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

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

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

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be
undertaken over it. Such a hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojecting/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’, more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes more-or-less similar-to-those-of-the-song construed as constituting the song). As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while
many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not dementatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at their apathetic threshold as these rather develop into denaturing\(^\text{16}\) _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 } stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normaley/postconvergence-reflected-'epistemicity-relativism-determinism’> right up to the present, it also cognisant that at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~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 of
ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency ’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression).
Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement is
the prospective manifestation of teleological-decadence-<-in-dimensionality-of-desublimating-
lack-of ’-{<amplituding/formative>supererogatory–de-mentativness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} (wherein ‘prior knowledge-as-of-mechanical-knowledge
predisposition of mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> as of its developed temporal
institutional self-serving predisposition’ as so-reflecting its <amplituding/formative> wooden-
categorical-imperatives/axioms/registry-teleology } critically absconds from veridical
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by its
<amplituding/formative–epistemicity>totalising–self-referencing-
synergising/circularity/interiorising/akrasiatic-drag ). This is so-construed from the
prospective relative-ontological-completenessperspective (as it prompts/elicits the
supposedly coherent human ontological-commitment <-implied—self-assuredness-of-
onological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —
as-being-as-of-existential-reality> as of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications reflected as existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression); so-reflecting the teleological-decadence-<-
in-dimensionality-of-desublimating-lack-of {<amplituding/formative>supererogatory-}
dermentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalling/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as rather
reverting to eliciting ‘untransvaluated—temporal-intemporality values’ (being passed for
knowledge-reification—gesturing—in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity } ~
conflatedness ~in—{preconverging—disentailment—by—}postconverging— entailment>) while
undermining the prospective ‘relative-ontological-incompleteness’/relative-ontological-
completeness ~(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normaley/postconvergence>) (as to human-and-social—expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism of
dimensionality-of-sublimating ~(<amplituding/formative>supererogatory-de-
dermentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalling/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)). This is
so-manifested for instance when statistics/methods/methodologies/approaches as the outcome
of prior human originariness-parrhesia,—as—spontaneity-of-aestheticisation in resolving prior
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are turned around ‘mechanically’ to falsely
imply progress occurs anyway to then paradoxically suggest surreptitiously there shouldn’t be
any prospective human originariness-parrhesia,—as—spontaneity-of-aestheticisation in resolving
prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint overcoming/unovercoming, speaking to the issue
of the fundamental lack of dimensionality-of-sublimating
\[
\langle \text{amplituding/formative} \rangle, \text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} \rangle; \text{ as ‘knowledge becomes increasingly mechanical’ and is rather a}
secondary and derivational tool for temporal self-serving posturing and is poorly perceived as
worthy in of itself but for the imprimaturing so projected and the perceived temporal social-
value arising with such imprimaturing and as it is increasingly associated with generalised
incuriosity in genuine intellectual development and the substituting of mere imprimatur
totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification–
gesturing-\langle \text{in-prospective psychologismic–apriorising/axiomatising/referencing-} \{\text{of-attendant–
onological-contiguity ~educed–existentialising/contextualising/textualising-contiguity} \} \rangle
conflatedness \langle \text{in-} \{\text{preconverging-disentailment by} \rangle \text{–postconverging-entailment} \rangle \text{ as to}
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.
This has developed in our present age of notional–pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-\langle \text{blurring/undermining-of-prospective-totalising-
entailing,-as-to-entailing} \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-
onological-completeness} \rangle \text{ into the absurdity/ridiculousness of pop-intellectualism substituting}
for genuine and reifying thought, as to the relentless expansion of our modern merchandising
mentality to which nothing resists; and paradoxically, such a disposition hangs onto the
‘dereifying as to deficient conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism of our } \langle \text{amplituding/formative} \rangle \text{ wooden-language-}{\text{imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing} –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } \rangle
it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it
out of its \langle \text{amplituding/formative} \rangle \text{ wooden-language-}{\text{imbued—averaging-of-thought}<\text{as-to-}
leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of-’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications⟩(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—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—confatedness—in—{preconverging-disentailment—by}—postconverging-entailment⟩ as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification—gesturing—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—confatedness—in—{preconverging-disentailment—by}—postconverging-entailment⟩ as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently projected as of perceived social-stake-contention—or-confliction and hardly reflecting a discernment about the possibility for advancing human progress); in so-doing apparently render human-subpotency/mortality bigger than existence-potency/sublimating—nascence,—disclosed-from—prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception—as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that
knowledge. At which point, it is wrong for ‘genuine intellec­tion’ not to recognise what is going on (as to wrongly imply that it is veridically in dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in [preconverging-disentailment by] postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>), as such deception-and-induced-
deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-
consciousness-awareness-teleology <-in-preconverging-existential-extrica­tion-as-of-
existential-unthought> ) only leads to a human destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance?-<including-virtue-as-ontology> which habituates and enculturates/endemises such deception-
and-induced-deception-as-of-ontological-bad-faith/inauthenticity; rendering the supposedly 
empowering activity of knowledge-reification–gesturing<in-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in [preconverging-disentailment by] postconverging-entailment> impotent as in many ways such denatured intellec­tion effectively claims openly as of its disparateness-of-
conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
contiguity’ inclinations (poorly appreciative of existence-potency~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression implications of transcender 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)
dermines 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-imprimatur-driven outside attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ), misinterpretation-of-
statistics/methods/methodologies/approaches totalising-entailing-implications, denial-of-
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 but a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that ‘anyway dialogical-equivalence’ is ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence 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—as-of-underlying-attendant-ontological-contiguity~educed-existentialising/contextualising/textualising-contiguity elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness'/relative-ontological-completeness


(as so-construed necessary herein in overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing—absolutising-identitive-constitutedness in relative-ontological-incompleteness that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses—from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification—gesturing—prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging—entailment—as-of-existential-reality)’. We can appreciate that while many a subject-matter especially of nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving will often seem to imply that dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—
contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment—in-self-becoming/self-conflatedness/formative—supererogating—is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying apriorising/axiomatising/referencing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity’, the fact is this is rather the consequence of their historically achieved universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} of the-Good/understanding/notional—knowledge-reification—gesturing—{in—prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educted—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} subject 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 -educated-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 -educated-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


‘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{69} 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{96} establishing its \textsuperscript{10} universal-transparency\textsuperscript{11} \{transparency-of-totalising-entailing,-as-to-entailing-\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\textsuperscript{13} 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-\langle as-to-postconverging-or-dialectical-thinking–apriorising-psychologism\rangle’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\langle as-to-preconverging-or-dementing –apriorising-psychologism\rangle’ 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\langle for-sublimating–existential-eventuating/denouement\rangle–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101}.\textsuperscript{100}
However, the \textit{universal-transparency} generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism \textit{reference-of-thought} achieved ‘\textit{universal-transparency} \textit{transparency-of-totalising-entailing,-as-to-entailing-} \textit{amplituding/} \textit{formative–epistemicity} \textit{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- \textit{of-attendant–ontological-contiguity} –educed–existentialising/contextualising/textualising-contiguity \textit{conflatedness} –in–{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{2}) 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 \textit{universal-transparency} \textit{transparency-of-totalising-entailing,-as-to-entailing-} \textit{amplituding/} \textit{formative–epistemicity} \textit{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\textsuperscript{9} but equally ontological-bad-faith/inauthenticity’ (in spirit). In this regards, the idea of ‘putting in question
dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflatedness-in-preconverging-disentailment-by-postconverging-entailment-in-self-becoming/self-conflatedness-formative-supererogating by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing meaningfulness-and-teleology pretense of being as of existence-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his epistemic-projection of universalising-idealisation apriorising arguments as to existence-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism specifically as with Galileo’s implicit dismissal of any such 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-supererogation, putting into question the wooden-language (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology) of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended. With such teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \(<\text{amplituding/formative}\) supererogatory–de-mentativeness/epistemie-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 20\textsuperscript{th} century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency—as-sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency—as-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-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle\}; 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 <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } with asceticism does exist as has existed throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<{perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'}> since even the natural sciences practices arose out of the profound asceticism stances against their initial societal predispositions of presencing—absolutising-identitive-constitutedness. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to intemporality purposes, as so-reflected in the supposed intellection values conferred in many a press operation with such vague catchphrases as ‘the-greatest/most-influential thinker of our times’ as of mere influence peddling and poorly advancing the inherent importance of prospective knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> as addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification–gesturing-<in-

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

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification–gesturing-<in-

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

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> with
in human-subpotency social-aggregation-enabling. We can grasp in this respect that the value
conception as from the non-universalising sophistry perspective construed as decadent the
prospective Socratic-philosophers universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in many ways prospective
‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-
and-integration of prospective relative-ontological-completeness meaningfulness-and-
teleology’, and so in the transvaluation of prospective human aporeticism
overcoming/unovercoming; as for instance, it can hardly be imagined that the reference-of-thought of the non-positivism/medievalism mindset as of its de-
mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-
ontology is apt as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
prospective-deprocripticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocripticism-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-'\{herein-specifically\-relevant-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 \textsuperscript{103}universalising but non-positivism–medievalism preclusive-consciousness\textsuperscript{103}), 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 \textsuperscript{1}deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{1}reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} and so over our present \textsuperscript{8}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 \textsuperscript{2}\{<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’\textsuperscript{1}–<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

conflictedness -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-conflictedness /transvalutative-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/skinned just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
what a psychopath is philosophically-speaking

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-INCLUDING-VIRTUE-AS-ONTOLOGY) ................. 479

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-INCLUDING-VIRTUE-AS-ONTOLOGY) .................. 2055


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 ................................. 2062

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-
abnormalcy-or-preconvergence .................................................................................. 2066

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-
veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity) necessarily carries
a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ .................. 2078

The notion of ‘beyond-the-consciousness-awareness-teleology–in-preconverging-existential-
extrication-as-of-existential-unthought’ ........................................................................ 2082

‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as
to what the appropriateness-of-reference-of-thought-as-of-conflicatedness (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 .............................................................................................. 2091

difference between postlogism (postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining–de-contextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the-
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
onontological-contiguity–in-shallow-supererogation–as-to-disontologising-perverted-outcome-

sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–’logical-dueness’) and prelogism (prelogism-as-of-
conviction,–in-profound-supererogation–as-into-disontologising-perverted-outcome-

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

arrived-at) .................................................................................................................. 2094

‘existential perpetuation in circularity/recurrence/repetition/repeatability’ ................. 2119

upholding of prospective transcendent-enabling/sublimating/supererogatory–de-mentativity over
any temporal extricatory preconverging–de-mentating/structuring/paradigming ................ 2190

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more
‘profound level of living in the realm of human thoughtfulness’ .................................. 2193

acting as-of-a ‘secondnaturized 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..........................................................................................................................2194


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 ...........................................................2244

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’)..................................2253


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 ......................................................................................................................................................2877

‘social protraction of psychopathy across individuals and society’ ..............................................2887

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation—of–’attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition ..........................................................................................................................2887

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ ..............................................2892
‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’

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


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-profund-supererogation—of-’attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism interlocutors, and so along five factors

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

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

transcendental analysis (institutional-cumulation/institutional-recomposure {as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological–
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 ................................................................................................................2929

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—included-'notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'–existentialism-form-factor ............................................................2936

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.................................2940

The conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness notion........................................2942

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology .................................................................2943


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—as-of-attendant-intradimensional’ postconverging/dialectical-thinking–apriorising-psychologism .................................................................2946

The ‘de-mentation<supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics> of reference-of-thought’ ........................................................................................................2952

with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm


potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis

implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmizing, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigmizing, is necessarily the prospective transcending/superseding registry-worldview/dimension

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

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

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

fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’
grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality—of-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ ontological-normalcy/postconvergence reality construct

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

BODMAS characters and character A (Addition) as the additionality defect character
the reason why a prospective/transcending/superseding registry-worldview/dimension needs its
own knowledge-construct reference-of-thought psychologism has to do with the fact that every
registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity}—constitutedness–in–preconverging-entailment/confusion 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-
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/maximalising-recomposuring-for-relative–
ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal
psychology as anthropopsychology, involved in all successive institutional-
cumulation/institutional-recomposure–{as-to-historiality/ontological-eventfulness/ontological-
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
progressive 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/supercerbatory–de-mentativity with
corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or–
dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-philosophy of psychology

...3089 de-mentation\(_{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics),\text{-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence}
dialecticism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involving
the transcended and the transcending dimensions}........3097

uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism
institutionalisation/intemporalisation with respect to procrypticism..................................................3099

‘<amplituding/formative–epistemicity>causality~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 articulation)’..................3102

‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing possibilities for transcendental institutionalisation/intemporalisation of
notional–deprocrypticism (superseding the vices-and-impediments of, as well as human
emancipation over, procrypticism).................................................................3106

‘<amplituding/formative–epistemicity>causality~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>-pedestals-disambiguation) as reference-of-
thought-scheme’..........................................................................................................................3108

‘intemporal-prioritisation-of-reference-of-thought’~as-conflatedness-or-ontological-reprojecting
(deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically
what matters with respect to ontology and virtue is simply and completely intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-
contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-
notional–projective-perspective).....................................................................................................3110

technical point-of-departure-of-construal of reference-of-thought for distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing> with respect to the
‘<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity retracing’.................................3129

Without ‘intemporal-prioritisation-of-reference-of-thought’~as-conflatedness-or-ontological-
reprojecting disposition the possibility for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity from perversion-of-reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation> (as prior intemporal reference-of-thought–categorical-
 imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservational,
the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-
reflected–epistemicity-relativism-determinism’> will not occur and be regenerative...3135

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)........................................................................................................3137
new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions................................................................................3141

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ........3143

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’...............................................................................................3145

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 3151


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) .................................................................3169

de-mentation (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding—or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool)........................................................................................................3174

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) ......................................................................................................................................................3175

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

contrasting ontological-normalcy/postconvergence as to potential human ontological-performance—<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-


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<-between—prior-shallow-supererogation-of-mentally-aestheticised—preconverging—dementing—qualia-schema and prospective-profund-supererogation-of-mentally-aestheticised—postconverging—dialectical-thinking—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-recomposuring 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 organicanism (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..................................3289

‘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 ..........................................................3290

‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold................................................................................3291

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology.........................................................3295

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality...............................................................3296


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’ ........3299

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.......................................................3306

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 incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions.........................................................3311
‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct.................................................................3313
Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring ..........3320
two dilemma with respect to the conceptualisation of virtue........................................................3326
intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation.............................................................................................................................................................................3330
‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretense to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence.................................................................3331
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>).................................................................3332
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.................................................................3333
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’ ....................................................................................................................................................................................................3335
notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—pedestals-disambiguation before logical processing/operation..................................................................................................................................................................................................3339
‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity as this highlights <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective-nongrassling—for-explicating/ontological-contiguity 3346
it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism—of-social-functioning-and-accordance’ in humans

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

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

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

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

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

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

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

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

the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought—categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior


Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it
an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–de-mentating/structuring/paradigming .................................................................3381
‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former..........................3385
The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to procryptism-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can be basically be articulated as follows (the ontological entrapment)..................................................................................................................3392
Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporal/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’...............................................3394
Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality).................................................................................................3395
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........................................................................................................................3396
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? ........................................................................................................................................3403
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.................................................................3406
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>..............................................................3418
distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> (mentalslantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-goodfaith/authenticity-of-reference-of-thought/candor)........................................................................3426
the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixed traditional categorisation conceptualisation of reality’ doesn’t allow.................................................................3431
the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft ........................................................................3437
Memeism 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)........3439
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-conflict’..................................................3441
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-specieflourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities...........3449
Meaningfulness of notional-firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions..........................3450
the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling..............................................................3456
the perpetuation-of-notional—depocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct .........................................................................................3466
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is more of a humanmentation-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).........................................................................3469
Meaning (defined previously as what defines/predicates value, thought and action)..............3470
all the vices-and-impediments of the <cumulating/recomposuring—attendant-ontologicalcontiguity>successive registry-worldviews/dimensions can be directly ascribed as corresponding persion-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 ..........................................................3472
‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition........................................................................3475
preconverging-or-dementing—apriorising-psychologism arises simply by a shift of reference-ofthought (in the strive for intemporal-preservation-entropy-or-contiguity—or—ontological—
preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational)


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

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


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

‘dynamic-cumulative-aftereffect of subontologisation’


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

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


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

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing
at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor..........................3530

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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation ........3536

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

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

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemorally in supplanting–conviction-as-to-profound-supererogation–of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality’........3550

derived–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–attendant–intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations ........................................................................3557


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..................................................................................................................3565

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality .............................................................................................................3572

solipsism enables the requisite ‘mouling’ of human limited-mentation-capacity-deepening of notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/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-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation exercise but rather institutionalisation/intemporalisation or secondnaturing

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

postdication (as metaphysics-of-absence<implicit-epistemic-veracity-of-nonpresencing<perspective—ontological-normalcy/postconvergence>) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence-perspective{apriorising-psychologism-reference-of-thought}—and-hence-suprastructurable by ‘metaphysics-of-absence{implicit-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-rationalising/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/subjectification-as-objectification<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being—of-existential-reality as antinihilism— and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding—oneness-of-ontology..............................
decentration (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) of ‘postconverging—or-dialectical—thinking—apriorising—psychologism’ and preconverging—or-dementing—apriorising—psychologism is never about generating a prospective ‘postconverging—or-dialectical—thinking—apriorising—psychologism’ (with respect to the present as ‘postconverging—or-dialectical—thinking—apriorising—psychologism’) but such de-mentations (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging—or-dementing—apriorising—psychologism/oblongating the placeholder-setup/mental-devising—representation/mentation/consciousness-awareness-teleology of the present as preconverging—or-dementing—apriorising—psychologism which becomes ‘old—present’/retrospective as prior ..........
de-mentation— superradatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive—dialectics of ‘postconverging—or-dialectical—thinking—apriorising—psychologism’ and preconverging—or-dementing—apriorising—psychologism is never about generating a prospective ‘postconverging—or-dialectical—thinking—apriorising—psychologism’ (with respect to the present as ‘postconverging—or-dialectical—thinking—apriorising—psychologism’) but such de-mentations (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive—dialectics) is rather about decentering and preconverging—or-dementing—apriorising—psychologism/oblongating the placeholder-setup/mental-devising—representation/mentation/consciousness-awareness-teleology of the present as preconverging—or-dementing—apriorising—psychologism which becomes ‘old—present’/retrospective as prior ..........3629
by transcendence—and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as—Being—or-ontological—or-existential—defect> transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension..........................................................3633
deeper superseding—oneness-of-ontology conceptualisation and shallow superseding—oneness-of-ontology conceptualisation, central to a maximalising—recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation ..................................................3633
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—<as—construed—as—from—perspective—ontological-normalcy/postconvergence>’—existentialism—form—factor ..........................................................3640
the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging—or-dementing—integration that is ontologically relevant for ontological—reconstituting—as—to—conflatedness/deconstruction for prospective transcendability.3645
‘threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—<as—to—attendant—intradimensional—prospectively—disorienting—preconverging/dementing—apriorising—psychologism> and supplanting—conviction—as—to—profound—supererogation—of—‘attendant—intradimensional—postconverging/dialectical—thinking—apriorising—psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics—of-presence—langle—nondescript/ignorable—void—as—to—presencing—absolutising—identitive—constitutedness and metaphysics—of—absence—langle—epistemic-veracity—of—nonpresencing—<perspective—ontological-normalcy/postconvergence> ..........................................................3646
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 ..........................................................3650
without a maximalising—recomposuring—for—relative—ontological—completeness—unenframed—conceptualisation disposition no prospective institutionalisation transcendence—and—sublimity/sublimation/supererogatory—de—mentativity will be possible ..........................................................3653
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/sublimation/temporal-dispositions as part and parcel of knowledge construct


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


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


faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals.  


