
categorical-imperatives/axioms/registry-teleology as intemporally-preservational’ distracted
by ‘the breaking or a subtransversality ~desublimating–existent-eventuating/denouement ~of-motif-and-apriorising/axiomatising/referencing ‘disjointedness–
devolving-as-of-instantiative-context" as to existence-potency\textsuperscript{39}~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ has to do with the fundamental basis of the \textsuperscript{75}perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > behind all the postlogism \textsuperscript{76}/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness of all registry-worldviews’ \textsuperscript{84}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 pre-valuation/pri-individuation/de-individuation/commitment \textsuperscript{75}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 \textsuperscript{104}universal implications as metaphysics-of-absence<(implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence>)\rangle in re-establishing ontological-veridicality of ‘attendant ontological-contiguity’ educed–existentialising/contextualising/textualising-contiguity \textsuperscript{68}<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’ \textsuperscript{84}reference-of-thought, wherein the ‘induced de-individuation \textsuperscript{84}reference-of-thought’ is rather reconstrued in its veridical existential-reality of narratives by SUPRATRANSVERSALITY<IN-
SUBLIMATING–EXISTENTIAL-EVENTUATING/DENOUEMENT>~OF-MOTIF-AND-

3780
(supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology, as preconverging-or-dementing –apriorising-psychologism from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology, as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). It is the idea of the <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/reference-of-thought-as-of-conflatedness with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-reference-of-thought-as-of-conflatedness) in the middle to long run construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de- mentation–stranding-or-attributive-dialectics). This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/supercogatory–de-mentativity/superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all
contiguity