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

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

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’

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


mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing,perspective–ontological-normalcy/postconvergence⟩) conceptualisation)

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

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

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

why spatialisation, indirectness and craftsmanship are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context.
need for a retracing to establish the existential reality of the breaching or non-breaching of
axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic
operations ................................................................. 3748

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 .......... 3750

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 ................................................................. 3753

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’>) ................................................................. 3755

re adjustment 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 ................................................................. 3769

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations–
registry-worldviews ................................................................. 3771

the ontological-contiguity implied by ‘projective-insights-of
imbribedness/threadedness/recomposuring as of attendant–ontological-contiguity–duced–
existentialising/contextualising/textualising-contiguity–reifying–or-elucidating-of-prospective–
as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression–
rules-of-apriorising/axiomatising/referencing–that-further-epistemically-unconceal-the-very–
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest
being-construal/existential-reference/existential-tautologisation that underlies the ontological–
contiguity—of-the-human-institutionalisation-process ................................................................. 3775

‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration
conceptualisation’ ................................................................. 3792

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity
on the basis of the same reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold ................................................................. 3795

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) ................................................................. 3802

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 ................................................................. 3817


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 transcendent knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendent enabling’..........................................................3829


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..........................................................3848

‘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..................................................3849

‘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..........................................................3850

postlogism dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superegeration—
postlogism dynamism in its social protraction reflects a threshold-of
nonconviction/madeupness/bottomlining-in-shallow-superegeration—

as-to-'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing–apriorising

psychologism—

as of temporality/non–transcendence-and-sublimity/sublimation/superegoratory–de-mentativity/incrementalism-in-relative-ontological
incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions

...................................................................................................................................3858

teleology/teleological-differentiation is not a discrete construct but rather deterministic as of
existential-reference/existential-tautologisation/ontology/ontological-veridicality 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

.........................................................................................3863

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

.............................................................................................................................3881

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

......................................................................................................3865

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

..............................................................................................................................3868

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

.............................................................................................................................3881

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

.............................................................................................................................3892

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

...................................................................................................................................3914

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

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

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

- **‘Alt + Left-Arrow’** to go back to the previous location in the document (that is

  precisely at the clicked hyperlinked superscript location)

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- Also the darkened and/or strikedthrough text elaborates upon the immediately prior or

  succeeding text and is darkened and/or strikedthrough (to point out its interjecting

  nature) in order to ease the ‘continuity readability’ of long phrases/sentences while at
the same time striving herein for ‘a most profound and extended articulation of exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications>’.

absolving/fleeting/escaping-reflex–logic

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

<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-

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-


supererogatory–acuity/perspicacity


measuringinstrument–for–conceptualisation

nondisjointedness/entailment-of-prospective–nonpresencing

construal as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism


(plays in both cases establishing their inherently-determinable–apriorising-teleological-thresholding–as-teleological-framework/narrative-framework
contextualising/existentialising/instantiative-devolving-meaningfulness’
with relative-ontological-incompleteness\textsuperscript{16} prospectively deneutered from
its totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{14} in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism representation over a preconverging-or-dementing \textendash apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,\textendash as-to-‘human\textsuperscript{amplituding/\textendash formative–epistemicity>totalising~purview-of-construal, wherein for instance as of relative-ontological-completeness\textsuperscript{17} theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing \textendash apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of \textendash the very same physics
<amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening\textsuperscript{3} and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness\textsuperscript{18}—enframed-conceptualisation, and the same elucidation extends to the overall human <amplituding/formative–epistemicity>totalising~thrownness-in-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–conceptualisation as of prospective notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-Self’ dereifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism <amplituding/formative–epistemicity>totalising–/‘meaningfulness-and-teleology’ in prospective relative-ontological-completeness’ from our relative-ontological-incompleteness’ ‘positivism–procrypticism shiftiness-of-the-Self’ perspective’ as if as of postconverging-or-dialectical-thinking”–apriorising-psychologism representation whereas in reality such perspectival <preconverging–’motif-and-apriorising/axiomatising/referencing–imbuing>existentialising—enframing/imprintedness<(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) is rather flawed-and-untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing”–apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-axiomatic-construct with the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity of prospective notional–deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our-
‘positivism–procrypticism shiftiness-of-the-Self’, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reifying-gesturing’.
'existence's-effusing/ecstatic-inlining':-as-

'interlay/organicalism/aestheticising-handle-{manifest-
supererogatory-de-mentative-amplituding-or-mental-aestheticising-
attuning}',-in-supererogatory-projective-arbitrariness/waywardness-
of-transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for-'aestheticising-re-
margining/re-edging/re-acuity—in-
postconverging/preconverging_circumscriptive/totalitative-
restructuring'—educing—sublimation/desublimation>, (amplituding is so-
construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—for—inlining and speaks not just of 'the specific human-
subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—for—inlining with phenomenal existence' but equally all
other possible 'phenomenal/manifest-subpotencies—in-transitive-
confiatedness—reflexivity,-in-the-full-potency-of
existence's—sublimating—nascence) conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—for—inlining with
phenomenal existence’ whether of animate or inanimate
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism,
and amplituding is so-elaborated-as-of conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<&-as-to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/wr-
ting>—for—inlining<&-as-to-frame-of-
reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn-
isance/intelligibility/comprehension/realisation>, with this elucidation
practically underlined with the elucidation of such notions like ‘real, pseu
doreal and unreal’ wherein everything contemplatable about existence is necessarily real whether of ‘manifest/phenomenal occurrence’ or ‘manifest/phenomenal imaginary occurrence’ as to existence’s panintelligibility — effusing/ecstatic–inlining while the very same notions rather speak to the ‘notional—effusing/ecstatic–inlining while the very same notions rather speak to the ‘notional

ing implications of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism to ontological-performance—⟨including-virtue-as-ontology⟩’ so-reflected as to the ‘notionalisation/notional-conception/amplituding
referencing/registering/decisioning imbued shallow-supererogation\textsuperscript{96} — to — profound-supererogation\textsuperscript{96} spanning human temporal-to-intemporal ontological-performance\textsuperscript{92}—<including-virtue-as-ontology> (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development)

asceticism\textsuperscript{4} asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{97}

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

is de-

mentatively/structurally/paradigmatically incompatible with the

possibility at its prospective human-subpotency-
aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of 

reference-of-thought as of its destructuring-threshold

(uninstitutionalised-

threshold /presublimating–desublimating-decisionality)-of-ontological-

performance\(^1\)-<including-virtue-as-ontology> to integratively

contemplate of the prospective registry-worldview’s/dimension’s Being-
development/ontological-framework-expansion–as-to-depth-of-

ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology , institutional-development–as-to-social-function-development

and living-development–as-to-personality-development by dispensing-

with-immediacy-for-relative-ontological-completeness ~by-

reification/contemplative-distension\(^2\) (as of human self-surpassing—
existentialism-form-factor; -in-overcoming-‘notionally–collateralising-

beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-

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

epistemic-digression to supersede human temporality /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 it rather

enters into <amplituding/formative–epistemicity> totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{4} of its prior registry-worldview/dimension supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation to any such prospectively implied meaningfulness-and-teleology\textsuperscript{50,89} reference-of-thought\textsuperscript{83} and thus all human transcendence-and-sublimity/sublimation/supererogatory—dementativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that is rementating/restructuring/reparadigming (in the face of ecstatic-existence—as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{87,83} 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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation since the asceticism is rather as of the prospective registry-worldview’s/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of– apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of 5\textsuperscript{\textsuperscript{\textsuperscript{meaningfulness-and-teleology}}}, and this explains why the asceticism in transvaluation of 10\textsuperscript{\textsuperscript{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

\textless \textit{amplituding/formative} wooden-language\textless \textit{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing} –narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology \rangle as

\textless \textit{amplituding/formative} wooden-language\textless \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\rangle as in effect it is simply ‘the projected habituation by the prospective registry-worldview’s/dimension’s veridically postconverging/dialectical-thinking’–qualia-schema reflection of the prior registry-
worldview's/dimension's destructuring-threshold\(\langle\text{uninstitutionalised-threshold} /\text{presublimating–desublimating-decisionality}\rangle\) of ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) as of preconverging/dementing\(\langle\text{–qualia-schema}\rangle\) that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;¶ in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\(\langle\text{–qualia-schema}\rangle\) projection of ‘reasoning out’ the relative-ontological-incompleteness\(\langle\text{meaningfulness-and-teleology}\rangle\) in terms–as-of-axiomatic-construct of the relative-ontological-completeness\(\langle\text{postconverging/dialectical-thinking}\rangle\) –qualia-schema ‘meaningfulness-and-teleology’ in exposing the former’s nondescript/ignorable–void\(\langle\text{as of its preconverging/dementing–qualia-schema;¶ and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness\(\langle\text{destructuring-threshold}\rangle\)\(\langle\text{uninstitutionalised-threshold} /\text{presublimating–desublimating-decisionality}\rangle\)\) of ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in
relative-ontological-completeness\textsuperscript{7} constructiveness-of-ontological-performance\textsuperscript{\textsuperscript{8}}-\textless including-virtue-as-ontology\textgreater are of emancipating/teleologically-elevated ontological-performance -\textless including-virtue-as-ontology\textgreater , for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold\textsuperscript{9} (uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance -\textless including-virtue-as-ontology\textgreater in relative-ontological-incompleteness\textsuperscript{10} is bound to teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of\textsuperscript{\textsuperscript{11}}\textless including-virtue-as-ontology\textgreater in relative-ontological-completeness\textsuperscript{\textsuperscript{12}}-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{\textsuperscript{13}}/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 transvaluation for prospective relative-ontological-completeness constructiveness-of-ontological-performance ‹including-virtue-as-ontology⟩ brings about prospective emancipating/teleologically-elevated ontological-performance ‹including-virtue-as-ontology⟩, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic wooden-language ⟨imbued averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of ‘nondescript/ignorable–void ’ with-regards-to-prospective-apriorising-implications⟩⟩) are effectively associated with vices-and-impediments as to preconverging-existing-extrication-as-of-existent-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness ‹sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating ‹projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
as to human-and-social-expectations/anticipations—metaphoricity
\( \langle \text{as-rede-} \)
mentating/restructuring/reparadigming—psychologism’;
\( \langle \text{the effective} \)
manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen
transvaluation development’ (as enabling the superseding of human prior
\( \langle \text{universalising-idealisation} \rangle \text{transvaluation as reflected with } \langle \text{Socrates principled ascetic} \)
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-
\( \langle \text{prospective \text{psychologismic–apriorising/axiomatising/referencing–}of–} \)
attendant–ontological-contiguity ~duced–
existentalising/contextualising/textualising-contiguity \rangle \)
conflatedness ~in {preconverging-disentailment–by}–postconverging–
entailment~ and so-reflecting the reality that the ordinariness as
conflatedness -in-[preconverging-disentailment-by]-postconverging
entailment> is postconvergingly-de-mentated/structured/paradigmed
out-of-profoundly-developed-interest/concern/care-induced-
institutionalising as of deferential-formalisation-transference for its
requisite appropriate dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension

), to
influence Dionysus I of Syracuse along the philosopher-king
postconverging-de-mentating/structuring/paradigming’ and ‘Aristotle’s
expansive approach to philosophical and knowledge inquiry along the
universalising-idealisation postconverging-de-mentating/structuring/paradigming, setting up the Lyceum together with
the tutoring of Alexander the Great’ along the same lines of reasoning as
Plato, as well as latter post-Socratic philosophical perpetuation like the
Stoics, Cynics, etc. and their institutional influence on Greek and Roman
leadership and society;¶ this same asceticism ideal can be recounted with
budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic
stances even against the condemnation of their then present-day medieval
establishment creating the possibility for later enlightenment scientific
and social 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/akrasiat-c-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—not-mentativity)

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

beyond-the-
consciousness-awareness-teleology –<in-

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>
existent-existential-extrication-as-of-existential-unthought

blurriness

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

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

faith/authenticity ~postconverging—de—
mentating/structuring/paradigming—as-being-as-of-existential-reality>


construed from the ontologically-veridical perspective of ontological-
normalcy/postconvergence (as from prospective nonpresencing-
<perspective–ontological-normalcy/postconvergence> reflection of
<br amplituding/formative–epistemicity causaality 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>)),
highlights that there is a ‘human capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment (so-construed as dimensionality-of-sublimating
<br amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness transvaluative-
rationalisying/transepistemicity/anamnestic-residuality/sprit-drivenness–
equalisation) intimately associated with its prospective
meaningfulness-and-teleology knowledge as to institutional-
cumulation/institutional-recomposure{as-to- historiality/ontological-
eventfulness ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-
determinism>} so-implied in the ontological-contiguity—of-the-human-
institutionalisation-process", as of an underlying human epistemic-
ricochetting/transepistemicity

possibilities as from *recurrent-utter-uninstitutionalisation’s supererogatory-accuracy/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ is invalid and rather of—
foregroundering—entailment—(postconverging—narrowing—
down—sublimation-as-to—’existence—as—sublimating-withdrawal—
eliciting-of-prospective-supererogation ’—in—reflecting—’immanent—
onological-contiguity ’—as—operative—notional—deprocrypticism) (as of ontological-normalcy/postconvergence prospective aporeticism—
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—foregroundering—entailment—
(postconverging—narrowing—down—sublimation—as—to—’existence—as—
sublimating-withdrawal—eliciting-of-prospective-supererogation ’—in—
reflecting—’immanent—ontological-contiguity ’—as—operative—
otional—deprocrypticism)’, likewise ‘foregroundering—entailment—
(postconverging—narrowing—down—sublimation—as—to—’existence—as—
sublimating-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
in all such cases the idea is ever always to move from a
<amplituding-formative> wooden-language-<imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void’
with-regards-to-prospective-apriorising-implications> to an opened-
construct-of—meaningfulness-and-teleology reflexive of ecstatic-
existence in postconverging—narrowing-down—sublimation as from ‘non-
rules, rulemaking-over-non-rules, universalisation-directed-
rulemaking-over-non-rules, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules, and preempting—
disjointedness-as-of—reference-of-thought—as-to-
‘<amplituding-formative—epistemicity>growth-or-
conflatedness'/transvalutative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
foregrounding_entailment '(postconverging—narrowing-
down—sublimation-as-to—‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’—in-reflecting—‘immanent-
ontological-contiguity’—as-operative-notional—deprocrypticism)’ while
superseding any presencing—absolutising-identitive-constitutedness
(failing to imply this ontological-normalcy/postconvergence in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process as from ‘non-
rules, rulemaking-over-non-rules, universalisation-directed—
rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempts—disjointedness-as-of-reference-of-thought,-as-to-


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

ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming ’, with foregrounding_entailment-(postconverging–narrowing-down–sublimation-as-to–'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–'immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)’

‘de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of meaningfulness-and-teleology, implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving meaningfulness-and-teleology that is not rational-empirical like mentioning say magical or supernatural causes and effects, and likewise prospectively with notional–deprocryptic any conception/theory/idea in disjointedness that fails to reflect attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity as of parrhesiastic and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation organic coherence and as ultimately reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–

‘herein-specifically-relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation),

furthermore with regards specifically to say the ‘positivism/rational-empiricism–reference-of-thought’–devolving level of ‘meaningfulness-and-teleology’ we can factor in that any ‘supposedly deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails foregrounding_entailment–postconverging–narrowing–
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent–

ontological-contiguity epistemic-ricochet/transepistemicity primacy
and on this basis is all-defining/deterministic in the construing of
indeterminacy/deficiency/limitation/constraint—imbued—
‘notional-firstnatures—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism—form-factor, in human
ontological—faith—notion—or—ontological—fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality
‘intemporalising/ontologising ontological-good-
faith/authenticity’—postconverging—de-
mentating/structuring/paradigming ’ and ‘temporalising ontological-
bad-faith/inauthenticity’—preconverging—de-
mentating/structuring/paradigming ’, beyond-the-consciousness-
awareness—teleology—<in—preconverging—
existential—extrication—as—of—
existential—unthought>)

8categorical-imperatives/axioms/registry—teleology (as to the epistemic-
totalising operannce of human 3meaningfulness-and—teleology
underlying
apriorising/axiomatising/referencing/intelligibility—setup/measuring—instru-
ment,—so—construed—as—categorical—imperatives/axioms/registry—
teleology underlies human conceptivity/epistemic—
reflexivity/epistemicity—relativism—determinism in existence as to overall
reifying—and—empowering—reflexivity—of—ecstatic—existence—as—
panintelligibility—imbued—
hermeneutically/reproductively/supererogatingly/zeroingly—educing—