of
the
correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality-<in-sublimating–existential-eventuating/denouement>-of-
motif-and-apriorising/axiomatising/referencing) appropriateness-of- \( ^5 \) reference-of-thought-as-of-conflicatedness \( ^3 \) that collapses the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(subtransversality-<in-desublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing) \( ^7 \) perversion-of- \( ^7 \) reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as of the
consequences in a comparative use of both
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while
(crossgenerationally). Thus issues of defect of \( ^8 \) reference-of-thought
(apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues)
cannot be resolved by mutually intelligible \( ^5 \) logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation (mutually intelligible
measuring), but rather by the superseding supratransversality-<in-sublimating–existential-
eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing \( ^8 \) reference-of-
thought \( ^8 \) (as-of correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over
the subtransversality-<in-desublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing \( ^8 \) reference-of-thought (as-of defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal
extricatory preconverging–de-mentating/structuring/paradigming incidental construal in wrong
equivalence to the supratreversality-of-motif-and-apriorising/axiomatising/referencing reference-of-thought. This equally validates the notion of transversality-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing as logical-incongruence of appropriateness-of-reference-of-thought-as-of-conflatedness and perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupnessbottomlining-as-to-shallow-supererogation. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination along formal constructs based on a postconverging-de-mentating/structuring/paradigming for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation in grasping ‘attendant-ontological-contiguity’ — educed-existentialising/contextualising/textualising-contiguity — reifying-or-elucidating-of-prospective-relative-ontological-completeness — of reference-of-thought — devolving-as-of-instantiative-context as to existence-potency — sublimating—nascence, disclosed-from-prospective-epistemic-digression — rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence — (implicated—nondescript/ignorable—void — as-to-presencing — absolutising-identitive-constitutedness ), and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism — fitment of the childhood-psychopath — perversion-of — reference-of-thought — as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — mental-disposition structure as it induces conjugated-postlogism /preconverging-or-dementing — integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing nature of postlogism and conjugated-postlogism /preconverging-or-dementing — integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing of its mental-disposition is relatively socially — universally-transparent (enabling an understanding-of — causality — as-to-projective-totalitative — implications-of-prospective— nonpresencing,—for-explicating-ontological-contiguity — 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\(^1\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(<\text{as-to–‘attendant-intradimensional’-prospectively–}\) disontologising–preconverging/dementing –apriorising-psychologism\(>\)’ led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation\(<\text{of–‘attendant–}\) intradimensional\(>\)-postconverging/dialectical-thinking –apriorising-psychologism\(\text{ly} (\text{as-of–}\) pseudointemporalit\(\text{y}^1\)) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporalit\(\text{y}^1\)-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\(<\text{existentially-veridical–‘attendant-intradimensional–}\) apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(\text{as-of-pseudointemporalit\(\text{y}^1\)) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-’reference-of-thought\(>\)’ with respect to the ‘denaturing’ postlogic-backtracking-\(<\text{iterative-looping–‘set-of-dereifying-hollow-narratives-}\) and-acts’>-\text{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 transcendent-reality-enabling/sublimating/supererogatory–\text{de-mentativity’ as non-veridical and dialectically/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’\(<\text{as-to–‘attendant–}\) intradimensional\(>\)-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(\>\) and is preconverging-or-dementing\(<\text{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\(^9\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-}\) *psychologism*\(^3\)* as procrypticism–or–disjointedness-as-of-‘reference-of-thought which can’t be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality\(^1^3\) by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/notional–knowledge-reification–gesturing–<in-prospective-\(\text{psychologistic–apriorising/axiomatising/referencing–}\{\text{of-attendant–ontological-contiguity–duced–}\text{existentialising/contextualising/textualising-contiguity}\}–\text{conflatedness–in–}\{\text{preconverging-disentailment–by–}\text{postconverging-}\text{entailment}\}>\text{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity}\) construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social\(^{10}\) universal-transparency\(^{10}\)-{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\(^7\) effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism\(^7\) will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\(^7\). (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\(^7\) but equally as the child-psychopath develops into adulthood and is less
and less socially-dysfunctional and social \(^{104}\) universal-transparency \(^{105}\) (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism \(^{78}\) 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\(^{78}\) as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional\(^{56}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\) — unenframed-conceptualisation level as dynamic-cumulative-aftereffect \(^{56}\) 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\(^{77}\) ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold \(^{03}\) threshold highlighting the perversion-of—reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) of the registry-worldview’s/dimension’s institutionalised\(^{57}\) meaningfulness-and-teleology\(^{90}\) —reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) as temporal-preservation-in-pseudointemporality\(^{43}\)-preservation as of threshold-of—
ensue. It exclusively requires on an ontological postconverging–de-
mentating/structuring/paradigming involving maximalising-recomposing-for-relative-
ontological-completeness—unenframed-conceptualisation, as the explanation given to the
visiting stranger about its error and the childhood-psychopath mental state as
‘imbricatedness/threadedness/recomposing as of \textit{attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}’ as the 
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–dialectical-thinking’ –reference-of-thought in relative-ontological-
completeness –as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a
‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his
brother did it on purpose, by supplanting–conviction-as-to-profound-supererogation –of-
‘attendant–intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism
reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of
elucidation’),
and no elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant–
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity as the
visiting stranger (as-of-pseudointemporality) wrongly did (as the latter only arises where
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity})
<reifying-or-elucidating-of-prospective-relative-ontological-completeness –of– reference-of-
thought– devolving-as-of-instantiative-context>)’ are ontologically-veridical as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology, even though the natural reflex to be of supplanting-conviction-as-to-profound-supererogation of ‘attendant-intradimensional’ postconverging/dialectical-thinking –apriorising-psychologism as prelogism -as-of-conviction,-in-profound-supererogation <existentiually-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
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’<as-to–‘attendant-intradimensional’–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—an—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 firstnaturedness of human dimensionality-of-
sublimating <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) but rather is solely a positive-opportunism—of-social-functioning-
and-accordance secondnaturing to supersede the uninstitutionalised-threshold divulged as
to its relative-ontological-incompleteness—induced,‘threshold-of–
subtransversality,<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing pseudointemporality<as-preconverging-or-dementing-
and-out-of-phase so reflected in storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation evolving thematic and tone-as-temperament rather by
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation 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 as existential-reality, for the ultimate crossgenerational
purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). The
transcendental first-order-ontology/ontological-construal work derived by
maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation
(as intemporal-projection/longness-of-register-of–meaningfulness-and-teleology) in recurrent-
utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-
institutionalisation,
maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation
in base-institutionalisation–ununiversalisation inducing transcendental/intemporal-preserving
universalisation, maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation
(as intemporal-projection/longness-of-register-of–meaningfulness-and-teleology) in universalisation–
non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and
prospectively maximalising-recomposing-for-relative-ontological-completeness—
unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–
meaningfulness-and-teleology in positivism–procripticism inducing transcendental/intemporal-preserving deprocripticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnated as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposing-for-relative-ontological-completeness—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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposing-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–de-
mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose
temporal-dispositions terms are alien to the intemporal disposition required for
transcendental/‘maximalising-recomposuring-for-relative-ontological-completeness’—
enunframed-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’—enunframed-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’—enunframed-conceptualisation
postconverging–de-mentating/structuring/paradigming (that goes beyond
subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the
fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith/ notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language (imbued—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/maximising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming over the
non-pseudointemporality\textsuperscript{\textdagger} is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative\textsuperscript{\textdagger} -implied-intellectual-and-moral-disposition.