[hermeneutically/reprojectively/supererogatingly/zeroingly]educing-

‘herein-specifically-relevant-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-supererogation ~to—profound-supererogation’ (such that the ontological-contiguity ~of-the-human-instutionalisation-process is ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation ~to—profound-supererogation’) thus reflecting the fact that the ‘ontological-normalcy/postconvergence of the full-potency of existence’ as the
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—referencing,—in-perspective—ontological-normalcy/postconvergence’, and so as to imply that ‘intelligibility of phenomenality/manifestation in existence as to causality’ can only be divulged as of ‘any given sublimating—referencing/registering/decisioning (whether ‘of sublimating inlining—as-to-inherent-immanence-of-phenomenation/phenomenality’ or ‘of sublimating conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—as-to-transcendent—reflexivity—of—phenomenation/phenomenality’ so—underlied totalisingly as of overall panintelligibility—effusing/ecstatic—inlining) sublimating in 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-construed as to the sublimating
inlining–as-to-inherent-immanence-of-manifestation/phenomenality
and/or sublimating conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism–as-to-transcendent-reflexivity-of-
manifestation/phenomenality of phenomenal/manifest-subpotencies<(in-
transitive-conflatedness —reflexivity,—in-the-full-potency-of-
existence’s—sublimating—nascence));¶ <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating-ontological-contiguity
/ totalitative-accruing—relative-cause-and-effect-predicative-effectivity—
sublimation—(as-to-underlying,—ontological-commitment —<implied—
self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being—as-of-existential-reality>)
/ operatives-of-ontologically-hegemonising-narrative’/: implicating—the-
specific-human-subpotency-panintelligibility’—reflexivity-in-ecstatic-
existence ’as-of-its-knowledge-reifying-and-empowering-conflatedness ’—
construal-of-existence/intrinsic-reality-and-so-reflected-as-of attendant—
ontological-contiguity ’—educated—
existentialising/contextualising/textualising-contiguity’—{as-the-
panintelligibility’—insight-about-ecstatic-existence-epistemically-
deflates—existence-in-existence-constitutedness’—construal’}, and this
speaks to the fact that any implied ’meaningfulness-and-teleology” (as
knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity {—
conflatedness ~in-{preconverging-disentailment-by}–postconverging-
entailment>) ‘epistemic-veracity as well as its induced human
empowerment for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity/emancipation’ can
only arise de-mentatively/structurally/paradigmatically as of its inherent
supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
as so-reflected in <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-
explicating-ontological-contiguity —so-construed-as-from-ontological-
normalcy/postconvergence-epistemic-perspective / notional–projective-
perspective-of-conceptualisation/totalitative-accruing–relative-cause-
and-effect-predicative-effectivity–sublimation–(as-to-underlying,-
ontological-commitment -<implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)
/ operatives-of-ontologically-hegemonising-narrative’;¶ with the result
that vague articulations of ‘flawed prior_knowledge-reification–
gesturing-<in-
prior_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity i—
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”;¶ insightfully, the
inherent human epistemic relation to ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency”~sublimating—nascence,—disclosed-from-prospective–
epistemic-digression, implies that human conception of causality
inherently ‘is-not-of/not-ontological’ but rather ‘is-as-of/is-epistemic’
about ecstatic-existence-as-transcendental-signifier, and this explains the
conception of causality herein as <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” to epistemic-normalcy as
human-subpotency strives to converge-as-construing to ecstatic-
existence-as-transcendental-signifier as of the projective–totalitative–
implications of <amplituding/formative–epistemicity>causality~as-to–
projective-totalitative–implications-of-prospective– nonpresencing,—for–
explicating-ontological-contiguity construed as causality;¶ wherein for
instance the appraisal of ‘health epiphenomenon of existence’ as of
historiality/ontological-eventfulness/ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism’> ranging from perceptivity-as-of-
bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-
specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-
the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-
reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-
theory-construct-as-the-exclusive-cause-and-effect-conceptualisation,
and perceptivity-as-of-factoring-in-
hermeneutically/reprojectively/supererogatingly/zeroingly:-
socioeconomic,-education,-information,-environmental,-gender-and-
power-relations-issues-underlying-healthcare-and-medical-delivery
reflects the ‘epistemic-veracity of human
apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-
contiguity }—conflatedness —in—{preconverging-disentailment—by}—
postconverging-entailment/projective-conflating apriorising’ towards
construing the ontological-normalcy/postconvergence of ecstatic-
existence-as-transcendental-signifier speaking of ‘ontological-
primemover-totalitative-framework as causality as of construction’,
whereas a ‘presencing—absolutising-identitive-constitutedness’ will
naively equate any one of the registry-worldview’s/dimension’s given
perceptivity of ‘health epiphenomenon of existence’ in which it projects-
mentally—by—its—reference—of—thought as the ‘absolute basis for
construing, defining and refining the conception of causality’ failing to
factor-in that it is rather in an ‘epistemic situation as of epistemic-
abnormalcy/preconvergence’ in relative-ontological-incompleteness’
requiring not such an apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—
constitutedness —in preconverging entailment
apriorising/axiomatising/referencing but rather an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging disentailment ~by}—
postconverging entailment/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-
completeness in reflecting the ontological-normalcy/postconvergence of
ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalitative-implications insight about causality as reflected
with the health epiphenomenon can be extended to all domains construed
as for-human-studies/for-humanconstructs for the simple reason that all
such domains are of ‘epistemically manifest ‘historiality/ontological-
eventfulness ‘/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> in attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity as of human
limited-mentation-capacity-deepening ’), ¶ and this explains why a
registry-worldview/dimension is a <amplituding/formative> wooden-
language—imbued—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\rangle as-of-'nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications>\rangle with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology in existence, such that even such budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein construed as <amplitudes/formative–epistemicity>causality—\langle as-to-projective-totalitative–implications-of-prospective—nonpresencing—for—explicating-ontological-contiguity can thus be understood as the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness as so constructively implied herein, as to the reality
that ‘a traditional conception of causality as if human-subpotency is
constituting the possibility for causations in existence’ is herein construed
as ontologically-flawed as it fails to reflect that existence is already a
given and the very exercise of ‘human-subpotency construal of causation
is one of apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }~confatedness ~in {preconverging-disentailment–by–
postconverging-entailment/projective-confating
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-
‘herein-specifically-relevant 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-confatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)) are
as of their specifically/notionally enabled reifying and empowering;
finally it is just as important to grasp also here that the ‘articulation as
human-causative-construction’ of the notions of ‘temporal individuations
or temporal-dispositions’ and ‘intemporal individuation or intemporal
disposition’ are rather conceived epistemically as of their de-
mentative/structural/paradigmatic implications from the perspective of
the ontological-normalcy/postconvergence of ecstatic-existence-as-
transcendental-signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness’ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness’, reflecting a human-causative-construction conception
in apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-
contiguity }~constitutedness ~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 ~educated–existentialising/contextualising/textualising-
contiguity }~constitutedness ~in {preconverging-disentailment by}–
presencing—absolutising-identitive-constitutedness ~
apriorising/axiomatising/referencing (wherein for instance with regards
to prospective human-causative-construction, as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
{imbued-and-}
say as of our present positivism–procrypticism requiring the dem- 
mentative/structural/paradigmatic implications of prospective 
//deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought aetiologisation/ontological-escalation)

circularity/recurrence with regards to the-very-same<-amplituding/formative-
episemicity>totalising-purview-of-constral-as-immanent-
ability10 existence/intrinsic-reality/ontological-veridicality 
circularity/recurrence/repetition/repeatability-as-reflected-from-
conflation-perspective,-in-de-mentative/structural/paradigmatic-registry-
worldview-‘terms—as-of-axiomatic-construct’-(of-‘perversion-and-
derived- perversion-of- reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,-as-to-uninstitutionalised-threshold -circularity-as-
subtransversality<-in-desublimating–existential-
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-
reconstituting-in-perspective–ontological-normalcy/postconvergence-
induced-conflatedness -of-veridical- reference-of-thought-as-
prospective-institutionalisation/supra-transversality<-in-sublimating–
existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’

11compulsing– 
nonconviction/mad 
("decontextualising/de-existentialising~of-attendant-intradimensional–

110
eupness/bottomline

apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

attendant-intradimensional–ontologising’–imbued-

{‘<decontextualising/de-

existentising–of-

existentialising–attendant-

ontologising’–imbued-

contextualising/existentialising–attendant-ontological-contiguity’ >/:

in-shallow-supererogation ‘<as-to-disontologising-perverted-outcome-

sought-precedes-existentially-veridical–‘attendant-intradimensional–

attendant-

apriorising/axiomatising/referencing’-logical-dueness>’} <as-existential-

decontextualised-transposition,-falsely-projected-

apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-

- and-performance>

-disontologising’–

of-the-‘attendant-

intradimensional–

ontologising’–

imbued-

<contextualising/e

xistentialising–

attendant-

ontological-

contiguity’ >/:

shallow-

supererogation’–
<as-to-

disontologising-

perverted-
outcome-sought-
precedes-
existentially-
veridical–
‘attendant-
intradimensional–
apriorising/axioma
tising/referencing’-
logical-dueness⟩

\[ \langle \text{conjoining-looping-set-of-narratives} \rangle \text{of-attendant-ontological-
contiguity ~educe existentialising/contextualising/textualising-
contiguity} \]—conflatedness in \{preconverging-disentailment–by\}

postconverging-entailment or effecting-wholeness-as-of-profoundness-
and-completeness-to—‘meaningfulness-and-teleology’;¶ so-implied by
epistemicity>totalising/circumscribing/delineating epistemic conflating of
existentialising/co

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

conceptualisation with-and-as-to-the-precedence-of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in attendant–ontological-contiguity~educed–

existentialising/contextualising/textualising-contiguity{preconverging-disentailment–by}–

postconverging-entailment

nonpresencing> projected epistemically-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-implied–‘prospective-aporeticism’–overcoming/unovercoming> as it is effectively underscored by difference-conflatedness-as-to-totalitative-reification-in-singularisation.<as-to-the-nondisjointedness/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-

dentatively/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-
in-{preconverging-disentailment–by}–postconverging-entailment
epistemic-veracity as to human ontological-performance -<including-
virtue-as-ontology> with regards to human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-
construed-as-from-perspective–ontological-
ormalcy/postconvergence> ’–existentialism-form-factor

constitutedness\(^{14}\) constitutedness or apriorising/axiomatising/referencing-{of-attendant–
or ontological-contiguity \(\sim\)educed–
apriorising/axioma existentialising/contextualising/textualising-contiguity }

constitutedness in preconverging entailment or effecting-parsimony-as-
{of-attendant–
tonological-contiguity \(\sim\)educed–existentialising/contextualising/textualising-
ontological-contiguity \(\sim\)educe apriorising/axiomatising/referencing-{of-attendant–ontological-
d–
ontological-contiguity \(\sim\)educed–existentialising/contextualising/textualising-
existentialising/contextualising/textualising-contiguity }

conceptualisation as to falsely imply their existence-in-
existence (since attendant–ontological-contiguity \(\sim\)educed–
alising-
existentialising/contextualising/textualising-contiguity \(\sim\)educed–
contiguity }

is thus-
contiguity }

inherently-not-construed-as-to-its <amplituding/formative-
constitutedness in epistemicity> totalisingly–preceding-and-redefining ’) as of
preconverging-dissingularisation<-as-to-the-disjointedness/disentailment-of-
entailment presencing—absolutising-identitive-constitutedness> /epistemic-
nonimmanence/flawed-epistemicity-relativism-determinism by such
misconception in <amplituding/formative–epistemicity> totalising–self-
completeness - (sublimating-referencing/registering/decisioning—as
self-becoming/self-conflatedness /formative-supererogating-
<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—
expectations/anticipations—metaphoricity^57—as-rede-
mentating/restructuring/reparadigming—psychologism^59 (beyond-the-
consciousness-awareness-teleology^9—<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^3 to achieve relative-ontological-completeness^67 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—
existentiaiising/contextualising/textualising-contiguity }—re-
originariness/re-origination conception of the-very-same—
<amplituding/formative—epistemicity>totalising—purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality as it
strives to reflect as from relative epistemic-normalcy the 'ontological-
normalcy/postconvergence of existence-potency ~ sublimating-nascence, disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing {of-attendant-ontological-contiguity ~ educed-existentialising/contextualising/textualising-contiguity } — constitutedness in preconverging entailment eg蓬— constitutedness in preconverging entailment eg蓬— constitutedness in preconverging entailment epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/ presencing — absolutising-identitive-constitutedness thus veering-off from originariness/origination {so construed as to ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} as of the absolute a priori that is existence as to the-very-same-<amplituding/formative—epistemicity>totalising—purview—of—construal-as—immanent—existence/intrinsic—reality/ontological—veridicality and as so-validated with causality as of <amplituding/formative—epistemicity>causality — as to projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—ontological-contiguity

15 de—mentation (supererogatory—ontological—de—mentation—or—dialectical—de—mentation—strand—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
stranding-or-attributive-dialectics humans-'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,
dementatively/structurally/paradigmatically,
dementating/structuring/paradigming, de-mentate/structure/paradigm, de-mentated/structured/paradigmed,
dementating/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\textsuperscript{9}/relative-ontological-completeness\textsuperscript{11} (sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating=<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{12}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{13}; as so-implied with respect to the de-mentation\textsuperscript{14}(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of human \textsuperscript{8}reference-of-thought (as the \textsuperscript{3}reference-of-thought is the ‘superseding-axiomatic-construct postconverging–de-mentating/structuring/paradigming of all other devolving axiomatic-constructs’, and de-mentatively/structurally/paradigmatically underlies as of successive de-mentation\textsuperscript{15}(supererogatory-ontological–de-mentation-ordialectical–de-mentation—stranding-or-attributive-dialectics) of human \textsuperscript{8}reference-of-thought the ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{17}) and ‘the operative de-mentation\textsuperscript{18}(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{14}reference-of-thought-devolving’ (as of \textsuperscript{8}reference-of-thought ‘implied level of <amplituding/formative>nondisjointing/nondisparate/notional–deprocrispasticm’ induced \textsuperscript{4}foregrounding_entailment\textsuperscript{20}(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘in-reflecting-
immanent-ontological-contiguity

notional-deprocrypticism

meaningfulness-and-teleology


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

attribution and then their mutually-reinfusing-attributive-possibilities,-
for-<amplituding/formative–
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\textsuperscript{56} of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence> ’–existentialism-form-factor’)

denaturing\textsuperscript{16} denaturing/usurping/arrogating/perverting-in-constitutedness\textsuperscript{14}
deneuterising\textsuperscript{17} deneuterising-\textsuperscript{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’ -
<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>’,


apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument’, and across the ≤cumulating/recomposuring—attendant—ontological-contiguity ≥successive registry-worldviews/dimensions as of such upholding of intemporal-preservation as to perspective ontological-normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity instigation over their prospective uninstitutionalised-threshold (that is, as successive notional—deprocrypticism—or—notional—preempting—disjointedness—as-of—reference-of-thought and so-construed epistemically/notionally as dimensionality-of-sublimating—

≤amplituding/formative>supererogatory—de-mentativeness/epistemic—growth—or-conflatedness/transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), so-driven by ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and—

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation ‘reification gesturing for prospective knowledge’ arising as from attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—


postconverging–dialectical-thinking<as-of-postconverging-conceptivity/epistemic-reflexivity/epistemicity–relativism–determinism–as-to-the–‘postconverging-stranding/attribution’–of-the–‘de-mentation’
institutionalisation-process\textsuperscript{68} \((\text{as to human Being-}
\text{development/ontological-framework-expansion--as-to-depth-of-
ontologising-development-as-infrastructure-of--meaningfulness-and-
teleology, institutional-development-as-to-social-function-development
and living-development--as-to-personality-development})\), and speaks to
the fact that human limited-mentation-capacity-deepening\textsuperscript{33} reflects an
overall human existential \textsuperscript{4} foregrounding\_entailment\textsuperscript{\textlangle 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\textsuperscript{96}’ human limited-mentation-
capacity-deepening\textsuperscript{3} variously attains differing ontological-
performance\textsuperscript{24}<-\textlangle including-virtue-as-ontology> so-reflected as the
<cumulating/recomposing--attendant-ontological-contiguity >-
successive registry-worldviews/dimensions \textsuperscript{8} reference-of-thought--and--
reference-of-thought-\textsuperscript{84} devolving--\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}
implying that human ‘meaningfulness-and-teleology\textsuperscript{99} can be construed
as ever always twofaceted as to the facet of achieved sublimation-over-
desublimation of \textsuperscript{3} meaningfulness-and-teleology\textsuperscript{99} as validated with
predicative-effectivity--sublimation-(as-to-underlying,-ontological-
commitment <-\textlangle 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—(<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-contiguity77 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/middleasil 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-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) as limiting or of prospective human-subpotency aporeticism' which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening as of prospective base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism sublimation-over-desublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation—(as-to-underlying,-ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-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-
logicising

existent-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>

<profound-supererogation -of-mentally-

difference-in-nature/difference-in-apriorising-or-axiomatising-or-
referencing-(difference-in-apriorising-or-axiomatising-or-referencing-as-
to-mutually-constrastive-'notional-contiguity/epistemic-contiguity
<profound-supererogation -of-mentally-

and–notional-discontiguity/epistemic-discontiguity  -<between—prior-

shallow-supererogation -of-mentally-

aestheticised-preconverging/dementing –qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>–of-
abstract-conceptualisation,-as-'rendering-irrelevant-any-mutual-
aposteriorising-or-logicising-or-deriving-exercise',-given-that-the-
validity-or-invalidity-as-to-the-ontological-veracity-of-any-given-
existential-instantiation-is-aposteriorised-or-logicised-or-derived-from-
the-more-profound-apriorising-or-axiomatising-or-referencing-conceptualisation,-so-construed-as-the-supratransversality-\langle \text{in-sublimating–existential-eventuating/denouement} \rangle \sim \text{of-motif-and-apriorising/axiomatising/referencing-and-rendering-ontologically-irrelevant/impertinent-the-subtransversality-\langle \text{in-desublimating–existential-eventuating/denouement} \rangle \sim \text{of-motif-and-apriorising/axiomatising/referencing} \rangle

\text{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 \sim \text{as-to-human-ontological-performance \langle including-virtue-as-ontology \rangle, as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-as-to-re-originariness/reorigination-as-reflecting-difference-conflatedness /as-to-totalitative-reification-in-singularisation \langle as-to-the-vridical-epistemicity-relativism-determinism\rangle

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

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lack-of\textsuperscript{66} growth-or-conflatedness /transvaluative-
\langle\text{amplituding}/for
\text{rationalising}/transepistemicity/anamnestic-residuality/spirit-drivenness-
mative>\text{supereroga}
\text{equality-as-to-human-ontological-performance} -\langle\text{including-virtue-
as-ontology}, -as-so-construed-as-from-prospective-ontological-
mentativeness/epis
\text{normalcy/postconvergence-epistemic-projection-perspective-in-}
temic-growth-or-
\text{reflecting-perspective-epistemic-abnormalcy/preconvergence}^{\text{72}} -\text{distorted-}
conflatedness /tra-
\text{originariness/distorted-origination-as-to-}
\text{identitive-constitutedness}^{\text{14}}
\text{rationalising/ transepistemicity/anamnestic-}
\text{residuality/spirit-
drivenness—}
equalisation)
\langle\text{dispensing-with-shallow-
reproducibility-mathesis/motif/thrownness-disposition}-for-relative-
ontological-completeness -by-reification,-so-construed-insightfully-as-
of-human-limited-mentation-capacity-successive-re-originary-
reifications/anticipations-about-the <amplituding/formative-
epistemicity> totalising-purview-of-construal-as-existence/intrinsic-
reality/ontological-veridicality-for-articulation-of—meaningfulness-and-
teleology —that-in-that-succession-are—\text{as-from-relative-ontologically-
flawed-to-relative-ontologically-veridical-articulation-of—}
meaningfulness-and-teleology',-but-then-as-the-'preceeding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of-
meaningfulness-and-teleology,-construed-as-habit-and-tradition-is-
dem-mentatively/structurally/paradigmatically-defining-as-reference-to-
be-superseded'-by-dialectically-successive-'re-originary-
projections/anticipations-of-relative-ontologically-veridical-articulation-
of--meaningfulness-and-teleology' (as to 'human Being-
development/ontological-framework-expansion--as-to-depth-of-
ontologising-development-as-infrastructure-of--meaningfulness-and-
teology, institutional-development--as-to-social-function-development
and living-development--as-to-personality-development')\), as-the-very-
implication-and-reason-why-human-existential-thrownness-as-of-human-
limited-mentation-capacity-paradoxically-renders-prospective-
'nonpresencing--or--withdrawal--or--metaphysics-of-absence-
(implicated-epistemic-veracity-of--nonpresencing-<perspective--
ontological-normalcy/postconvergence>--or--transcendental-reasoning-
of-event)' as-prospective-ontology-origination-
perspective/framing/reference/horizon/projection-of--'meaningfulness-
and-teleology' the-critical-determination-of-relative-ontologically-
veridical--'meaningfulness-and-teleology' over--'presencing--or--
metaphysics-of-presence (implicated-'nondescript/ignorable--void-
-as-to-presencing--absolutising-identitive-constitutedness)--or--ordinary-
nontranscendental-reasoning-
perspective/framing/reference/horizon/projection-of--'meaningfulness-
and-teleology", in enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as for the need for human limited-mentation-capacity-deepening, and operantly, dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension doesn’t mean ‘giving up on life’ (as of wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications) of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) wrongly implying a propensity to construe ‘preconverging-existential-extrication-as-of-existential-unthought as more of life as to the supposed precedence of human shallow-supererogation over profound-supererogation’, but rather dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension speaks of ‘a more profound intemporal solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human meaningfulness-and-teleology infrastructure’, and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating-
(supererogatory-de-mentativeness/epistemic-
entailment, in-self-becoming/self-conflatedness /formative–supererogating> issue’ like with the sophists accusing Socrates for not communicating well by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-of-their-non-universalising–syllogising’ faced with his universalising-idealisation or medieval scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo for not communicating well faced with his ‘budding-positivism/rational-empiricism’, and a modern-day naïve <amplituding/formative–epistemicity>totalising–self-referencing-
mentation-or-dialectical–de-mentation–strand-ing-or-attributive-
dialectics) dissemination\textsuperscript{28/se} eding maxi-malising-recomposuring-for-relative-ontological-completeness\textsuperscript{27} – unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
'reification gesturing for prospective knowledge' arising as from
attendant—ontological-contiguity/—educed—
existentialising/contextualising/textualising-contiguity