We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-<in-desublimating–existential-eventuating/denouement>-by-supratransversality-<in-sublimating–existential-eventuating/denouement> technique of transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{\textdagger} is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiolgisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality\textsuperscript{\textdagger}) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality\textsuperscript{\textdagger}) 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-entailing–as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) about the child-psychopath’s postlogism wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’
logical-dueness) and conjugated-postlogism” (in the latter case whether beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>"-as-ignorance) as per their ‘ontological-incompleteness-of" reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-" reference-of-thought’ (as being "procripticism–or–disjointedness-as-of" reference-of-thought), starting with the psychopath’s postlogism / "perversion-of" reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation <as-to-‘attendant-intradimensional”-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> while ‘establishing the center’ as the ‘notional-deprocripticism 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 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-
ontological-contiguity\textsuperscript{108} - deduced - existentialising/contextualising/textualising-contiguity\textsuperscript{109} - 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\textsuperscript{84} - reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought') is the supratransversality - motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textsuperscript{97}) that is a complete and unique 'ontologically-hegemonising-narrative\textsuperscript{72} ontological-performance\textsuperscript{72} - including-virtue-as-ontology>' in its supplanting - conviction-as-to-profound-supererogation\textsuperscript{73} - of - 'attendant-intradimensional’-postconverging/dialectical-thinking - apriorising-psychologism or transcendental/intemporal\textsuperscript{78} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{84} - unenframed-conceptualisation disposition of \textsuperscript{98} reference-of-thought which 'bounces off and decenters’ (by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{84} - unenframed-conceptualisation) the recursive/progressive/regressive-preconverging-or-dementing - distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}) as the subtransversality." desublimating-existential-eventuating/denouement - of - motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Thematically (with regards to 'associated-themes-and-social-contexts’/thematic) psychopathy as postlogism\textsuperscript{78} 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\(^2\)-of-'reference-of-thought defective\(^2\)-'reference-of-thought\(^2\)-categorical-imperatives/axioms/registry-teleology\(^{100}\) for its induced conjugated-postlogism\(^78\) by inherent relative-ontological-incompleteness\(^9\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\(^{20}\) (notional–procrypticism, i.e. the corresponding uninstitutionalised-threshold\(^{10}\)), such that the postlogism\(^78\) dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{97}\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\(^{20}\) as of temporality\(^78\)/non–transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/’incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation in corresponding conjugated-postlogism\(^78\) 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\(^{97}\) of ‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism as of transcendental-projection/intemporal-preserving/ maximalising-recomposuring-for-relative-ontological-completeness\(^9\)—unenframed-conceptualisation construct that
eluding/circumventing’ psychopathy as postlogism mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of ‘reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity ⟩-in-shallow-supererogation ⟩-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ 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\(^{19}\)/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/maximally. 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\(^{10}\)/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\(^{10}\)/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology\(^{10}\)/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity\(^{6}\)—of-the-human-institutionalisation-process\(^{6}\) across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold\(^{1}\)), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-
apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold. This then validates the idea that teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> (as a naïve free-willist conceptualisation may construe teleology/teleological-differentiation as discrete, as a conceptualisation of teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought as to postconverging/dialectical-thinking–apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting–conviction-as-to-profound-supererogation—of-attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing–apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-
Thus, decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively dep rocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence, 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 <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’) and a disposition for
our metaphysics-of-presence{(implicit−‘nondescript/ignoreable−void ’-as-to-
presencing—absolutising-identitive-constitutedness } as <amplituding/formative-
epistemicity>totalising→self-referring-syncetising/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-
impediments106 associated with a positivism–procrypticism mental frame, even though we’ll
possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions
prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-
limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from
ontological-normalcy/postconvergence point of reference55 maximalising-recomposuring-for-
relative-ontological-completeness88—unenframed-conceptualisation across all institutional-
cumulation/institutional-recomposure{as-to_historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. The notion of
pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of
understanding itself with regards to the underlying rescheduling of the placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology100, 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-deepening54 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 } convenionting/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 meaninglessness-and-teleology\(^\text{10}\) but more critically an invitation into the new as of a positivising/rational-empirical mindset/ reference-of-thought meaninglessness-and-teleology\(^\text{10}\); 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\(^\text{10}\), even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>}; further explaining the underlying notion of suprastructuralism as
the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procrypticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism, with the necessary\textsuperscript{15} de-mentation\textsuperscript{\langle\textsuperscript{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle} 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\textsuperscript{84} references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology\textsuperscript{100} and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology\textsuperscript{100} (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence\textsuperscript{\langle implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive—constitutedness \rangle}’, and going by ‘projective-insights’/postdication/metaphysics-of-absence\textsuperscript{\langle implicated-epistemic-veracity-of-nonpresencing–\langle perspective–ontological-normalcy/postconvergence\rangle\rangle} is equally what can enable our own prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence–(implicit–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-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ based on their respective relative-ontological-incompleteness–induced,–‘threshold-of–
most difficult to fathom given our metaphysics-of-presence\{implicated-‘nondescript/ignorable-void ’-as-to- presencing—absolutising-identitive-constitutedness \} illusion-of-the-present/present-consciousness/epistemic-totalising\(~\)self-referencing-syncretising/mirage, we’ll relatively grasp this reality on a same token wherein: in recurrent-utter-uninstitutionalisation uninstitutionalisation, \(~\)maximalising-recomposuring-for-relative-ontological-completeness\(^{\text{unframed-conceptualisation}}\) as suprastructural or beyond-the-consciousness-awareness-teleology\(~\)in-preconverging-existential-extrication-as-of-existential-unthought\(~\)of ‘recurrent-utter-uninstitutionalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(~\)as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\(~\) (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-preserving\(~\)reference-of-thought by way of the given\(~\)maximalising-recomposuring-for-relative-ontological-completeness\(~\)ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(~\)as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\(~\) (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into universalisation

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suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the
given maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation); and, in universalisation–non-positivism/medievalism
expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-afetereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality\textsuperscript{53} logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity\textsuperscript{65} that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/maximising-recomposuring-for-relative-ontological-completeness\textsuperscript{54}—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality\textsuperscript{53} that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extricatory preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like
evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity—educeed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as—of—instantiative-context> as to existence-potency—sublimating—nascence,—disclosed-from—prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further—epistemically-unconceal—the-very-ontologically-same-existential-reality) 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–procrypticism is priorly implying futural Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness—teleology as of prospective notional–procrypticism 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 —educeed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—dissentailment—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 ‘15 de-mentation-{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 decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or ‘meaningfulness-and-teleology’. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human "amplituding/formative–epistemicity\rangle totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\langle by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective– meaningfullness-and-teleology } as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\langle sublimating–nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined ‘meaningfulness-and-teleology’. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in
‘grasping the uninstitutionalised-threshold\textsuperscript{103} reflecting procrypticism involving postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78}, the knowledge construct will assume this same fundamental goal of ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling>{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology } as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{100}–sublimating–nascence, disclosed from prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at the individuation-level speaks of intemporal-disposition\textsuperscript{56} 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 deprocryptism, 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{77} meaningfulness-and-teleology\textsuperscript{100}, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical\textsuperscript{99} 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{68}–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’ which
‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong
basis of a prelogic supplanting–conviction-as-to-profound-supererogation —of–attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism mental-
disposition reflex that will wrongly reassumed soundness/non–perversion-of–reference-of-
thought over-and-ignoring the reality of a postlogism –as-of–compulsing–
nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the-
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation <=to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>} induced unsound/perverted-
reference-of-thought, as the breaking undermines 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 eliciting virtuality-
or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold mental-
anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-
cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation
<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’ accounts for the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold, threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
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/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as ontologically preconverging-or-dementing–apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory–de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism-inrelative-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-normalecy/postconvergence> of ³ 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{implied-nondescript/ignorable–void ’as-to- presencing–absolutising-identitive–constitutedness }.

Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness and distance of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity’, and finally from a transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as <amplituding/formative> wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
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-attrition can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attrition 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 <amplituding/formative–epistemicity>causality as-to-projective-totalitative-implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without
undermining of the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of causality as-to-projective-totalitative–implications-of-prospective- nonpresencing-, for-explicating-ontological-contiguity/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 causality as-to-projective-totalitative–implications-of-prospective- nonpresencing-, for-explicating-ontological-contiguity, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-
escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ with the transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality