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

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

<amplituding/formative—epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing.—for-explicating-
onontological-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 <amplituding/formative—epistemicity>causality—as-to-
projective-totalitative—implications-of-prospective—nonpresencing.—for-
explicating-ontological-contiguity
dissingularisation epistemically-not-immanent ’as-lacking-internal-necessity-and-

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supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—or-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-
ment—for—conceptualisation.¶ as-of-apriorising—teleological—parsimony/disparateness of conceptualisations, dissingularisation—<as-
entailment-of—
absolutising—
identitive—
constitutedness

\[\text{incrementalism-in-relative-ontological-incompleteness —enframed—
conceptualisation/disjointing/disparateness/disentailing/internal—
decoherencing};\] and thus dissingularisation—<as-to-the—
disjointedness/disentailment-of—
presencing—absolutising—
identitive—
constitutedness

\[\text{is construed ‘as from prospective} \quad \text{nonpresencing—}
\text{perspective—ontological-normalcy/postconvergence} \quad \text{reflection of}
\text{amplitude/epistemicity—causality—as-to-projective—}
totalitative—implications—
\text{ontological-contiguity of relative-ontological-incompleteness}^{88}/\text{relative—}
ontological-completeness

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

rather as ‘preconverging—dementing —apriorising—psychologism
representation’, with dissingularisation—<as-to-the—
disjointedness/disentailment-of—
presencing—absolutising—
identitive—
constitutedness

so-induced by—‘perspective parrhesiastic—
aestheticisation of prior reproducibility—mathesis/motif/thrownness—
disposition,–as–reproducibility-of-aestheticisation as preconverging/dementing
qualia-schema’, reflecting the contrastive
apriorising-teleological-thresholding–as-
teleological framework/narrative-framework
of
prior preconverging-or-
dementing
apriorising-psychologism temporal underpinning–
suprasocial-construct,<amplituding-formative>wooden-language, imbued—averaging-of-thought-
as-leveling/ressentiment/closed-
construct-of
meaningfulness-and-teleology
nondescript/ignorable—void
-with-regards-to-prospective-apriorising-
implications>,
and-sophistry reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as reasoning-from-results/afterthought
undermined/preconverging-or-dementing
apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking
apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation’

distractive- ‘distractive-alignment-to
alignment-to apriorising/axiomatising/referencing
reference-of constitutedness over-conflatedness
thought-of apriorising/axioma

tising/referencing>
epistemic-

epistemic-abnormalcy/preconvergence-<preconvergence-as-

abnormalcy/preconvergence

‘preconverging-or-dementing’—apriorising-psychologism

vergence\textsuperscript{31}

representation-as-of-preconverging-aestheticisation’,-and-not-

postconvergence-as-‘postconverging-or-dialectical-thinking’—

apriorising-psychologism

representation-as-of-postconverging-
aestheticisation’>

\textsuperscript{32}<amplituding/formative–epistemicity>growth-or-

mative–

epistemicity

grow

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

th-or-

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

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

epistemic-digression);\¶ reflecting intemporal-solipsistic—firstnatureness-

rationalising/transepistemicity/anamnestic-residuality-as-ratiocinative-integrity-{not-

mythical-recollection}/transepistemicity

drivenness

epistemic-

totalising\textsuperscript{33}

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
determining-in-effect-as-of-circumscribing/delineating, and so as of–

‘meaningfulness-and-teleology’—underlying-re-motif—and—re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-

measuring/instrumenting as of ‘relative-ontological-
incompleteness°/relative-ontological-completeness°°

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

} as
to
human-and-social—expectations/anticipations—metaphoricity°°°—as-rede-mentating/restructuring/reparadigming—psychologism°°°° and so-reflected as of the epistemic construal from existence-potency°°—sublimating—nascence,—disclosed-from-prospective-epistemic—
digression epistemic-or-notional—projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence', and is contrasted with the notion of totalitarian as ‘being-all-defining-and-determining-rather-by-human-subpotency—obstinacy/ideology—overt-projection/assertion that ignores—and-overlooks the epistemic construal from existence-potency°°—sublimating—nascence,—disclosed-from-prospective-epistemic—
digression epistemic-or-notional—projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence’;¶ such that the notion of

<amplituding/formative—epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given

<amplituding/formative–epistemicity>totalising—thrownness—in-existence‘ registry-worldview/dimension ‘in effect

<amplituding/formative—
epistemicity>totalising/circumscribing/delineating \`meaningfulness-and-teleology\'\' as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by a positivistic mindset is \<amplituding/formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given \`meaningfulness-and-teleology\' with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity

<amplituding/formutive–epistemicity>totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(\langle\text{as-wrongly-}\)


<amplituding/formutive–epistemicity>totalising−thrownness-in-existence

epistemicity>totalising−thrownness-in-existence

refers to the fact that human limited-mentation-capacity mindset as of construction-of-the-Self is inherently of a given ‘determinable relative-ontological-completeness\(\rangle/incompleteness apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’
as reflected in its given \(<\text{amplituding/formative–epistemicity}>\) totalising–thrownness-in-existence registry-worldview/dimension

epistemic-totalitative is rather ‘of the nonpresencing, <perspective–ontological-normalcy/postconvergence> epistemic/notional projective evaluation of ontological-performance, <including-virtue-as-ontology> as to existence-potency, ~sublimating–nascence, disclosed-from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitative is articulated herein as the underlying ontological-contiguity—of-the-human-institutionalisation-process reflected in the epistemic <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions reference-of-thought ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ as of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional–deprocrypticism), with epistemic-totalitative so-construed as <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity’, whereas the ‘specific epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence’ is rather about any inherent <amplituding/formative–epistemicity> totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of the specific human limited-mentation-capacity <amplituding/formative–
epistemicity>totalising~thrownness-in-existence<sup>11</sup>; and thus epistemic-totalitative contrasts with epistemicity>totalising/circumscribing/delineating (as of human-subpotency
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument) in that while the latter refers to any given registry-worldview/dimension epistemicity>totalising/circumscribing/delineating (as of human-subpotency
wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications⟩⟩ as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology, epistemic-totalitative (as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—–for—conceptualisation epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human meaningfulness-and-teleology of any such epistemicity>totalising/circumscribing/delineating and so in reflecting
‘shiftiness-of-the-Self’ associated with <amplituding/formative–
epistemicity>totalising/circumscribing/delineating as to the
<amplituding/formative>8wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void’
with-regards-to-prospective-apriorising-implications> perspective

epistemic-totality37 epistemic-totality refers to the fact that human limited-mentation-capacity
induces human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence15 which de-
mentatively/structurally/paradigmatically further induces the
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology99 in existence so-reflected in epistemic-
totalising ~resubjecting or totalising-entailing~reconstrual of existence
(as of apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-
contiguity }~conflatedness12 in \{preconverging-disentailment by–
postconverging-entailment\} for human limited-mentation-capacity-
deepening33, with this <amplituding/formative–
epistemicity>totalising/circumscribing/delineating varying as from
‘relative-ontological-incompleteness88 to relative-ontological-
completeness87’ 85reference-of-thought <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating-ontological-contiguity.

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such that human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology\textsuperscript{56} conception and thereof-its-devolving-institutional-and-living-conceptions-in-existence are reflected-as-of-its—
‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{15},’ educing <amplituding/formative–
epistemicity>totalising–and-internally-coherent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology\textsuperscript{99} in existential-instantiations;\textsuperscript{¶} and epistemic-totality as such further speaks of the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human reference-of-thought-which-varies-as-of ‘relative-ontological-
incompleteness’ /relative-ontological-completeness\textsuperscript{83}
sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{17}–as-
rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89}, as-so-
liable-to-metaphoricity’ -as-of- reference-of-thought-evolving-and-
devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness, and we can consider in this regards ‘the very same physics
<amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ wherein existence-potency\textsuperscript{39} sublimating-nascence-disclosed-from-prospective-epistemic-digression epistemic-or-notional-projective-perspective of human ontological-performance\textsuperscript{~}<including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness\textsuperscript{47} variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs


\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-

meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of ‘meaningfulness-and-teleology’ as of ‘aetiologisation/ontological-escalation implications’ of metaphoricity\textsuperscript{17}—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness\textsuperscript{87}—of-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments\textsuperscript{105} of prior relative-ontological-incompleteness\textsuperscript{88}—of-reference-of-thought, as so-implied with regards to the events\textsuperscript{38} instigating the successive prospective
registry-worldviews/dimensions in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument as reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument as reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking—apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing—apriorising-psychologism’; with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)’ speaks of the possibility of aetiologisation/ontological-escalation as of ‘infinity/a-million-and-one-instances-and-locales implications’ of deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness of reference-of-thought as
of a transversality of- affirmativ-and- unaffirmative-

disambiguated ‘motif-and-apriorising/ axiomatising/ referencing’ that
de-mentatively/structurally/paradigmatically recognises an issue of
notional-discontiguity/epistemic-discontiguity -<between—prior-
shallow-supererogation -of- mentally-
aestheticised—preconverging/dementing —qualia-
schema_and Prospective—profound—supererogation -of- mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> with
regards to ‘ontologically-flawed
apriorising/ axiomatising/ referencing/ intelligibility/setup/measuring instrument
and the preconverging—or-dementing —apriorising—psychologism
implications’ warranting the superseding/deflating of prior relative—
ontological-completeness —of— reference-of-thought rather than the
given prior relative-ontological-incompleteness — of— reference-of-thought rather than the
given prior relative-ontological-incompleteness —underpinning—
suprasocial-construct/ sophistry <amplituding/formative> wooden-
language—imbued—averaging-of-thought —as—to-
leveling/ressentiment/closed-construct— meaningfulness-and-
teology —as—of— nondescript/ ignorable— void ’—with— regards—to—
prospective—apriorising—implications > induced false pretence of an issue
of ‘aposteriorising/logicising/ deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed
apriorising/ axiomatising/ referencing/ intelligibility/setup/measuring instrument
and the preconverging—or-dementing —apriorising—psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism\textsuperscript{1} stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers\textsuperscript{10} 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\textsuperscript{11}–apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness\textsuperscript{8}—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


attendant — attended ontological-contiguity—educed—
onological-contiguity—educed— existentialising/contextualising/textualising-contiguity is ‘the notionally educed human conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism as to nonpresencing—perspective—ontological-normalcy/postconvergence> epistemic—projective—equalisation of human limited—mentation—capacity—deepening as so—educed upon the inherent ontological—contiguity as the—very—same—immanent—existence/intrinsic—reality/ontological—veridicality’, and attendant — attended ontological-contiguity—educed—
prospective-nonpresencing-for-explicating-ontological-contiguity\(^{13}\)-of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness\(^{19}\)/relative-ontological-completeness\(^{87}\)

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-
ontological-contiguity apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~duced–
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-
‘immanent–ontological-contiguity ‘;–as-operative–
notional–deprocrypticism) which is so-construed as: ‘attendant–
ontological-contiguity ~duced–
existentialising/contextualising/textualising-contiguity as to existence-
potency ‘~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression’ underlying causality with regards to <amplituding/formative-
epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating-ontological-contiguity )

any such abstract notions/conceptualisations thus avoiding any
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant—ontological-contiguity~educed—
existentialising/contextualising/textualising-contiguity and reflecting the
epistemic-veracity of human knowledge-reification—gesturing—in-
prospective-psychologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity~educed—
existentialising/contextualising/textualising-contiguity}
conflatedness—in{preconverging-disentailment—by—postconverging-
entailment}—ontological-veracity rather as of the
<amplituding/formative—epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity so-imbued in difference-conflatedness—as-to-
totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—as-
veridical—epistemicity—relativism—determinism, and so contrary to
atomising/taking-to-pieces apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity~educed—
existentialising/contextualising/textualising-contiguity}
constitutedness—in{preconverging-entailment} of poor projective
epistemic countenancing of ‘relative-ontological-
incompleteness’/relative-ontological-completeness’
{sublimating—referencing/registering/decisioning.—as-self-becoming/self-
conflatedness/formative—supererogating—projective/reprojective—
aestheticising-re-motif—‘as—to—apriorising/re-axiomatising/re—
outside—attendant—ontological-contiguity—educed—existentializing/contextualizing/textualizing-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—absolutizing-identitive-constitutedness /constitutedness

(even as such conceptual-tools of formulation and representation can rather be of valid ‘foregrounding entailment ⟨postconverging—narrowing-down—sublimation—existence—as-sublimating—withdrawal—eliciting—prospective—supererogation ‘in—reflecting—‘immanent—ontological-contiguity ‘—as-operative—
notional—deprocrypticism) as to their epistemically-construed phenomenal/manifest—subpotencies ⟨in-transitive—conflicatedness —reflexivity—in-the-full-potency—existence’s—sublimating—nascence) but not epistemically overriding/superseding inherent existence which is ever always absolutely the ‘foregrounding entailment ⟨postconverging—narrowing-down—sublimation—existence—as-sublimating—withdrawal—eliciting—prospective—supererogation ‘in—reflecting—
‘immanent—ontological-contiguity ‘—as-operative—
notional—deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity
of existence itself doesn’t arise in the very first place’ as it is existence in
its
"foregrounding_entailment" (postconverging_narrowing
down_sublimation-as-to ‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ‘-in-reflecting ‘immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism) as the
absolute a priori that gives reasons and the ‘human consciousness level
of epistemic-sufficiency-constitutedness’ doesn’t inherently commits
existence/existential-manifestation as to the fact that it is the human
consciousness that recurrently has to readjust itself in its epistemic
reevaluation of existence/existential-manifestation from its prior posture
of epistemic sufficiency, as of human limited-mentation-capacity-
deepening : (as starkly manifested with such epiphenomenon like
quantum entanglement);¶ further knowledge-reification–gesturing<in-
prospective_psycho logicalism KNOWLEDGE-REFLECTION
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 as underlined by
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’ reflects the veridicality that all epistemic-conceptions of
phenomenal/manifest~subpotencies~(in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)
speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—

(imbued-and-

[hermeneutically/reprojectively/supererogatingly/zeroingly]educing-

‘herein specifically relevant human subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing—conceptualisation) reflecting
the ‘ontological-contiguity’ of the comprehensive supervening of
phenomenal/manifest subpotencies—(in-transitive-conflatedness—
reflexivity, in-the-full-potency-of-existence’s—sublimating—nascence)’ as
enabling human existential analysis as of transverse epistemic-conception
phenomenal/manifest subpotency—(in-transitive-conflatedness—
reflexivity, in-the-full-potency-of-existence’s—sublimating—nascence) and
so while invalidating any reductionist subpotency substituting for any
other epistemic-conceptions of immanently imbued
phenomenal/manifest subpotencies—(in-transitive-conflatedness—
reflexivity, in-the-full-potency-of-existence’s—sublimating—nascence) thus
‘enabling the transverse hermeneutic/reprojecting/supererogating/zeroing process that brings-about/yields human knowledge-reification—gesturing—<in-
prospective psychologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising—contiguity }—
conflatedness —in—{preconverging—disentainment—by}—postconverging—
\textit{entailment}\textsuperscript{\textgreater} as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;\textsuperscript{\textless} and this conception of human knowledge-reification–gesturing–in–prospective_psychologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existing\textsuperscript{\textgreater}\textit{entailment}\textsuperscript{\textless} as of attendant–ontological-contiguity–educed–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textgreater}\textit{entailment}\textsuperscript{\textless} as of attendant–ontological-contiguity–educed–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless} as of attendant–ontological-contiguity–educed–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless} 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–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless} as of attendant–ontological-contiguity–educed–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless} without establishing the analogy/mere-analogising coherent ontological-contiguity\textsuperscript{\textless} as of attendant–ontological-contiguity–educed–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless} as of attendant–ontological-contiguity–educed–existing\textsuperscript{\textless}\textit{entailment}\textsuperscript{\textless} and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity\textsuperscript{\textless} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{\textless} as is the case with ‘thought–experiments of mere common/comparative patterning’ thus inducing blurriness\textsuperscript{\textless} of meaningfulness-and-teleology\textsuperscript{\textless} as to disparateness-of-conceptualisation–unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ which do not project an entailing dynamics unlike thought-experiments of veridical attended-ontological-contiguity—educed-existentializing/contextualizing/textualizing-contiguity such as Einsteinian relativity conceptualizations 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 attended—ontological-contiguity—educed—existentializing/contextualizing/textualizing-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—rede—mentating/restructuring/reparadigming—psychologism don’t fall into the ontological—flaws of equating/levelling-down everything across space and time associated with presencing—absolutizing—identitive—constitutedness when it comes to reflecting ontological—contiguity projection in relative—ontological—completeness as of existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation given that existence—is—the—absolute—a—priori—of—conceptualisation enabling sublimation—over—desublimation, and this differentiation between
veridical knowledge-reification–gesturing~in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }— conflatedness ~in-{preconverging-disentailment_by}–postconverging-entailment> and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought–and–reference-of-thought~devolving– meaningfulness-and-teleology (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia,—as–spontaneity-of-aestheticisation— supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation as to sublimating ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming ’ remains of the same ontological-congruence across all human notional–knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }— conflatedness ~in-{preconverging-disentailment_by}–postconverging-entailment> domains as reflected by the overall registry-
worldview’s/dimension’s reference-of-thought—and reference-of-thought devolving meaningfulness-and-teleology implied peculiar (‘relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment — <implied—self-assuredness-of-ontological-good— faith/authenticity —postconverging—de—mentating/structuring/paradigming —as-being-as-of-existential-reality>) ’) foregrounding entailment—(postconverging—narrowing-down—sublimation—as-to—’existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting—’immanent-ontological-contiguity ’—as-operative-notional—deprocrypticism) and this insight will explain why conceptual/axiomatic epistemic-veracity analyses across subject-matters like physics, chemistry, biology, psychology, the social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment —<implied—self-assuredness-of-
ontological-good-faith/authenticity –postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)
and low emotional-involvement inducing the requisite candidness for
prospective knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ⟩
conflatedness ~in–{preconverging-disentailment–by–postconverging-
entailment> sublimation) but requiring a thoroughly insightful philosophical expliciting and elucidation to induce a more consciously profound epistemic-veracity in the social as well as the overall registry-worldview’s/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ⟩
conflatedness ~in–{preconverging-disentailment–by–postconverging-
entailment> such a attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity conception of
knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ⟩
conflatedness ~in–{preconverging-disentailment–by–postconverging-
entailment> unlike the mere aestheticisation of abstract dialecticism or
analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (thus averting vague elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation <-as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-
overcoming/unovercoming> enabling sublimation-over-desublimation, that is, the attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity of knowledge-reification—gesturing—in-
prospective_psycho logicalism—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by}—postconverging—
entailment> projects/construes of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and transcendental-enabling/sublating/supererogatory—de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to <amplituding/formative—
epistemicity>totalising-renewing-realisation/re-perception/re-thought
arising by human limited-mentation-capacity-deepening thus 'is not
mere eclecticism' as can be interpreted from a naïve presencing—
absolutising-identitive-constitutedness epistemic-projection perspective
of prior_knowledge-reification—gesturing-<in-
prior.psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness ~in-preconverging entailment> as to a relic/artifactual
orientation poorly entertaining ontological-contiguity projection of
'relative-ontological-incompleteness' /relative-ontological-
completeness {sublimating—referencing/registering/decisioning—as-
self-becoming/self-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 that then
equates/level-down everything across space and time failing to reflect
historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> associated with prospective
sublimation, and so just as say Einsteinian relativity in rearticulating
prior physics conception like Lorentz transformation, Maxwell’s
equations, etc. do not speak to 'a soulless eclectic gathering of such
conceptions’ but rather priorly a \textit{re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-‘projective-insights’/epistemic-projection-in-conflatedness-‘of-notional–deprocrypticism-prospective-sublimation’} drivenness as to a prospective ontological-contiguity\textsuperscript{57} projection of relative-ontological-completeness\textsuperscript{57} 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 \textsuperscript{59}meaningfulness-and-teleology\textsuperscript{99} as transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{67} de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogue) with attendant-ontological-contiguity\textsuperscript{67} educated-existingionalising/contextualising/textualising-contiguity speaking thus of overall human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’\textsuperscript{58}, and we can consider in this regards for instance the veridicality that the convolutedness of say modern-day DNA genetics knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity—in–preconverging-disentailment–by–postconverging–conflatedness–in–preconverging-disentailment–by–postconverging–
entailment> in attendant-ontological-contiguity~educed-
existentialising/contextualising/textualising-contiguity cannot be
construed as of mere conceptual-patterning<as-devoid-of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity >s-reifying-or-
elucidating-of>prospective-relative-ontological-completeness >;so-
rather-enabled<by-a- nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
>epistemicity-relativism-determinism> as say in terms of Mendelian
hereditary (as conceptual-patterning can be so-elicited with the mere
aestheticisation of abstract dialecticism or analogy/mere-analogising)
since such a conceptual-patterning conception will be
existentially/ontologically elusive by its poor reflection of relative-
ontological-completeness^2 and by the relic/artifactual orientation not
postconvergingly-de-mentated/structured/paradigmed in perpetually
furthering/inducing the veracity of existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation^6 underlying the
complex sublimating conception of genetics in attendant-ontological-
contiguity^2 ~educed existentialising/contextualising/textualising-
contiguity and in many case such an approach as to blurriness of
meaningfulness-and-teleology^9 will rather distract from the more
ontologically-profound issue of deeper and deeper induced sublimation of
genetics science as of ‘attendant–ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity imbued