This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as driven by postlogism\textsuperscript{8}—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness backtracking-\textless iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textgreater postlogism\textsuperscript{7} and corresponding conjugated-postlogism\textsuperscript{8} conjoining-looping-set-of-narratives of such postlogic-backtracking-\textless iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textgreater \textsuperscript{7}, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-\textless in-sublimating–existential-eventuating/denouement\textgreater of-motif-and-apriorising/axiomatising/referencing should be over-
and-face-off a subtransversality\textsuperscript{a} of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernatural\textsuperscript{d} de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\textsuperscript{b}, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\textsuperscript{c}, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology\textsuperscript{g} with corresponding \textsuperscript{1}meaningfulness-and-teleology\textsuperscript{h} (so-reflected as to the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions of the ontological-contiguity\textsuperscript{c—}}
of-the-human-institutionalisation-process\textsuperscript{5}\textsuperscript{9}\textsuperscript{6}) inducing the \textsuperscript{5}\textsuperscript{6} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}\textsuperscript{8}\textsuperscript{9}—unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup, \textsuperscript{10}\textsuperscript{4}\textsuperscript{11}\textsuperscript{1} universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup and prospectively notional–deprocrypticism (preempting—disjointedness-as-of\textsuperscript{8} reference-of-thought, as-to\textsuperscript{8} \textsuperscript{13} <amplituding/formative–epistemicity> growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory preconverging–dementating/structuring/paradigming relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} (as perversion-and-derived–perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{>})’ that undermines the imbued intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the
social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought—degraded-devolving—as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought-as-of-conflatedness’ ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality-of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ of these two divergent mental-dispositions with respect to meaningfulness-and-teleology whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernegatory—de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language—{imbued—averaging-of-thought—<as-to-leveling/resentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>} driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-
register-of—meaningfulness-and-teleology in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed ‘reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—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— prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity —conflicatedness—in—{preconverging–entailment—by}—postconverging— entailment{/amicluding/formative–epistemicity}—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity in its —amicluding/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/supерerogatory-de-mentativity of relative-
ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supерerogation -<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>’) about a figure
involved in ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness’ -or-
ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-
mentative/structural/paradigmatic possibility (and the corresponding psychologism) for
prospective positivism institutionalised-being-and-craft, more like biting a hand that
intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality provides the opportunity for prospective de-mentative/structural/paradigmatic
human flourishing, with the underlying fact being that inherently such a personality type rather
as of a solipsistic-intemporality individuation disposition, by its contemplative reappraisal, is
exactly what can provide the opportunity for such transcendental possibilities (when we come
to grasp that the true profoundness of knowledge is more than just ‘mechanical as something
construed soullessly’ without a more complete appreciation of knowledge as ‘organic as
something construed with a profound sense of intemporal projection philosophy as to profound-
supерerogation’), with the idea that the type of knowledge construed as of first order
transcendental-enabling/sublimating/supererogatory-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity implication as an circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩⟩ ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology-⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩ ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social universal-transparency-⟨transparency-of-
totalising-entailing, as-to-entailing, totalising-in
relative-ontological-completeness as of attendant ontological-contiguity-duced,
existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context as of ontological-completeness-of-reference-of-thought; as determining
its value reference and defining its underlying placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology, and hardly addressing such a
more fundamental question as implied by ‘postconverging-or-dialectical-thinking’–psychology
or psychology-of-mentation-dynamics or natural–psychological-dynamics’). In this respect, this
makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative
intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity’ more or less sciences of methodological
mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many
a true social science are not grounded on an totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
construal but identify objective reality by its naturally constraining causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity, as differing from sovereign
constructs, as the determinant of pertinence (and such profound transcendent-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 transcendent-
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-teleology⁵⁰ as of prospective notional~deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁵⁰ as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of attendant ontological-contiguity—reduced—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-completeness⁸⁸—of—reference-of-thought is what counts as true knowledge beyond the blurriness⁸⁷—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-\langle perspective–ontological-normalcy/postconvergence \rangle\} 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\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology) point to the idea that institutionalisation (the ontological-contiguity—of-the-human-institutionalisation-process) as intemporalisation is actually ‘a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘presencing—absolutising-identitive-constitutedness ’) defines its very own prospective interspersing with uninstitutionalised-threshold, articulated as ‘socially-functional-and-accordant temporalisation of meaningfulness-and-teleology as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \langle as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ≈apriorising-psychologism individuals frame-of-reference at adulthood’; that is, the ontological-contiguity—of-the-human-institutionalisation-process or institutionalisation design construed rather as about reducing-human-temporalisation-\{shortness-of-register-of—meaningfulness-and-teleology\} as uninstitutionalised-threshold, with such a notion of uninstitutionalised-threshold being the central notion of conceptualisation/construal for a
thorough the-Good/understanding/notional–knowledge-reification–gesturing-in-
prospective_psycho_logistic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educated–existentialising/contextualising/textualising-contiguity

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

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

construct

(however counterintuitive from our natural thinking reflex metaphysics-of-presence)

{implicitied–'nondescript/ignorable–void'–as-to–presencing–absolutising-identitive–
constitutedness

‘based on reasoning in terms–as-of-axiomatic-construct of cumulating
institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of
uninstitutionalised-threshold' will explain why with regards to ‘all the successive
institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of
deferential-formalisation-transference institutionalised 'meaningfulness-and-teleology','
there is a tendency associated with their corresponding extended-informality

{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-

teleology

wherein there is ‘parallel construed extended-informality

{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-

teleology

‘meaningfulness-and-teleology’–as-of-a-relatively-poor-institutionalising-

inclination’ of a subpar and occasionally of a superseding practical applicative

bearing/effectiveness over the supposedly formal construct. By and large, this will often arise
within the scope of blurry institutional setups not construed for operant effectiveness. Strangely