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sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
existence’ (and this mistake is often made as of mere academicism in a
flawed prior_knowledge-reification–gesturing-in-
prior_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
constitutedness ~in-preconverging-entailment> that construe of the
insights of latter attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity elucidations as to
ontological-contiguity projection of ‘relative-ontological-
incompleteness /relative-ontological-completeness
[sublimating–referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative–supererogating~<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> } as
to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism’ rather in
terms of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation invalidating any attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity analysis and end up equating/leveling-down everything across
space and time as of naive absolutising conceptual-patterning-as-
devoid-of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity ‘s-reifying-or-
elucidating-of~prospective-relative-ontological-completeness ‘:~so-
rather-enabled~<by-a~nonpresencing-divulging-of-momentous-
'ontoriality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective~ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism ‘) and isms~conceptualisations by
wrongly implying everything is of the same ontological-contiguity~/ thus
undermining ‘historiality/ontological-eventfulness~/ontological-
aesthetic-tracing<perspective~ontological-normalcy/postconvergence-
reflected~‘epistemicity-relativism-determinism ‘> insights along the same
lines like absurdly striving to idly rearticulate Mendelian hereditary as
from the insight garnered from say modern-day DNA genetics with a poor
capacity to discern their respective ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective~ontological-
normalcy/postconvergence-reflected~‘epistemicity-relativism-
determinism ‘> implications as to the overall huma prospective
knowledge-reification~<in-
prospective_psychologismic~apriorising/axiomatising/referencing~{of-
attendant-ontological-contiguity ~educated~
existentialising/contextualising/textualising-contiguity ~
conflatedness ~in~{preconverging-disentailment~by~}~postconverging-
entailment> project of sublimation and human emancipation) and this
insight underlies the contention herein to overcome blurriness of meaningfulness-and-teleology of our positivism–procrypticism uninstitutionalised-threshold for the prospective relative-ontological-completeness, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing–psychologism
ciculturated/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/transvalutative-
rationalis/m transepistemictcity/anamnestic-residuality/spirit-
drivenness—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’) with regards to its
given ‘relative <amplituding/formative–
e/pistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity—edu⁴—
existentising/contextualising/textualising-contiguity
fourgrounding _entailment {postconverging–narrowing-
down—sublimation-as-to—existence—as-sublimating-withdrawal,–
elicitng-of-prospective-supererogation—in-reflecting—immanent-
ontological-contiguity:—as-operative-notional—deprocrypticism) in

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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-firstnaturness—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-threshold
ontologically-deficient epistemic-conception of 'the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation'>, critically with regards to the
'<amplituding/formative-
epistemicity> totalising/circumscribing/delineating ontological-contiguity—alluded-
existentialising/contextualising/textualising-contiguity

'foregrounding-entailment-(postconverging-narrowing-
down-sublimation-as-to-'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation 'in-reflecting-'immanent-
ontological-contiguity '—as-operative-notional—deprocrypticism) in
elucidating ontological-contiguity-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-
perspective>' , blurriness as to the very nature of the social will often
lead to the naïve 'epistemic obviating of the inherent attendance—
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
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\textsuperscript{67} reduced 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-foregrounderd-over-the-ontological-veracity-of-the social attendant-ontological-contiguity\textsuperscript{67} reduced existentialising/contextualising/textualising-contiguity to ‘surreptitiously’ imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their foregrounding - entailment-
\textsuperscript{103} universalising-idealisation (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 present-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—educed—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—educed—existentialising/contextualising/textualising-contiguity elucidation of veridical economic phenomena as it is often uncritically skewed in the direction of vested political and big-business interests perception of things bound to overlooked the underlying aporeticism overcoming/unovercoming concerns associated with the recurrence of economic and financial crises and weak income growth and redistribution; all such cases of blurriness 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-de-
mentating/structuring/paradigming -as-being-as-of-existential-reality> with regards to the ‘full-conflatedness1 of apriorising/axiomatising/referencing–conceptualisation as to existence-potency7~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-
normalcy/postconvergence>' –existentialism-form-factor framework/cadre (as to keep tab of the perpetual ‘<amplituding/formative–
epistemicity> totalising/circumscribing/delineating attendant—
temporal-to-intemporal-dispositions-to existentialising/contextualising/textualising-contiguity
4's-foregrounding–entailment (postconverging–narrowing-
down–sublimation-as-to- ‘existence–as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’-in-reflecting–immanent-
tonological-contiguity ' -as-operative-notional–deprocrpticism) 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-implies-functionalism> for their supposed originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-itsinstitutionalisation; 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 <amplituding/formative–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-implies-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-transitional-transitioning-or-iterability-trace-of-narratives-as-
dots_or_attendant-ontological-contiguity-educed-
iterability-trace-of-externalising/contextualising/textualising-contiguity-educed-
narratives-as-
reification_or_intrinsic-reality–ontological-coherence_or_superseding–
dots_or_attendant–oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-

ontological-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—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>

epistemic-conception in prospective reflection of relative-ontological-completeness—of-apriorising/axiomatising/referencing and so over naïve presencing—absolutising-identitive-constitutedness epistemic-conception prospectively in relative-ontological-incompleteness—of—
apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness)/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> as to human-and-social—expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness is-educed—and–avails—and–re-avails with human limited-mentation-capacity-deepening’ so-reflected with the ‘effective-and-relative
theorising
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation’ by the Copernicus/Galileo/Pasteur, 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 \(<amplituding/formative-epistemicity>causality \sim as-to-projective-totalitative-implications-of-prospective\ nonpresencing,-for-explicating-ontological-contiguity\)

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 \(<amplituding/formative-epistemicity>causality \sim as-to-projective-totalitative-implications-of-prospective\ nonpresencing,-for-explicating-ontological-contiguity\), 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 \(<amplitudding/formative-epistemicity>causality \sim as-to-projective-totalitative-implications-of-prospective\ nonpresencing,-for-explicating-ontological-contiguity\) 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 <amplituding/formative-epistemicity> causality \(\sim\) as-to-projective-totalitative-implications-of-prospective-nonpresencing.-for-explicating-ontological-contiguity

going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism

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\(\sim\)reference-of-thought\(\sim\)reference-of-preconverging-or-dementing\(\sim\)apriorising-psychologism\(-\)denaturing\(-\)postlogic-backtracking-towards-social-aggregation-enablers' over postconverging-

or-dialectical-thinking\(-\)'intrinsic-reality/ontological-veridicality-

transcendental-enabling/sublimating/supererogatory\(-\)de-mentativity')

45foregrounding\(\sim\)entailment\(\sim\)postconverging-narrowing-

down-sublimation-as-to-'existence\(-\)as-sublimating-withdrawal,'-

eliciting-of-prospective-supererogation 'in-reflecting-'immanent-ontological-contiguity'\(\sim\)as-operative-notional-deprocrypticism', as-to-
down-sublimation \(<\amplituding/formative-

-as-to-'existence' > epistemicity> totalising/circumscribing/delineating attendant-

as-sublimating ontological-contiguity' \(\sim\)educed--
withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) in elucidating ontological-contiguity\(^{67}\) -as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective\(^{67}\) -so-construed as the knowledge-reification-gesturing\(^{13}\) in-reflecting-prospective-ontological-contiguity\(^{67}\) -attendant-ontological-contiguity ~educed—ontological-contiguity\(^{67}\) -as-operative-notional~deprocrypticism as to apriorising/axiomatising/referencing\(^{13}\) {of-attendant–ontological-contiguity \simile educed—existentialising/contextualising/textualising-contiguity /—conflatedness ~in\{preconverging-disentailment-by\} postconverging-entailment\(^{13}\) exercise of ‘foregrounding-entailment\(^{13}\) (postconverging—narrowing-down—sublimation-as-to–existence—as-sublimating—pticism) withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) -in-reflecting–immanent-ontological-contiguity\(^{67}\) -as-operative-notional~deprocry as to apriorising/axiomatising/referencing\(^{13}\) {of-attendant–ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity /—conflatedness ~in\{preconverging-disentailment-by\} postconverging-entailment\(^{13}\) with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness\(^{87}\) reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,~with-such-explanations-reflected-as-of-ontological-contiguity\(^{67}\) -and-inducing-corresponding-prospective-sublimity, and so as to dimensionality-of-sublimating\(^{97}\) \{<amplituding/formative> supererogatory-de-mentattiveness/epistemic-growth-or-conflatedness /transvalvative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) involved in the dispensing-with-immediacy-for-relative-ontological-completeness\(^1\)-by-reification/contemplative-distension\(^7\) for such 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 with regards to ‘the’\(^3\) reference-of-thought of all the
successive registry-worldviews/dimensions in their successive relative-ontological-completeness\(^2\) as so-construed in reflecting holographically–
<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-
human-institutionalisation-process\(^6\), implied knowledge-reification–
gesturing–<in–
prospective-psychologismic–apriorising/axiomatising/referencing–{of–
attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity ⟩–
conflatedness ~in–{preconverging-disentailment–by–postconverging–
entailment}> the foregrounding entailment<postconverging–
narrowing-down~sublimation-as-to–‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ‘–in-reflecting–
‘immanent-ontological-contiguity ‘;–as-operative–
notional~deprocrypticism) of ‘meaningfulness-and-teleology\(^9\) is rather
as of ‘the successive \(^8\) reference-of-thought in relative-ontological–
completeness to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity}\}
conflatedness in {preconverging-disentailment~by} postconverging-entailment construal-of attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity/\)-as-of-
<amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-
ontological-contiguity \;\;it can also be appreciated for instance that the
natural sciences aspire for comprehensive foregrounding__entailment(~postconverging–narrowing-down~sublimation-as-to–’existence—as-
sublimating-withdrawal~eliciting-of-prospective-supererogation \;’-in-
reflecting-’immanent-ontological-contiguity \;’-as-operative-
notional~deprocrypticism) in other to reflect deeper and deeper
ontological-contiguity and corresponding sublimation, and so in the
sense that their articulated axiomatic-constructs and their ‘assemblages
of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-
mutually-coherent in all existential instantiations and not as
discretionary-and-incoherent, such that where issues undermining
derivation-as-of-necessity-and-mutual-coherence arise at any given
unreified-threshold then it is understood that prospective knowledge-
reification–gesturing–in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentalising/contextualising/textualising-contiguity \;\;
conflatedness \[\text{-in-}\{\text{preconverging-disentailment-by}\}\text{-postconverging-entailment}\] requires defining-and-superseding that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-necessity-and-mutual-coherence so-revealed as from foregrounding\(\_\text{entailment-}\{\text{postconverging-narrowing-down-sublimation-as-to-}`existence--as-sublimating-withdrawal,\text{-eliciting-of-prospective-suppererogation }`\text{-in-reflecting-}`immanent-ontological-contiguity`;\text{-as-operative-notional-deprocrypticism}\rangle\conception in \text{attendant-ontological-contiguity}~/\text{educed-existentialising/contextualising/textualising-contiguity}~/\text{educed-}\text{existentialising/contextualising/textualising-contiguity}\)

foregrounding\(\_\text{entailment-}\{\text{postconverging-narrowing-down-sublimation-as-to-}`existence--as-sublimating-withdrawal,\text{-eliciting-of-prospective-supererogation }`\text{-in-reflecting-}`immanent-ontological-contiguity`;\text{-as-operative-notional-deprocrypticism}\rangle\text{-as-to-}<amplituding/formative-epistemicity>\text{totalising/circumscribing/delineating} \text{attendant-ontological-contiguity}~/\text{educed-}\text{existentialising/contextualising/textualising-contiguity}~/\text{in elucidating ontological-contiguity}~/<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective}>\text{speaks to the fact that existence can only truly epistemically be construed as of phenomenal/manifest-subpotencies}\text{-in-transitive-conflatedness }\text{-reflexivity,-in-the-full-potency-of-}
existence's~sublimating–nascence) so-reflected as

'foregrounding__entailment-(postconverging–narrowing-
down–sublimation-as-to–'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation '-in-reflecting-'immanent-
ontological-contiguity ':–as-operative-notional–deprocrypticism) as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility -{imbued-and-
thermeneutically/reprojectively/supererogatingly/zeroingly-reducing-
‘herein-specifically-relevant_human-subpotency’–epistemicerspective-
of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation}', and this
potency-driven epistemic-conception of existence’s
foregrounding__entailment-(postconverging–narrowing-
down–sublimation-as-to–'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation '-in-reflecting-'immanent-
ontological-contiguity ':–as-operative-notional–deprocrypticism)
reflects 'the relativeness to originariness/origination-(so-construed-as-to-
tonological-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-dementated/structured/paradigmed around phenomenal/manifest-subpotencies-in-transitive-conflatedness-phenomenal/manifest~subpotencies—reflexivity,-in-the-full-potency-of-existence's—sublimating—nascence
(such that there is a notional—symmetrisation of phenomenal/manifest-subpotencies-and-theircorresponding-phenomenal/manifest-teleological-aporeticism that is equally reflected in 'the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional—symmetrisation-as-to-symmetrisation-by—desymmetrisation—in-reflecting-postconverging—or-dialectical-thinking—or—by—preconverging—or-dementing—perspectives—of—human—meaningfulness-and—teleology'> underlying human ontological-performance—including-virtue-as-ontology>' and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so—construed as temporality— and human-subpotency epistemic-projection towards the full-potency of existence so—construed as intemporality—, as so—reflected in both ‘Derridean underdetermination—imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge—empowerment/ignorance—disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity—tracing—in-presencing—hyperrealisation/hyperreal—transposition in the pursuit for sublimating historicity/ontological—eventfulness/ontological—aesthetic-tracing—perspective—ontological—
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> at the very center of Foucault and Derrida contentions, instead misconstrued by their presencing—absolutising-identitive-constitutedness critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity-discretely-implied-functionalism> posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining 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-rede-mentating/restructuring/reparadigming—psychologism as to human subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the notion of ‘de-mentation’/supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as driving/dynamising the
notional-discontiguity/epistemic-discontiguity <between—prior—
shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-
schema and prospective-profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>
speaking of ‘notional—symmetrisation-<as-to-symmetrisation-by-

desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking>—

by—preconverging—dementing —perspectives—of—human—

meaningfulness—and—teleology> of the <cumulating—recomposing—

attendant—ontological-contiguity —successive

registry—worldviews/dimensions —reference—of—thought—and—reference—of—
thought—devolving—meaningfulness—and—teleology> such existence

foregrounding —entailment—(postconverging—narrowing—

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

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

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

conception is very much unlike entailment as of vague elaboration—as—to-

mere—extrapolating/constituting/abstracting/deducing/inferring—of—
elucidation—outside—attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising—contiguity caught up in

presencing—absolutising—identitive—constitutedness in distorted—

originariness/distorted—origination failing to reflect

‘phenomenal/manifest—subpotencies—as—to—their—drivenness—and—their—
corresponding—teleological—aporeticism in the full—potency—of—existence’

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

(imbued-and-

hermeneutically/reprojectively/supererogatingly/zeroingly)educing-‘herein-specifically-relevant_human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation) are all in originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence); this further undermines naïve physicalism that ‘fails to perceive the comprehensive supervening of phenomenal/manifest-subpotencies-(in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest-subpotencies-corresponding-teleological-
aporetic ism overcom ing/unovercom ing as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest-subpotencies


(imbued-and-
thermeneutically/reprojectively/supererogatingly/zeroingly-reducing-
‘herein-specifically-relevant-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
explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective: scalarising-construal-of-existence) is ‘the ontological-contiguity of the comprehensive supervening of phenomenal/manifest~subpotencies (in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)’ as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest~subpotencies (in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence). it can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics epistemic-conception foregrounding entailment (postconverging--narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-'immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism),--as-to-‘amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity’~educed--
existentialising/contextualising/textualising-contiguity in elucidating the inherent physics epistemic-conception phenomenal/manifest-subpotency
(in-transitive-conflicatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) with regards to the ontological-contiguity of existence’ given the inherent physics epistemic-conception phenomenal/manifest-subpotency
(imbued-and-
(hermeneutically/reprojectively/supererogatingly/zeroingly)educing
‘herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) implied originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence), and the same can be said of any other inherent subject-matter epistemic-conception with regards to the ontological-contiguity of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest-subpotency
(in-transitive-conflicatedness –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

conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence with regards to the ontological-contiguity of existence (as even the social and socio-psychological phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) even as the former don’t substitute for the inherent natural sciences phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) in elucidating the natural sciences); rather the valid epistemic-conceptions of phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as to their peculiar transverse epistemic-conception phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) should not lead to naïve reductionist interpretations in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~constitutedness ~in–preconverging-entailment that
pretend to then substitute for the other phenomenal/manifest-subpotencies-(in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s—sublimating—nascence) (as it can be noted not only with the naivety of physicalism reductionism or universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness’ 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—
|hermeneutically/reprojectively/supererogatingly/zeroingly|educing—
|‘herein—specifically—relevant—human—subpotency’—epistemic-perspective—of-projective/reprojective—aestheticising-re-motif—and—re—apriorising/re-axiomatising/re-referencing—conceptualisation)) that is the ‘defining and superseding epistemic-conception of originariness/origination—(so—construed—as—to—ontological—normalcy/postconvergence-perspective—scalarising-construal—of—
existence) of the ontological-contiguity\(^{17}\) of existence’ as to the possibility of human limited-mentation-capacity-deepening\(^{13}\) 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 \(\sim\)educed-existentialising/contextualising/textualising-contiguity\} \(-\text{constitutedness} \sim \text{preconverging entailment}\) 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' meaningfulness-and-teleology,$^{59}$ such pretences are often at best unscientific postures riding-the-wave/exploit-without-corresponding sublimation-as-to-existence-potency$^{17}$ 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)