enough we do actually tend to elicit such extended-informality–

{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-

teleology

construal as more determinant when the principles of formal constructs are rearticulated
operantly in extended-informality–
of a relatively poor institutionalising inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-\{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology\} effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of extended-informality-\{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology\} as of a relatively poor institutionalising inclination over formal constructs. By and large, this can be construed as the residual temporalisation effect arising from the fundamental reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional–deprocrypticism requiring referencing/registering/decisioning the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. universalising-rules and psychically pivoting/decentering for rational-
‘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-
enablers 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 perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (postlogism and-conjugated-postlogism), whether as ‘procrypticism
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-
supererogation’, whereby the specific uninstitutionalised-threshold has its specific point
of sanctified-conventioning-social-aggregation-enablers where transcendentenal-
enabling/sublimating/supererogatory–de-mentativity is impeded: with recurrent-utter-
uninstitutionalisation sanctified-conventioning-social-aggregation-enablers reference-of-
thought failing/not-upholding-as-of-apriorising/axiomatising/referencing-the rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism-as ‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument required for the
transcendental-enabling/sublimating/supererogatory—de-mentativity of base-institutionalisation,
with ununiversalisation sanctified-conventioning-social-aggregation-enablers reference-of-
thought failing/not-upholding-as-of-apriorising/axiomatising/referencing-as-universalisation-rules’ required for the transcendental-
enabling/sublimating/supererogatory—de-mentativity of universalisation, with non-
positivism/medievalism sanctified-conventioning-social-aggregation-enablers reference-of-
thought failing/not-upholding-as-of-apriorising/axiomatising/referencing—‘rational-
empiricism/positivising-rules’ required for the transcendental-
enabling/sublimating/supererogatory—de-mentativity of positivism or prospectively, with
procrypticism sanctified-conventioning-social-aggregation-enablers reference-of-
thought failing/not-upholding-as-of-apriorising/axiomatising/referencing—‘nondisjointing-rules’
required for the transcendental-enabling/sublimating/supererogatory—de-mentativity of
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and so as to their
successive attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity existence-potency —sublimating–
nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existent-real-ality’. Such sanctified-conventioning-social-aggregation-
enablers as to the prospective epistemic-projection implies a perversion-of-reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as enabling
postlogism^-and-conjugated-postlogism^) wherein the instigated postlogism^ (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and protracted-conjugated-postlogism^ mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the enabling point of ‘denaturing‘ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism^-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’.

Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\(^\text{27}\) and conjugated-postlogism^ as ‘conjoining looping narratives of flawed-existential-elevation-of-‘reference-of-thought’ of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\(^\text{27}\) are ‘denaturing devoided-of-conviction-as-to-profound-supererogation’-or-prelogism^-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity<-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^\text{100}\) being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge\(^\text{15}\) potentially enabling an infinite possibility of second-order level deception if re-engaged as of \(^\text{15}\) 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 postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation ’-or-prelogism79-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 79-or-prelogism 79-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–conviction-as-to-profound-supererogation 79—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another 75-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 13 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 14<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\(^{10}\) such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge\(^{11}\) paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\(^{11}\) operating \(^{7}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism\(^{8}\) generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-profound-supererogation\(^{9}\)—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation\(^{9}\)—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ (and not to be seen as being of postlogic\(^{11}\) compelling—nonconviction/madeupness/bottomlining\(\{‘<\text{decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing}>\text{-\text{induced-disontologising}}’—of—‘attendant-intradimensional—ontologising’—\text{imbued-}\text{-\text{contextualising/existentialising—attendant-ontological-contiguity }>|\text{in-shallow-}
\text{supererogation }|\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>}}\) since that will validate the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant ontological-contiguity\(^{12}\) deduced—existentialising/contextualising/textualising-contiguity\(<\text{-reifying-or-elucidating-of-}
\text{prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-}
\text{instantiative-context>})’ on the basis that it was the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question and imply the denaturing\(^{16}\) of
absolutising-identitive–constitutedness ), as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity–of-the-human-institutionalisation-process as of difference-conflatedness ‘as-to-totalitative-reification-in-singularisation<as-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’ for our present as well, its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by °maximalising-recomposuring-for-relative-ontological-completeness–unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior °reference-of-thought uninstitutionalised-threshold ° registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality°/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather
of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a ‘deeper limited-mentation-capacity-\{as of relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }\}–confatedness\{in–{preconverging-disentailment by}–postconverging-entailment\}’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology\{\}; more like a jurisprudential ‘maximalising-recomposuring-for-relative-ontological-completeness\}'–unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional–deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘mouling’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as to–‘attendant-intradimensional’–prospectively–}
\begin{align*}
&\text{disontologising–preconverging/dementing –apriorising-psychologism}>
\end{align*}\) 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 \(<\text{as to–‘attendant-intradimensional’–prospectively–}\)
disontologising–preconverging/dementing –apriorising-psychologism>’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as the respective uninstitutionalised-threshold with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <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 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—disjointedness-as-of—reference-of-thought
imbricatedness/threadedness/recomposing as of attendant ontological-contiguity—educed—
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—deprocrypticism-prospective-sublimation) outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere
Token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms,
practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence of implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness of reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure of eventfulness /ontological-aesthetic-tracing of epistemicity-relativism-determinism in reflecting holographically of 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 of epistemicity totalising ‘intervalist-as-categorising—implicited_attendant—ontological-contiguity—phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/old registry-worldview’s/dimension’s reference-of-thought as a
decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our

\(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) institutionalised positivism conceptualisation of ‘meaningfulness-and-teleology\(^{100}\)’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^{79}\)/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\(^{101}\)’ of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^{57}\) meaningfulness-and-teleology\(^{100}\) as of prospective notional-deprocripticism registry-worldview/dimension \(^{57}\) meaningfulness-and-teleology\(^{100}\) which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procripticism \(^{57}\) meaningfulness-and-teleology\(^{100}\) at its uninstitutionalised-threshold\(^{103}\) as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procripticism \(^{57}\) meaningfulness-and-teleology\(^{100}\) is being called upon to evaluate as to ‘a \(^{57}\) meaningfulness-and-teleology\(^{100}\) 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-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity implicatives-of-prospective-presencing-for-explicating-ontological-contiguity’, and thereafter the eliciting of positive-opportunism—of-social-functioning-and-accordance, deferential-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—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-institutionalisation/animistic—universalisation shamanism, universalisation—non-positivism/medieval dogmatic scholasticism or our positivism—deprocrypticism ‘categorisation epistemes’; but also the apriorising/axiomatising/referencing {of-attendant—ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in [preconverging-disentailment by] postconverging-entailment of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism ‘referentialism as epistemological’ (as of notional—deprocrypticism...
which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\(^3\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation~\(\langle\text{imbued-postconverging/dialectical-thinking } \text{‘projective-insights’/‘epistemic-projection-in-conflatedness } \text{‘-of-\text{notional–deprocrypticism-prospective-sublimation}\rangle\) ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation~\(\langle\text{imbued-postconverging/dialectical-thinking } \text{‘projective-insights’/‘epistemic-projection-in-conflatedness } \text{‘-of-\text{notional–deprocrypticism-prospective-sublimation}\rangle\) originary/event\(^8\)-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 \(\langle\text{amplituding/formative–epistemicity} \text{totalising–renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking } \text{‘-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\(\langle\text{for-sublimating–existential-eventuating/denouement} \text{‘-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\rangle\) between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\(^8\)-of-\text{reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness\(^8\)-of-\text{reference-of-thought is the very paradox of } \text{meaningfulness-}\)
and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness-of-reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of a crossgenerational exercise and why such implied transcendental 'meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness-of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness-of-reference-of-thought as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—.in-preconverging-entailment, as the latter is rather in shortness-of-register–meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-
performance\textsuperscript{7}\textsuperscript{-<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 \textsuperscript{-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\textsuperscript{-<for-sublimating-}

\textsuperscript{-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing\textsuperscript{9} 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\textsuperscript{7} and conjugated-postlogism\textsuperscript{7} associated perversion-and-

\textsuperscript{-perversion-of-\textsuperscript{-reference-of-thought-<as-preconvergingly-

\textsuperscript{-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textsuperscript{-supererogation }; in that as of a human condition relations it is construed rather as (beyond-the-consciousness-awareness-teleology\textsuperscript{10}-<in-preconverging-existential-extrication-as-of-

\textsuperscript{-existential-unthought> ) postlogism\textsuperscript{7}-and-conjugated-postlogism \textsuperscript{-as-of-} compelling–

\textsuperscript{-nonconviction/madeupness/bottomlining-\langle‘<decontextualising/de-existentialising-\textsuperscript{-of-attendant-

\textsuperscript{-intradimensional–apriorising/axiomatising/referencing\textsuperscript{-induced-disontologising’-of-the-

\textsuperscript{-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising-attendant-

\textsuperscript{-ontological-contiguity >;} in-shallow-supererogation \textsuperscript{-as-to-disontologising-perverted-

\textsuperscript{-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–

\textsuperscript{-apriorising/axiomatising/referencing’-logical-dueness>\rangle prior relative-ontological-

\textsuperscript{-incompleteness\textsuperscript{-of-} reference-of-thought ‘waylaying’, as \textsuperscript{-amplituding/formative> wooden-

\textsuperscript{-language-\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-

\textsuperscript{-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought-

\textsuperscript{-categorical-imperatives/axioms/registry-teleology\textsuperscript{10}) hence preconverging-or-dementing\textsuperscript{20}–
reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology’ over the prior ‘reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending
that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it reflects causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-