$^{46}$historiality/ontological-eventfulness$^{38}$/ontological-aesthetic-tracing$^{38}$

historiality/ontological-eventfulness$^{38}$/ontological-aesthetic-tracing$^{38}$ apriorising/axiomatising/referencing as to reference-of-thought—devolving', and so underlined by the 'momentousness for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity induced as from human limited-mentation-capacity-deepening$^{11}$' in perspective ontological-normalcy/postconvergence projective-totalitative—implications-of-prospective$^{4}$/nonpresencing-for-explicating-ontological-contiguity$^{17}$-as-reflecting—amplitude/formative—

epistemicity—causality $^{8}$ all-along-comprehensively-as-to-the-ontological-contiguity$^{17}$ of-the-human-institutionalisation-process$^{17}$,

(construed-psychoanalytically-as-of-the-conflatedness 'dynamics-of-

fundamentally-seeded/incipient-human—limited-mentation-capacity—
deepening -driven-as-to-intemporality /intemporal-preservation-psychology-of-completeness-in-notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking —qualia-schema>-as-
so-reflecting-prospective-transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity,—in-contrast-with—
the-various-temporalities-psychologies-of-incompleteness-in-notional-
discontiguity/epistemic-discontiguity -<between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing —
qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>, -as-
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as—to—‘attendant—intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism>-;
and-reflecting—prospectively—desublimation/gimmickiness’, and so as-to—
the-underlying-social—‘epistemic-totality ’—of—meaningfulness-and-
teleology —with-regards-to—social-stake-contention—or—confliction)

47) historicity—

‘historicity—tracing—in-presencing—hyperrealisation/hyperreal-
transposition of apriorising/axiomatising/referencing as to 3/ reference-of-
presencing—
thought—and—‘reference-of-thought—3/ devolving’ (is-so-construed-as-of—
hyperrealisation/hyperrealisation—‘its-defining—shallow—de—mentative/structural/paradigmatic—‘presencing—
perreal—conceptualisation—disposition’)—as—to—human—psychological—entrapment—
transposition —to—the—‘incrementalism—in-relative—ontological—incompleteness’ —
enframed—conceptualisation—disposition—of—‘defining—priorly—


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-

constructual-of-existential-reality/ontological-veridicality-and-human-

towards- emancipating-potential,-and-so-as-of-prospective-relative-ontological-

completeness -of-apriorising-or-axiomatic-construct-or- reference-of-

<as-to-the- thought)

nondisjointedness/

entailment-of-

prospective-

nonpresencing>

identitive-

identitive-constitutedness<as-‘epistemic-totality’-dereification-in-

as-flawed-epistemicity-relativism-determinism

ral-enculturation-or-temporal-endemisation

supererogation > as from ‘prelogism-as-of-conviction,-in-profound-
supererogation <-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing ‘-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mental-projection then
followed by muddled reference-of-thought in cohering-to-postlogism-
set-of-narratives in denaturing -prelogism -as-of-conviction,-in-
profound-supererogation <-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing ‘-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at>

⟩ arising as a
result of the ‘registry-worldview relative-ontological-incompleteness ‘-of-
reference-of-thought (beyond-the-consciousness-awareness-teleology\[55\]-
in-preconverging-existential-extrication-as-of-existential-unthought> )
epistemic-projection’ and corresponding ‘lack of constraining social
universal-transparency’-{transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness}’, and so-construed more precisely not on the
basis of our positivism–procrypticism (or any given self-presence/self-
constitutedness<-in-perspective–epistemic-
abnormalcy/preconvergence ‘) \[amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\[93\] for elucidative
ontological-veracity (with regards to such ‘individuations
<amplituding/formative–epistemicity>totalising–‘intervalist-as-
categorising—implicated_attendant–ontological-contiguity ‘-educated–
existentialising/contextualising/textualising-contiguity\[57\] ‘-phenomenal-

211


212
equalisation) so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence


214
reflecting holographically-conjugatively-transfusively the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as so-underlying human meaningfulness-and-teleology\textsuperscript{99} effective epistemic-totalising\textsuperscript{53} consequence with regards to the fact that its profoundness/ontologising-depth is of non-disjointedness/contiguity/coherence’ (in its disposedness/psychologismic-construct\textsuperscript{33}—of-as-to-orientation/value-construct/valuation—and—derived-parameterising) and entailment\textsuperscript{99}—of-as-to-totalising—contiguous/coherent—factuality-of-variability’ underlined as to its prospective foregrounding entailment\textsuperscript{45}—of-postconverging—narrowing—down—sublimation—as-to—existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation in—reflecting—immanent—ontological—contiguity;—as—operative—notional—deprocrypticism\textsuperscript{92})


human-subject-emancipating-relativism-driven—recosposing-constructivism—towards—singularisation—of—attendant—ontological—contiguity

relative apriorising/axiomatising/referencing—of—attendant—ontological—contiguity

nonpresencing—of—attendant—ontological—contiguity

nondisjointedness/entailment-of-prospective—nonpresencing

as of

recosposing-constructivism—towards—singularisation

<as—to-the—nondisjointedness/entailment-of-prospective—nonpresencing>
philosophical as straddling both aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance -<including-virtue-as-ontology> potential) of human ‘meaningfulness-and-teleology’ speaks to the ‘epistemic successes and failures of human aestheticising’ as to human ontological-performance -<including-virtue-as-ontology> leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance -<including-virtue-as-ontology> potential) such that the philosophical notionally reflects ‘human solipsistic impulse/intuition for prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emanance (society) already developed-and-developing formulaic institutionalisation conception of intelligibility-and-knowledge’ implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human ‘meaningfulness-and-teleology’ including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the exactifying/precisioning-of-sublimation-as-to-entailing-theoretical, conceptual-and-operant-implications of the philosophical from which it emerges as of natural philosophy (and ‘human-nature philosophy as to human self-reflexive construal of the human and social’ so-associated with aspiring human and social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming, while the philosophical as well must
necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a 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\(^\circ\)—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\(^\circ\)~resubjecting or totalising-entailing~reconstrual to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\circ\) that can establish the \(^\circ\)historiality/ontological-eventfulness\)/ontological-aesthetic-tracing\:<perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism’> of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual prior_knowledge-reification–gesturing\<in—prior_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity \}—constitutedness <in—preconverging-entailment> in a pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-
ontological-incompleteness\textsuperscript{18}/relative-ontological-completeness\textsuperscript{18}

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing.–in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-
rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} as to a
conception of cumulative/recomposuring knowledge allowing for future
knowledge-reification–gesturing–<in-
prospective_psycho\textsuperscript{98}logismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness —in-{preconverging-disentailment by}–postconverging-
entailment> beyond a naïve institutionalised social-
vestedness/normativity as to relic/artifactual conception of knowledge
weakened to the questioning of how-does-it-knows-that-what-it-says-is-
true especially when it adopts disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity ’> over foregrounding__entailment-
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-
reflecting-’immanent-ontological-contiguity ’–as-operative-
notional-deprocrypticism) ‘meaningfulness-and-teleology\textsuperscript{99} that
sublimatingly projects requisite
disposedness/psychologismic-construct- (as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment- (as-to-totalising-contiguous/coherent–factuality-of-variability) as herein implied/ambitioned), with the implication that the philosophical epistemic attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought different-from/compleementary-to an exactifying/precisioning–of-sublimation- 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- 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-parrheshia,—as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-theselectically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and furthermore such a misnomer as to its metaphysics-of-presence- (implicated-nondescript/ignorable-void 'as-to- presencing- absolutising-identitive-constitutedness ) seem to supersede the more fundamental notion of human underlying ontological-commitment— implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>

(as instigatively driving the human out of animality) as to the more pivotal/critical human-sub potency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness in renewing of human ‘meaningfulness-and-teleology’; human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications> of human ‘meaningfulness-and-teleology’ and so as to the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance —<including-virtue-as-ontology> potential), and so as we can appreciate that even the
artistic as to aestheticisation is much more than just mere patterning but
‘a projection of aestheticising depth’ that speaks of its specific
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’
<presencing—absolutising-
identitive-constitutedness</p>

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

normalcy/postconvergence-implied—prospective-aporeticim

overcoming/unovercoming is not beholdening to any such human-
subpotency institutionalising) implying that scientific achievements are de
facto philosophical achievements as inherent to the practice of science is
notionally/epistemically ‘implicated philosophy’ whether the scientist is

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explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicatedly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness reference-of-thought devolving actually point to an overall reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity {— conflatedness in-{preconverging-disentailment by}~postconverging-entailment} firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning—of-sublimation—as-to-entailing-theoretical, conceptual-and-operant-implications framework of controlled
experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest—subpotency—(in-transitive-conflatedness—in—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—prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —conflatedness—in—{preconverging—disentailment—by}—postconverging—
with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension episemic 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.
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—<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’> ‘cannot be artificially transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical knowledge’ (failing to attend to prospective existential aporeticism overcoming/unovercoming while ‘naively construing of the framework of human agreeability and agreeing as knowledge’ rather
than the ‘construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as the more fundamental purpose of the intellectual enterprise’, and so as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point-of-reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of prior knowledge-reification–gesturing—in-
prior psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
constitutedness ~in preconverging entailment> that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’ <amplituding/formative> entailment—as-to-totalising-contiguous/coherent–factuality-of-variability reflecting 'historiality/ontological-eventfulness' /ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>’ as well as mere conceptual-patterning<as-devoid-of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ’s–reifying-or-
elucidating-of-’prospective-relative-ontological-completeness ’:–so-
rather-enabled-by-a—nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity—relativism—determinism’> with no contiguous knowledge—
reification—gesturing—<in—
prospective_psychologismic~apriorising/axiomatising/referencing—{of—
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging-disentailment—by}—postconverging—
entailment> (as to when for instance such notions as humanism and
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 procripticism 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

(blurring/undermining-of-prospective-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness ) arising because of the precedence of
institutional self-preservation over existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation as we can easily
appreciate that the lack of blurriness7 in many a natural science as to an
untenable constraining of social universal-transparency10 |

(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ) will avert any such relic/artifactual approach to
knowledge (say for instance construing modern genetics as a deeper
conception of hereditary as anti-hereditary or say quantum physics as a
deeper conception of physics as anti-physics along the lines of
equating/leveling-down everything across space and time as of naive
absolutising conceptual-patterning—<as-devoid-of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity ’s–reifying-or-elucidating-of–prospective-relative-
ontological-completeness ’;–so-rather-enabled—<by-a–nonpresencing-
divulging-of-momentous–historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism–
determinism’> ) and isms–conceptualisations because of institutional pre-
eminence/imprimaturing over relative-ontological-completeness\(^{\text{\textdegree}}\) conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{\text{(\textdegree)}}\), thus speaking of the requisite underlying ontological-good-faith/authenticity\(^{\text{\textdegree}}\) and ontological-bad-faith/inauthenticity\(^{\text{\textdegree}}\) insight (manifested beyond-the-consciousness-awareness-teleology\(^{\text{(\textdegree)}}\) <in preconverging existential-extrication-as-of-existential-unthought>) when of prior_knowledge-reification–gesturing-<in-

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

constitutedness ~in preconverging entailment> in domains-of-study
subject to blurriness\(^{\text{\textdegree}}\), and critically human knowledge-reification–gesturing-<in-

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

conflatedness ~in preconverging disentailment –by postconverging-
entailment> as to organic-knowledge is inherently of existential
implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human<amplituding/formative–
epistemicity>totalising~purview-of-construal to which the sublimating
relative-ontological-completeness\(^{\text{\textdegree}}\) has to be epistemically affirmed while the desublimating relative-ontological-incompleteness\(^{\text{\textdegree}}\) has to be epistemically unaffirmed and so with regards to the constraining
implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning\textsuperscript{40}\textsuperscript{as-devoid-of-attendant–ontological-contiguity} \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity} \textsuperscript{'s–reifying-or-elucidating-of-`prospective-relative-ontological-completeness'} \textsuperscript{'}:so-rather-enabled\textsuperscript{<by-a- nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness} /\textsuperscript{ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\textsuperscript{>} 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 \textsuperscript{10} universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness \textsuperscript{7} failing to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness \textsuperscript{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness} /\textsuperscript{formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>\textsuperscript{>}} as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{77}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} and equating/leveling-down everything across space and time as of naïve
absolutising conceptual-patterning as-devoid-of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-
contiguity 's—reifying-or-elucidating-of—prospective-relative-
ontological-completeness ';—so—rather-enabled—by—nonpresencing-
divulging-of-momentous—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence—reflected—epistemicity—relativism—
determinism'>) and isms—conceptualisations providing the ubiquitous
framework for a poorly accounted for media-driven pop-intellectualism
subject to marionetting subterfuges of dominance/vested-interest actors
as to a circular interest holding down the profound emancipative
potential of the humanities and social sciences as of their inherent
sublimating nature (and likewise it is critical to grasp that human
sublimation as induced from nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-
completeness — reference-of-thought—devolving> equally requires
corresponding institutional sublimation that doesn’t just assume a
relative-ontological-incompleteness<—presublimation-construct—
of—meaningfulness-and-teleology$value-construct and shallow-
supererogating methodologising/mutualising/organising/institutionalising
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—
imbuing>—existentialising—enframing/imprintedness(as—to—historicity—
tracing—in-presencing—hyperrealisation/hyperreal-transposition) as we
can appreciate for instance that such modern developments like nuclear
science, general technical progress and even the Internet today require
corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by ‘default of institutional status/pre-eminence’ without profound questioning and reflection for corresponding prospective sublimation as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection);¶ and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity°), knowledge-reification–gesturing-<in- prospective_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\textsuperscript{7} conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-‘human\textsuperscript{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\textsuperscript{amplituding/formative–epistemicity}>totalising-purview-of-construal, with existence being exactly the ‘starting/instigative concern (as to relative-ontological-completeness\textsuperscript{7} construal) of the interpreter’ and thereof deriving the ‘historiality/ontological-eventfulness\textsuperscript{18}/ontological-aesthetic-tracing\textsuperscript{<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{7} ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-‘human\textsuperscript{amplituding/formative–epistemicity}>totalising-purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the ‘historiality/ontological-eventfulness\textsuperscript{18}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>’ implications of such
prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell’s equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness underlying/organising their comprehensive conceptualisation), and this insight is very much implicited in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification—gesturing—<in—

prospective psychologismic<apriorising/axiomatising/referencing—{of—
attendant—ontological-contiguity ~duced—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging-disentailment by}—postconverging—
entailment> respectively which by their underlying/organising implicited ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—
epistemicity>totalising-purview-of-construal, as so-explicated herein, stand-out particularly as to their re-originary—as—
unenframed/unbeholdening/outlier-conceptualisation—imbued—
postconverging/dialectical-thinking ‘‘projective-insights’’/epistemec—
projection-in-conflatedness ‘‘of-notional—deprocripticism-prospective—
sublimation) of the-very-same-immanent-existence/intrinsic—
reality/ontological-veridicality, as to human amplitudinous/formative epistemicity, totalising–purview-of-construal and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ implications of relative-ontological-completeness just as it is so-implicated in the natural sciences (unlike many a presencing—absolutising-identitive-constitutedness prior_knowledge-reification-gesturing—in-
prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness ~in-preconverging-entailment> posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning {as-devoid-of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of-‘prospective-relative-ontological-completeness ‘;‘so-rather-enabled<by-a–nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’}> and isms–conceptualisations

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with a poor sense of the projective-insights/epistemic-projection-in-
conflatedness of apriorising/axiomatising/referencing as of
underlying/organising ‘relative-ontological-incompleteness’/relative-
ontological-completeness

(sublimating–referencing/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 it is
herein critically contended so-associated with ‘desublimating blurriness’
from an academicism linchpinning practice of absolute beholdening to
historical figures/schools as if bigger-than/superseding the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-
construal’ that doesn’t serve prospective existential knowledge-
reification–gesturing—in-

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


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


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existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-

construal implying necessarily that the intellectual-and-moral valour in

the human knowledge-reification–gesturing-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-

attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-

entailment> exercise is all about articulating its

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

<perspective–ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’> as to relative-ontological-

completeness ontological-veracity while collectively taking pride in the

collective advancement so-arising with the very first commitment of the

intellectual being ‘a prior commitment to inherent knowledge above all

ever else’ including above their very own theoretical/philosophical/thought

postures as so-allowing for the full human knowledge-reification–

gesturing-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-

attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]–postconverging-

entailment> potential as it is very often a relic/artfactual attachment to

institutionally hallowed postures irrespective of the implications as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-

threshold-{uninstitutionalised-threshold / presublimating-desublimating-decisionality}-of-ontological-performance\textsuperscript{22} \langle including-virtue-as-ontology\rangle of human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} are superseded by mere ‘projective-insights’/’epistemic-projection-in-conflatedness\textsuperscript{11}’ as to the fact that there is no logical-basis/logic,-as-derived-from—transversality-\langle for-sublimating–existential-eventuating/denouement\rangle-\langle of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\rangle for any prospective relative-ontological-completeness\textsuperscript{57} \langle meaningfulness-and-teleology\rangle\textsuperscript{9} with logic rather being the inner working coherence/contiguity of any such a relative-ontological-completeness\textsuperscript{57} apriorising/axiomatising/referencing construct with the consequence that the prior relative-ontological-incompleteness\textsuperscript{58} \langle meaningfulness-and-teleology\rangle logical-basis/logic,-as-derived-from—transversality-\langle for-sublimating–existential-eventuating/denouement\rangle-\langle of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\rangle is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for \textsuperscript{11} universal human ‘projective-insights’/’epistemic-projection-in-conflatedness\textsuperscript{13}’ capacity to-come-to-terms-with/to-respond-to prospective sublimating ‘meaningfulness-and-teleology’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} as of human underlying ontological-commitment\textsuperscript{66} <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness\(^2\) apriorising/axiomatising/referencing construct logical-bases/logics-\(<\text{as-to—transversality—}\text{for-sublimating—}\text{existential-eventuating/denouement—}\text{of-affirmative-and-unaffirmative—}\text{disambiguated—’motif-and-apriorising/axiomatising/referencing’—}\rangle\) so-reflect ed starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God-of-plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as of human underlying ontological-commitment\(<\text{implied—self-assuredness-of—ontological-good-faith/authenticity—postconverging—}\text{dementating/structuring/paradigming—}\text{as-being-as-of-existential-reality—}\rangle\) that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic,-as-derived-from—transversality—\(<\text{for-sublimating—}\text{existential-eventuating/denouement—}\text{of-affirmative-and-unaffirmative—}\text{disambiguated—’motif-and-apriorising/axiomatising/referencing’—}\rangle\), but then any such prospective worldview\(^8\) reference-of-thought—\&—reference-of-thought\(^8\) devolving transforming ‘meaningfulness-and-teleology’ is bound to elicit notional—firstnaturedness—temporal-to-intemporal-dispositions—\(<\text{so-construed-as-from-perspective—ontological—}\rangle\)
contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness
{(sublimating–referencing/registering/decisioning—as-
self-becoming/self-confalatedness/formative–supererogating–
 proyecto/reprojective—aestheticising-re-motif-and-re-aprorising/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-
prospectivepsychologismic–apriorising/axiomatising/referencing—{of-
attendant–ontological-contiguity—educed–
existentialising contextualising/textualising-contiguity}
confalatedness—{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—unbeholdening-confalatedness’/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)<br/>
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity |- counflatedness -in-{preconverging-disentailment–by}–postconverging-entailment· of ancient-sophistry, 'non-positivising knowledge-
reification–gesturing<-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity |- counflatedness -in-{preconverging-disentailment–by}–postconverging-entailment· of medievalscholasticism or
'disjointing/disparateness/disentailing knowledge-reification–gesturing,<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity |- counflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment· of modern-day 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 their flawed 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 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 ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment>’. budding-positivists ‘rational-empiricism/positivism
knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment>’ and prospective postmodern-thought ‘deprocrypticism–
or–preempting—disjointedness-as-of’ reference-of-thought knowledge-
reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment>’ (as reflecting a rather more fundamental apriorising and
psychoanalytic presublimating defect warranting prospective 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—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—equating/leveling-down everything across space and time as of naive absol
beholding upon existence—as sublimating-withdrawal, eliciting of prospective supererogation \(^{96}\) and speaks to \(<amplituding/formative-epistemicity><totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\>\(^{24}\) that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation\(<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'>\) (rather than \(\text{foregrounding}_\text{entailment}\\langle postconverging-narrowing-down-sublimation-as-to-'}\text{existence—as sublimating-withdrawal, eliciting of prospective supererogation }\text{'}-in-reflecting-'immanent-ontological-contiguity \text{'}-as-operative-notional—deprocrypticism)\)

\(^{5}\text{meaningfulness-and-teleology}\) that projects requisite \(<amplituding/formative\)> disposedness/psychologismic-construct \(\langle\text{as-to-orientation/value-construct/valuation—and—derived-parameterising}\rangle\) and \(<amplituding/formative\>_\text{entailment}\langle\text{as-to-totalising-contiguous/coherent—factuality-of-variability}\rangle\); \(\text{ultimately, as to the fact that human limited-mentation-capacity-deepening is all about ‘genuine knowledge-reification—gesturing—<in-prospective-pyschologismic-apriorising/axiomatising/referencing—<of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }\rangle—\text{confoundedness—in}_{\text{preeconverging-disentailment by}}\)\text{postconverging-entailment}_\rangle\) framework involving a detour to existence-potency \(\text{‘~sublimating—nascence,—disclosed-from-prospective-epistemic—}\)
digression in epistemic-totalisingly\textsuperscript{13}--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
\begin{quote}
supertempero\textsuperscript{ary}--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 -\{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-
\end{quote}
sublimity/sublimation/supererogatory—de-mentativity parrhesiastic purposes of 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 beyond presencing—absolutising-identitive—constitutedness and blurriness induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness—enframed—conceptualisation (in lieu of sublimating maximalising—recomposuring—for-relative-ontological-completeness—unenframed—conceptualisation with the so-induced universal—transparency—⟨transparency—of—totalising—entailing—,−as—to—entailing—⟩part—and—parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate —preconverging—‘motif—and—apriorising/axiomatising/referencing—‘imbuing>—existentialising—enframing/imprintedness—(as—to—historicity—tracing—in-presencing—hyperrealisation/hyperreal—transposition) as to ‘fundamentally skewing the dynamism in the play of temporal—and—intemporal—dispositions of social-stake—contention—or—confliction of the social-construct towards
sublimating ontological-good-faith/authenticity~postconverging-dementating/structuring/paradigming" and in this regards knowledge-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> can only extend as far as eliciting human ontological-commitment' ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging-de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal and subsequent secondnatured human institutionalisation from the universal-
transparency~transparency-of-totalising-entailing, as to-entailing-
<amplituding/formative—epistemicity>totalising— in-relative-ontological-
completeness), but 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> ends/should-not aspire to any ‘convincing’ of ontological-
bad-faith/inauthenticity ~preconverging-de-
demtating/structuring/paradigming" as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—
profoundness inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation—<construed-as-to-act-execution-or-logical-implications-of-'notion-of-agreement-or-disagreement'>
supposedly-apriorising-in-conviction-as-to-profound-supererogation

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

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


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

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contiguity-reduced-existentialising/contextualising/textualising-
contiguity-confaltedness-in-preconverging-disentainment-by-
postconverging-entainment-with-existence-as-defining-backdrop-Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology-as-well-as-derived-conventioning-referencing-with-regards-
to-institutional-development-as-to-social-function-development-and-
living-development-as-to-personality-development-possibilities;
construed as <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-
teleology-defining any given registry-worldview/dimension in reflection
of the fact that there can only be one <amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-
teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising-purview-of-construal' for inducing intelligibility, such that the reification issue/problem with meaningfulness-and-
teleology is rather derivational as of human relative ontological-
performance-including-virtue-as-ontology-as of 'various relative-
ontological-completeness-of-reference-of-thought' in reflecting
meaningfulness-and-teleology as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
'human<amplituding/formative-epistemicity>totalising-purview-of-
construal' as from existence-potency-sublimating-nascence-disclosed-
from-prospective-epistemic-digression epistemic-or-notional-projective-perspective over human-subpotency epistemic-or-notional-projective-perspective (thus inducing successive relative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^9\)) as well as the given \(^8\) reference-of-thought-devolving temporal-to-intemporal ontological-performance\(^6\) - <including-virtue-as-ontology> of its <amplituding/formative-epistemicity> totalising/circumscribing/delineating of meaningfulness-and-teleology\(^9\)

infrastructure rede-mentating/restructuring/reparadigming; implying ‘differing-andincompatible meaningfulness-and-teleology finality’ of the relative-ontological-incompleteness and the relative-ontological-completeness as of their respectively implied supereogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility setup/measuring instrument for conceptualisation as opened-construct-of meaningfulness-and-teleology and pseudo-edginess/pseudo-incisiveness as wooden-language imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology as of the implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable wooden-language imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of ‘nondescript/ignorable—void’ with-regards-to-prospective-apriorising-implications>), thus rendering ‘propositional compatibility as of mutual aposteriorising/logicising/deriving/intelligising/measuring’ improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over
the latter to restore ontological-veracity, and this is enabled/validated
only by their mutually supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
underlying any society/social-setup conventioning as so reflected by its
‘self-assuredness-of-ontological-good-
faith/authenticity’ ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality
with respect to its social-stake-contention-or-confliction’ enabling the
relative-ontological-completeness ‘prospective ‘meaningfulness-and-
teleology’ routing ontologically-hegemonising-narrative as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence—<as-to-
psychologismic~apriorising/axiomatising/referencing—{of-attendant-
ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging-
entailment—{in-self-becoming/self-conflatedness /formative—
supererogating}>’ over the relative-ontological-incompleteness

crossgenerationally as of <amplituding/formative—
epistemicity> causality ~as-to-projective-totalitative-implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity
sublimating implications, reflecting the fact that there is no base-
institutionalisation propositional-convincing-of-dialogical-equivalence
<as-to-psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness in {[preconverging-disentailment-by] postconverging-
entailment in self-becoming/self-conflatedness formative-
supererogating> of recurrent-utter-uninstitutionalisation but rather a
‘prospective 5 meaningfulness-and-teleology99 routing ontologically-
hegemonising-narrative71 as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ arising as of their
<amplituding/formative-epistemicity> causality as-to-projective-
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
notion of ‘prospective 5 meaningfulness-and-teleology99 routing
ontologically-hegemonising-narrative71 as to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring (and not
propositional-convincing-of-dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness in {[preconverging-disentailment-by] postconverging-
entailment in self-becoming/self-conflatedness formative–
supererogating>)’ applies likewise in ‘affirming relative existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidiation implications’ of universalisation over base-institutionalisation, positivism/rational-empiricism over universalisation, and prospectively notional–deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence-
<as-to-psychologismic–apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity ~educed–
supererogating> arises because of prior relative-ontological-incompleteness \^{18} shiftiness-of-the-Self \^{1} associated with human sovereignconstructs in <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatie-drag \^{14} 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 \^{13} resources-and-talent focussing for knowledge-reification–gesturing-<in-
prospective\_psychologismic–apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment\(^7\), but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism-in-relative-ontological-incompleteness\(^8\)—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human <amplituding/formative>\(^8\) wooden-language-imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>\)} as of propositional-convincing-of-dialogical-equivalence<-as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }\=
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-conflatedness /formative–
supererogating\(^9\)’ to undermine such ‘prospective \(^9\) meaningfullness-and-
teleology\(^9\) routing ontologically-hegemonising-narrative\(^2\) as to psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-
distension \(^7\) specialisms even though we know that the truly specialist lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-dialogical-equivalence<-as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed

existentialising/contextualising/textualising-contiguity ~

conflatedness ~in-[preconverging-disentailment-by]-postconverging-
entailment, in-self-becoming/self-conflatedness /formative-
supererogating> relation with <amplituding/formative> wooden-
language~imbued—averaging-of-thought~as-to-
leveling/ressentiment/closed-construct-of, meaningfullness-and-
teleology ~as-of-'nondescript/ignorablevoid'-with-regards-to-

prospective-apriorising-implications> but rather is in an
enlightening/educating deferential-formalisation-transference posture of
‘prospective 56 meaningfullness-and-teleology 99 routing ontologically-
hegemonising-narrative 1 as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of

<amplituding/formative> wooden-language~imbued—averaging-of-
thought~as-to-leveling/ressentiment/closed-construct-of-
meaningfullness-and-teleology ~as-of-'nondescript/ignorablevoid'-with-
regards-to-prospective-apriorising-implications>

propositional-
convincing-of-dialogical-equivalence~as-to-

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> in 51 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-recomposing’ for maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation also arises when it comes to prospective knowledge-reification-gesturing—

prospective psychologismic-apriorising/axiomatising/referencing—

attendant—ontological-contiguity —educed—

existentialising/contextualising/textualising-contiguity }—

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

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

prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness }, and hence ultimately with respect to human limited-mentation-capacity implications sophistry can—and-is only undermined by prospective relative-ontological-completeness — prospective ‘meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ knowledge-reification—

prospective psychologismic-apriorising/axiomatising/referencing—

 intellectual ‘prospective meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ for maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation also arises when it comes to prospective knowledge-reification-gesturing—

prospective psychologismic-apriorising/axiomatising/referencing—

attendant—ontological-contiguity —educed—

existentialising/contextualising/textualising-contiguity }—

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

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

prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness }), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can—and-is only undermined by prospective relative-ontological-completeness — prospective ‘meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ knowledge-reification—

prospective psychologismic-apriorising/axiomatising/referencing—

intellectual ‘prospective meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ for maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation also arises when it comes to prospective knowledge-reification-gesturing—

prospective psychologismic-apriorising/axiomatising/referencing—

attendant—ontological-contiguity —educed—

existentialising/contextualising/textualising-contiguity }—

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

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

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

psychologistic–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> <amplituding/formative>\textsuperscript{8} wooden-language\textsuperscript{9} imbedded–
averaging-of-thought\textsuperscript{8} as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of: ‘nondescript/ignorable–void \textsuperscript{2}.

with-regards-to-prospective-apriorising-implications\textsuperscript{3} \} as of present disjointedness-as-of\textsuperscript{2} reference-of-thought’ in undermining the ‘prospective \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{9} routing ontologically-hegemonising-narrative\textsuperscript{1} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of \textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{2} reference-of-thought as of its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} -by-reification/contemplative-distension\textsuperscript{7}, and such prospective
notional-deprocrypticism 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 103 universal-
transparency 104 -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-
completeness } of the 119-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) 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 58
neuterising—ascriptivity/ascriptivity-hardening/pseudo-referentialism-as-
epistemically-flawed— presencing—absolutising-identitive-
constitutedness — or — identitive-constitutedness as ‘epistemic-totality’ – dereification-in-dissingularisation < as-to-the-
disjointedness/disentailment-of- presencing — absolutising-identitive-
constitutedness > as-flawed-epistemicity-relativism-determinism

dereification-in-dissingularisation

neuterisation < undisambiguation of temporal-as-
denaturing / preconverging-or-dementing from intemporal-as-
sound/postconverging-or-dialectical-thinking, so-construed-as-to-
binarity-of- categorical-imperatives/axioms/registry-teleology — with-
temporal-as-denaturing falsely-represented-as-if-in-ontological-
contiguity — with-intemporal-as-sound, ‘rather-than-disambiguated-into
intemporal-as-prospective-notional-contiguity/epistemic-contiguity —
< profound-supererogation — of-mentally-
aestheticised—postconverging/dialectical-thinking — qualia-schema > and
temporal-as-prior-notional-discontiguity/epistemic-discontiguity —
< between — prior-shallow-supererogation — of-mentally-
aestheticised—preconverging/dementing — qualia-
schema and prospective-profound-supererogation — of-mentally-
aestheticised—postconverging/dialectical-thinking — 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-
ble–void<sup>60</sup> <conjugatively-and-transfusively> the ontological-contiguity<sup>61</sup>—of-the-
human-institutionalisation-process<sup>68</sup> epistemic-
ricochet/transepistemicity 'foregrounding _entailment-
(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ':-as-operative-
notional–deprocrypticism) ' meaningfulness-and-teleology ' 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<sup>66</sup><as-to-perspective–ontological-
normalcy/postconvergence-implied–prospective-aporeticism-
overcoming/unovercoming’), a 'prior registry-worldview’s/dimension’s
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing ’–qualia-schema’ refers to the fact that no
registry-worldview/dimension going by its relative-ontological-
incompleteness<sup>68</sup> as of prior registry-worldview/dimension epistemic
perspective is representatively cognisant-and-integrative of its
meaningfulness-and-teleology<sup>99</sup> as of its prospective destructuring-
threshold–(uninstitutionalised-threshold /presublimating–
desublimating-decisionality)-of-ontological-performance’-<including-
virtue-as-ontology> implied/appreciable preconverging/dementing ’–
qualia-schema (so-reflected as from the prospective registry-
worldview/dimension in relative-ontological-completeness<sup>97</sup> 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 —<including-virtue-as-ontology>, with the implication that the ‘destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance —<including-virtue-as-ontology> preconverging/dementing—qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism—or–disjointedness-as-of reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension ) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension ) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of their ontologically-flawed preconverging/dementing—qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing'—qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating

reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as reasoning-from-
results/afterthought, speaking of human-subpotency prospective lack of
‘platonic anamnesis’ (rather as of human- ‘limited-mentation-capacity-
deepening ’-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 10 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-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>) naïveté 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/supercerogatory de-
mentativity inducing implications such that ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression as from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in restoring dimensionality-of-sublimating


transvaluative-rationalisation/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), implies the prospective registry-worldview/dimension in relative-ontological-completeness as 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


with the above reflecting the fact that originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as outcome/outfit/shell—construedhistorically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a ‘secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{17} implied mechanical-knowledge’ but then the very possibility for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prospective reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation (as to when ecstatic-existence-as-transcendental-
signifier—becoming-spontaneity-implications reflected as existence-
potency\textsuperscript{69}–sublimating–nascent,-disclosed-from-prospective-epistemic-
digression from such human-subpotency prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation is implied), lies with the organic-knowledge reconstrual
of anamnesis as of ‘the ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68} (ecstatic-existence prospective digression
induced epistemic-ricochetting/transepistemicity) dimensionality-of-
sublimating\textsuperscript{25} \langle \text{amplituding/formative} \rangle supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation \rangle as to difference-conflatedness\textsuperscript{1}–as-to-totalitative-
reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> } -as-veridical-epistemicity-relativism-
determinism, induced ‘prospective intemporal-as-ontologically-
veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality parrhesiastic seeding-promise of
reasoning-through/messianic-reasoning ‘meaningfulness-and-teleology\textsuperscript{99}
as equivalence/correspondence antiakrasiatic-aspiration ontological-
performance\textsuperscript{72} \langle \text{including-virtue-as-ontology} \rangle’, and it is herein that the
notion of construction-of-the-Self is central as to the implication that
meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{73} \langle \text{including-}
dimensionality-of-sublimating

epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag^{1} as of the ‘shiftiness-of-the-Self’ whether as of
trepidatious/warped/preclusive/occlusive \{presencing—absolutising-
identitive-constitutedness^{2}/identitive-constitutedness ‘as-‘epistemic-
totality^{3} ‘-dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > as-flawed-epistemicity-relativism-determinism

\*nonpresencing
nonpresencing—or—withdrawal—or—metaphysics-of-absence-\{implicated-
epistemic-veracity-of- nonpresencing<perspective–ontological-
ormalcy/postconvergence>—or—transcendental-reasoning-of-event}-
as-prospective-ontology-origination

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\^1—sublimating–nascence,-disclosed-from-
prospective-epistemic-digression or existence-potency\^2—sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality

nonpresencing<perspective–ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance)<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence) so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ supersedes the ‘scalality/immanency of existence’s ontological-normalcy/postconvergence’; this further explains why reductionisms (as to their <amplituding/formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening knowledge-reification–gesturing-<in-
rede-mentating/restructuring/reparadigming–psychologism’\(^{19}\) to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’\(^{12}\) both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance’\(^{3}\) -<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity’\(^{4}\) and desublimating notional-discontiguity/epistemic-discontiguity’\(^{3}\) as of human limited-mentation-capacity-deepening’\(^{3}\) implications) and signified-as-to-immanency (speaking of ontological-contiguity’\(^{3}\) perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence’) so-construed as reflexivity-in-ecstatic-existence;¶ the failure to adopt such a nonpresencing-<perspective–ontological-normalcy/postconvergence>
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}~{educted–existentialising/contextualising/textualising-contiguity}~{conflatedness’\(^{13}\) in {preconverging-disentailment by}~{postconverging-entailment} construal (underlined by human limited-mentation-capacity-deepening’\(^{3}\) as to attendant–ontological-contiguity’~{educted–existentialising/contextualising/textualising-contiguity’\(^{3}\) ‘implied <amplituding/formative-epistemicity>totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness’s of ontological-contiguity’\(^{3}\)’) is critically associated with \(^{3}\)presencing—absolutising-identitive-constitutedness’\(^{14}\)
indeterminacy/deficiency/limitation/constraint in producing the
‘successive sublimating physics as successive <amplituding/formative–
epistemicity> totalising/circumscribing/delineating conception of
ontological-contiguity* of physics across-the-times’ (as to ‘the very same
physics <amplituding/formative–epistemicity> totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’) rather than an
apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness / in preconverging entailment disposition
for the mere articulation of idle/single ‘isms–conceptualisations mere
conceptual-patterning⇒(as-devoid-of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity ‘s–reifying-or-elucidating-of–prospective-relative-
ontological-completeness ‘ː–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/* lacking
<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 in fact one of the most critical/challenging epistemic
corn 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–
referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{59} across-the-times with respect to physics relative-ontological-completeness\textsuperscript{67} conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms of spacetime up to present-day physics theories notion of time in terms of further developments as from a big-bang-theory insights reflecting the epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity’\textsuperscript{67} in reflection of attendant–ontological-contiguity\textsuperscript{67}—educted–existentialising/contextualising/textualising-contiguity\textsuperscript{60} and as of the relative-ontological-completeness\textsuperscript{67} implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity}~educted–existentialising/contextualising/textualising-contiguity \{=\}
that equates/level-down 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–'>

prospective_psychologism~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-
historiosity/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>’
in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’{) and which in so doing do not satisfy ‘foregrounding entailment-(postconverging-
narrowing-down–sublimation-as-to–‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting-
‘immanent–ontological-contiguity’ ;=–operative-
notations–deprocrypticism) as to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’{ in elucidating ontological-contiguity’ <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional-projective-perspective’ with the consequence of failing/poorly reflecting ‘the requisite ontologically-pertinent dynamic theoretical–conceptual–operant depth/profoundness for addressing subject-matters as epistemic-conceptions as to their given/defined human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with respect to originariness-parrhesia,—as—spontaneity-of-aestheticisation—


epistemicity> totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity in reflection of attendant-ontological-contiguity—~educated—existentialising/contextualising/textualising-contiguity{ of—attendant—ontological-contiguity}~educated—
existentialising/contextualising/textualising-contiguity — conflatedness in {preconverging-disentailment-by-} postconverging-entailment> in ontological-contiguity in reflection of attendant—ontological-contiguity~educed—existentialising/contextualising/textualising-contiguity as of ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—‘and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ implied with deconstruction, genealogy and other critical theory practices are meant to articulate meaningfulness-and-teleology/conceptualisations by their derivation/delineation/disambiguation as from human epistemic-embeddedness in existence so-construed as <amplituding/formative—epistemicity>totalising—thrownness-in-existence (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence—{implicated—’nondescript/ignorable—void ’—as—to—presencing—absolutising—identitive-constitutedness}), and so as defining/given human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint originariness—parrhesia,—as—spontaneity—of—aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation) for reflecting ‘relative-ontological-incompleteness’ [relative-ontological-completeness]