ontological-contiguity: 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-
as the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity —of-the-human-institutionalisation-process by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionatedness are shoved away as ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with ‘informed common and individual opinions’ being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than
there is no common sense natural science, and intellectuals are irresponsible when peddling the
notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the
profundity of meaningfulness and rather expect that they should be able to satisfactorily engage
at the same intellectual level (“reference-of-thought”) involving advanced studies and research
on the basis of ordinariness of thought. This should not be confused with a popularising
exercise meant to stir popular interest like popular science, though in fact there is no truly
popular science for that matter but serious/candid science. Such a confusion can hardly arise in
the natural sciences because of the ‘promptness of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–
nonpresencing, for explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity’ in
constraining veracity/ontological-pertinence of thought by the immediate effectiveness of
studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by
its ontological ineffectiveness with relatively little concern for third-party convincing over the
transcendental-enabling/sublimating/supererogatory–de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective– nonpresencing, for explicating-ontological-contiguity/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
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective– nonpresencing, for explicating-ontological-contiguity/intrinsic-
reality/ontological-veridicality transcendentally-enabling/sublimating/supererogatory–dementativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory–dementativity 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 <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity 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
\[
\text{<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity> ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} as-to-perspective–ontological-
normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming'>.
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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\textsuperscript{53}) that is not available to ordinariness of thought, wherein there is a
disambiguating of the supratransversality\textsuperscript{<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing} as a construct of
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–de-
mentativity) towards the intemporal/longness-of-register-of meaningfulness-and-teleology as the ontological construct that institutionalises (intemporalises). Hence such a skewing
(‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) 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 aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality-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-of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality-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-of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality-of-motif-and-apriorising/axiomatising/referencing melee of common
sense of reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality-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-meaningfulness-and-teleology-as-of-nondescript/ignorable—void'-with-regards-to-prospective-apriorising-implications-terms—as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology-<-in-preconverging-existential-extrication-as-of-existential-unthought>, as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative
ontological-completeness \( \) with \(<\text{amplituding-formative}\> \) wooden-language-\(\{\text{imbued-}\) averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of-}\> \) meaningfulness-and-teleology \(\text{as-of}\)-\(\text{nondescript/ignorable-\text{void}}\) -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-\(<\text{conjugatively-and-transfusively}\>\) the ontological-contiguity \(\text{—of-the-human-institutionalisation-process}\) 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-\text{—educed–existentialising/contextualising/textualising-contiguity}\) \(<\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-}\) devolving-as-of-instantiative-context\) as to existence-potency\(\)\text{—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 ‘\(\text{human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation}\)\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\>\) of post-structuralism’ has been
in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining meaningfulness-and-teleology from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating-nascence-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human
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⟨implicated-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩ or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times
wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting—as-to-conflatedness/1/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontologica-normalcy/postconvergence>’—existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality—transcendental-enabling/sublimating/supererogatory—de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality—transcendental-enabling/sublimating/supererogatory—de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis
that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not ‘ontologically performant’ enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by its attendant-ontological-contiguity-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought- devolving-as-of-instantiative-context> for the further development today of the study of the Social as of its fleeting/blurred nature (on such terms of ‘what predicates should take precedence’). It must be said that the notion of transcendental enabler with regards to the Social today is rather of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought>, rather than truly ontological-primemovers-totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalitative-framework under the rational-empiricism postconverging-de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-
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—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 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 and is fully transcendental-enabling/sublimating/supererogatory—de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory—de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory—de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposing (notional–deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social
science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments.

In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendent-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity in the apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument of reference-of-

aestheticised–preconverging/dementing –qualia-schema>
thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness and-teleology as of prospective notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement.
would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity.

Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical
conceptualisations of an ever second-guessing economics science, the ‘underlying liberal
department 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} 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>\} as of its ontological-resolution (aetiologisation/ontological-escalation) in all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemparal-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{30}–induced–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{2}’ (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\textsuperscript{2}\textsuperscript{90} of the state of non-positivism/medievalism and thus requiring dementatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of\textsuperscript{84} reference-of-thought will de-mentatively/structurally/paradigmatically elicit

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a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology\textsuperscript{100} preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of-sorcery with their associated vices and-impediments\textsuperscript{106} as abstractly and ontologically unwarranted \textsuperscript{104} universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of–meaningfulness and-teleology\textsuperscript{100} preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness\textsuperscript{84}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  \textsuperscript{97}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20}’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances and-locales as well as other vices and-impediments\textsuperscript{106} of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional–deprocrypticism ontological-completeness of-\textsuperscript{84}reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology\textsuperscript{100} preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices and-impediments\textsuperscript{106} as abstractly and ontologically unwarranted \textsuperscript{104} 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-\textsuperscript{84}reference-

Such an articulation equally extends to the idea that notions overlooking vices and-impediments associated with psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-worldview are just as of ‘temporal threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’ —as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing —apriorising-psychologism like the disposition to overlook vices and-impediments associated with notions and-accusations of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—


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 \) once it is ‘as of socially-functional–and-accordant ’ (beyond the case at childhood where it is accompanied by overt delirium and social \textsuperscript{104}universal-transparency\rangle \rangle \langle\textsuperscript{transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } \) of the defect) as at adulthood, the postlogism\textsuperscript{78} ‘disjointedness-as-of’ reference-of-thought’ misappropriated \textsuperscript{100}meaningfulness and-teleology in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of’ reference-of-thought’ misappropriated \textsuperscript{77}meaningfulness and-teleology in arrogation involving the temporal elicitation of derived-\textsuperscript{2}perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and it is thus naïve to construe postlogism \textsuperscript{78}without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into
our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!