(sublimating—referencing/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_ligismic—apriorising/axiomatising/referencing—{of—
attendant—ontological-contiguity —duced—
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_ligismic—apriorising/axiomatising/referencing—{of—
attendant—ontological-contiguity —duced—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by—}—postconverging—
entailment> in ontological-contiguity” in reflection of attendant—
ontological-contiguity “—duced—
existentialising/contextualising/textualising-contiguity” as of ‘relative—
ontological-incompleteness \( / \) relative-ontological-completeness \( / \)

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

apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \(~\text{educed–existentialising/contextualising/textualising-contiguity}\) \}\) —constitutedness \( / \) in pre-converging entailment shallow-minded articulation of conceptualisations with a poor sense of ‘relative-ontological-incompleteness \( / \) relative-ontological-completeness \( / \)

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

‘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–<in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \(~\text{educed–existentialising/contextualising/textualising-contiguity}\) \}—
conflatedness in preconverging-disentailment by postconverging entailment in ontological-contiguity in reflection of attendant-ontological-contiguity ~educated existentialising/contextualising/textualising-contiguity as of ‘relative-ontological-incompleteness’ /relative-ontological-completeness’


existentialising/contextualising/textualising-contiguity} —


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in-reflecting-postconverging-or-dialectical-thinking—by—preconverging-
or-dementing—perspectives-of-human—meaningfulness-and-
teleology—of the <cumulating/recomposuring—attendant-ontological-
contiguity >—successive registry-worldviews/dimensions reference-of-
thought—and—reference-of-thought—devolving—meaningfulness-and-
teleology—as to their ‘aestheticisation—and—aestheticisation-towards-
ontology of human ontological-performance—<including-virtue-as-
ontology>’ (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’) in notionally/epistemically construing the ontological-
performance—<including-virtue-as-ontology> of human limited-
mentation-capacity-deepening implied <cumulating/recomposuring—
attendant-ontological-contiguity >—successive registry-worldviews/dimensions translated as the various specifically given
descalarising of the ‘scalarity/immanency of existence’s ontological-
ormality/postconvergence’ (as to the specific neuterising/ascriptivities
construed as specifically given ‘human-subpotency nonscalarity/beholdening—<as-to-what-has-gone-before-
aesthetically-structures/paradigms-distortedly-the-possibility-for-the-
laterontologisation’) and so-reflected respectively as recurrent-utter-
uninstitutionalisation ‘<amplituding/formative—
epistemicity>totalising—‘random-as-impulsive—implicit_attendant—
ontological-contiguity”—educed—
existentialising/contextualising/textualising-contiguity\(^{(0)}\) descalarising, \(^{(0)}\) universalisation–non-positivism/medievalism ‘<amplituding/formative–epistemicity> totalising–‘ordinal-as-qualifying—implicated_attendant–ontological-contiguity’\(^{(2)}\) ~educed–
existentialising/contextualising/textualising-contiguity\(^{(0)}\) descalarising and positivism–procrypticism ‘<amplituding/formative–epistemicity> totalising–‘intervalist-as-categorising—implicated_attendant–ontological-contiguity’\(^{(2)}\) ~educed–
existentialising/contextualising/textualising-contiguity\(^{(0)}\) descalarising while paradoxically wrongly assuming (as to their
existentialising/contextualising/textualising-contiguity\(^{(0)}\) scalarising; (thus ‘scalarising of human ‘meaningfulness-and-teleology’\(^{(0)}\) effectively
scheme of things, the more thoroughly profound/fundamental
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-
thought issue is about the ontological-contiguity\(^7\) (as of
\[\text{amplituding/formative-epistemicity}\] totalising/circumscribing/delineating attendant—ontological-contiguity\(^7\)~educed—existentialising/contextualising/textualising-contiguity\(^7\)

\[\text{foregrounding}_\text{-entailment}\{\text{postconverging-narrowing-}
\text{down-sublimation-as-to-}'existence—as-sublimating-withdrawal,\
\text{eliciting-of-prospective-supererogation}'-in-reflecting-'immanent-ontological-contiguity\;-'as-operative-notional—deprocrypticism\}


conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment>’ for agenda-driven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigmimg: inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation~<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity ‘>: substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall
procrypticism–or–disjointedness-as-of-reference-of-thought
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)
construed-as 'preempting—disjointedness-as-of-' reference-of-thought-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness'/transvalutative-
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity”~educated–existentialising/contextualising/textualising-contiguity”
‘foreg...


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

existentialising/contextualising/textualising-contiguity ~}

conflatedness ~in {preconverging-disentailment by} postconverging-
entailment> as ever always about preserving the ascendancy of organic-
knowledge in superseding-andoverriding mechanical-knowledge (with the
latter rather associated with <amplituding/formative>‘wooden-
language~imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing ~narratives—of-the~ reference-of-thought~ categorical-
imperatives/axioms/registry-teleology }) thus involving the anticipation
of human temporal-to-intemporal ontological-performance ~<including-
virtue-as-ontology> of prospective knowledge-reification–gesturing<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity ~}

conflatedness ~in {preconverging-disentailment by} postconverging-
entailment> imbued reference-of-thought—categorical-imperatives/axioms/registry-teleology⁷⁵; and critically so, as to the fact that

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

<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 }, but speaks of instigated and reinstigated originariness-parrhesia—as—spontaneity-of-aestheticisation—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 function 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—of totalising–entailing—as-to-entailing—

existentialising/contextualising/textualising-contiguity
—
conflatedness—in—preconverging-disentailment—by—postconverging-entailment— as to positive-opportunism—of-social-functioning-and-accordance— as wrongly and seemingly implying that if such prospective knowledge-reification–gesturing—arises as of ontological-good-faith/authenticity reasoning—


through/messianic-reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance even as it is the apriorising/axiomatising/referencing-psychologism/mental-schema since it is fundamentally about overcoming the latter’s totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturizing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification—gesturing-presencing-absolutising-identitive-constitutedness with re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/’epistemic-projection-in-conflatedness ‘of-notional—deprocripticism-prospective-sublimation⟩ intemporal-disposition prospective apriorising/axiomatising/referencing—conceptualisation (as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the cumulating/recomposing–attendant-ontological-contiguity \(\Rightarrow\) succession of registry-worldviews/dimensions reflecting holographically-conjugatively-and-transfusively the ontological-contiguity\(^{\text{97}}\) —of-the-human-institutionalisation-process\(^{\text{98}}\) with genuineknowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity\(^{\text{99}}\)’ as to its self-contained intemporal purpose as of the very defining tradition of all such ‘historiality/ontological-eventfulness\(^{\text{100}}\)/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ sublimation-over-desublimation so-construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendence as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a
specific or general human and social 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

<amplituding/formative>\textsuperscript{8}wooden-language\textsuperscript{(imbuend—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 <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} against the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification/contemplative-distension\textsuperscript{27} associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;\textsuperscript{46} in this respect, the ‘equalisation of all historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{38} <perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> aestheticisation—and—aestheticisation-towards-ontology’ as to dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic–
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-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }=
conflatedness in {preconverging disentailment by} postconverging entailment
in ontological-contiguity' in reflection of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity as of ‘relative-
ontological-incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> ) as
to human-and-social–expectations/anticipations—metaphoricity~as-
rede-mentating/restructuring/reparadigming–psychologism and for
instance naively interprets enlightenment thinkers in presencing—
absolutising-identitive-constitutedness terms while lacking the
originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory acuity/perspicacity.astuteness/edginess/incisiveness for
addressing our procrypticism–or–disjointedness-as-of–reference-of-
thought prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation that fail the
notional–deprocrypticism <unforegrounding-disentailment, -
failing-to-reflect–immanent-ontological-contiguity > that fail the
notional–deprocrypticism <foregrounding–entailment–postconverging–
narrowing-down–sublimation-as-to–existence—as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation –in-reflecting–
immanent-ontological-contiguity ’;–as-operative–
notional–deprocrypticism) operant test of ‘drawing out the full
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity< in
reflection of attendant–ontological-contiguity ~educed–
esternalising/contextualising/textualising-contiguity< such that there is
hardly any notional–disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity’;¶ and to perfectly understand what is meant by ‘equalisation of
all ↓historiality/ontological-eventfulness>/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–
‘epistemicity-relativism-determinism’> aestheticisation–and–
aestheticisation-towards-ontology’ as to dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation), the idea is that as of underlying maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure (as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism'>) with regards to reference-of-thought–and—reference-of-thought- devolving—meaningfulness-and-teleology implications had Socrates as typifying universalising-idealisation Socratic-philosophers been at the more profound human limited-mentation-capacity-deepening aporeticism overcoming/unovercoming possibility for prospective positivism/rational-empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation he would have supererogatorily (even as there is no universalising-idealisation logical-basis/logic,-as-derived-from—transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated–'motif-and-apriorising/axiomatising/referencing’ for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’<including-virtue-as-ontology>’ which manifested in inducing universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic,-as-derived-from—transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-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 reference-of-thought insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional–deprocrypticism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaks of ‘the successive supererogatory maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ crossgenerational levels of human limited-mentation-capacity-deepening with regards to reference-of-thought—and—reference-of-thought- devolving—meaningfulness-and-teleology so-construed as of notional–deprocrypticism amplituding/formative notional–preempting—disjointedness-as-of reference-of-thought’ (since there is no logical-basis/logic,-as-derived-from—transversality sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated ‘motif-and-apriorising/axiomatising/referencing’ >


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

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming~ as preceding-and-defining in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before-and-over any so-derived mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the
fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of
difference-conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing-as-veridical-epistemicity-relativism-determinism in
aporetically reflecting prospectively the ontological-good-
faith/authenticity~postconverging--de-
mentating/structuring/paradigmig~underlying human limited-
mentation-capacity-deepening in foregrounding entailment-
(postconverging--narrowing-down--sublimation-as-to-'existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation 'in-
reflecting-'immanent-ontological-contiguity '; as-operative-
notional~deprocrypticism) and so as superseding 'presencing—
absolutising-identitive-constitutedness which poor aporeticism hardly
contemplates of such profound prospective human limited-mentation-
capacity-deepening implications and rather adopting the framework of
prior mere-formulaic–
methodologising/mutualising/organising/institutionalising reflecting
dimensionality-of-desublimating-lack-of
(<amplituding/formative> supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) 'as to the fact that dimensionality-of-sublimating
(<amplituding/formative> supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating—

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-
down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence- reflected-‘epistemicity-relativism-determinism’>) aporeticis
overcoming/unovercoming as to human limited-mentation-capacity-
deepening -(<amplituding-formative–epistemicity>totalisingly–as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation) so-underlied herein as to de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics), is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if
of differently evolved framing to Descartes’s thinking-proposition thus
leading to their positivism/rational-empiricism relative to presencing—
absolutising-identitive-constitutedness<9> <preconverging~‘motif-and-
apriorising/axiomatising/referencing ‘–imbuing> existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation<9> as so-implied with advanced postmodern-thought), and
their ‘epistemic—projective-equalisation’ exactly implies that Descartes and budding-positivists and Socrates and universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic disposedness/psychologismic-construct’ with regards to their prospective aporeticism-overcoming/unovercoming addressed with their respective ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation-as-to—existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in—reflecting—immanent—ontological-contiguity ’;—as—operative—notional—deprocrypticism) and it is this that more profoundly informs their thought and make them ever always relevant as to their respective 46 historiality/ontological-eventfulness 38 /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—
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/recomposing–attendant-ontological-contiguity-successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) as notional–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 profundness 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
the ontological-good-faith/authenticity/postconverging-de-
mentating/structuring/paradigmging 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
procrypticism–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 /transvalvative-
rationalisng/ transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) with regards to human knowledge-reification–gesturing-
in-prospective psychologismic–apriorising/ axiomatising/referencing-


(of-attendant–ontological-contiguity ~educated～

existentialising/contextualising/textualising-contiguity ~)

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

entailment’ (given that later generations don’t need to reinvent from

scratch the ontological-performance ~<-including-virtue-as-ontology>

level achieved by the successive preceding generations as to institutional-
cumulation/institutional-recomposure {as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-

normalcy/postconvergence-reflected-’epistemicity-relativism-
determinism’} and can then redirect more critically their limited-
mentation-capacity to further advance human self-surpassing to

overcome prospective human aporeticism); and this insight points out

that human <amplituding-formative–epistemicity>causality’ is more

fundamentally formative as to human projected ‘originariness-
parrhesia,–as–spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to

the ontological-good-faith/authenticity ~<-postconverging–de-

mentating/structuring/paradigming ~>” and is a central conceptualisation

for the deprocrypticism–or–preempting—disjointedness-as-of-

reference-of-thought ‘foregrounding entailment’(postconverging-
narrowing-down–sublimation-as-to-’existence—as-sublimating-

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

’immanent-ontological-contiguity’;–as-operative-

notional–deprocrypticism) in undermining temporal

distorting/undermining of prospective knowledge-reification–gesturing-
notional-contiguity/epistemic-contiguity

notional-contiguity/epistemic-contiguity

<profound-supererogation

mentally-aestheticised

postconverging/dialectical-thinking

–qualia-schema>

<in–mutual

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument

–for–conceptualisation’,–whether-with-regards-to-mutual-relative-ontological-incompleteness

–or–mutual-relative-ontological-completeness

–of–the–underlying–reference-of–thought–level

notwithstanding–differing–notional–firstnaturedness–temporal–to-


notional-contiguity/epistemic-contiguity

<profound–supererogation

–of–mentally-aestheticised–postconverging/dialectical-thinking

–qualia-schema>

(as of such ‘mutual

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument

notional-contiguity/epistemic-contiguity

<profound–supererogation

–of–mentally-aestheticised–postconverging/dialectical-thinking

–qualia-schema>

(as of such ‘mutual

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional-

notional-discontiguity/epistemic-discontiguity<between—prior-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –
emic-discontiguity

qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>–(in-
differing-relative-ontological-incompleteness –and-relative-ontological-
completeness –at- reference-of-thought-level-as-implying-‘differing
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation’–fundamentally-implying-at-their–
reference-of-thought- devolvinglevel-the-irrelevance-or-ontological-
impertinence-of-the-relative-ontological-incompleteness –in-relation-to-
the-relevance-or-ontological-veracity-of-the-relative-ontological-
completeness –

foraposteriorising/logicising/deriving/intelligising/measuring).¶
notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing –
qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —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/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation’) rather speaks to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing; and
finally, as-of-the-epistemic-veracity-implications—forknowledge-construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’
<profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema—of-
ontological-contiguity’, notional-discontiguity/epistemic-discontiguity-
<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-
schema_and_prospective-profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —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-
nativalising/transepistemic/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- quia-schema>–(<as-of-formative-thrownness-projective-
mentating/structur parcel arariness/waywardness-’imbued-psychologism’—of-
g/paradigming< 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- human supposedly coherent ontological-commitment<implied—self-
commitment< implied—self- assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
assuredness-of- so-construed-as-of-reifying-and-empowering-reflexivity,-given-human-
ontological-good- subpotency-epistemic-reflexivity-in-ecstatic-existence-as-so-associated-
faith/authenticity with-human ’historiality/ontological-eventfulness’/ontological-
~postconverging– aesthetic-tracing<perspective–ontological-normalcy/postconvergence-
de- reflected-’epistemicity-relativism-determinism’> (in reflecting the
mentating/structuri accrued transcendence-and-sublimity/sublimation/supererogatory-de-
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 —educated—
existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment—by—postconverging—entailment—,—in—self—becoming/self—conflatedness /—formative—
supererogating> ' in relative-ontological-incompleteness human-and-social—expectations/anticipations—metaphoricity—<as—re—
incumulation/recomposing as to human—subpotency potential for social formation, modes—of—living, language—as—of—dialogical-equivalence—<as—
to—psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —educated—
existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment—by—postconverging—entailment—,—in—self—becoming/self—conflatedness /—formative—
supererogating>, cultural practices, etc. is rather as of 'prospective transcendence—and—sublimity/sublimation/superrgatory—de—mentativity
percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs

formation/establishment/superseding–metaphoricity’’ with respect to existence-potency’’~sublimating–nascence, disclosed from prospective-epistemic-digression, in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of-ontological-good-faith/authenticity’’~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction’) warrant that ‘the capacity to fulfil the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–<as-to-

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

conflatedness–in–{preconverging-disentailment–by}–postconverging–entailment–in-self-becoming/self-conflatedness /formative–supererogating> (as to its naïve pretence of mere logical convincing rather that prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications) as the
prior-apriorising/axiomatising/referencing—superseded-logical-basis—of—dialogical-equivalence—<as-to—
psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{[preeconverging-disentailment by]—postconverging—
entailment,—in-self-becoming/self-conflatedness /formative—
supererogating — is more of prior reasoning—from-results/afterthought secondnatured institutionalisation derived from ‘prior reasoning—through/messianic-reasoning induced transcendence-and—sublimity/sublimation/supererogatory—de-mentativity out of prior human ontological-faith-notion-or-ontological-fideism—imbued—
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality’;¶ thus dialogical-equivalence—<as—to-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{[preeconverging-disentailment by]—postconverging—
entailment,—in-self-becoming/self-conflatedness /formative—
nondescript/ignorable–void

‘with-regards-to-prospective-apriorising-implications>⟩

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


cannot substitute for prospective

transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective

originariness-parrhesia,–as–spontaneity-of-aestheticisation as to

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

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

existentialising/contextualising/textualising-contiguity {—


supererogating>⟩ as rather tied/constrained to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression,

explaining why all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are rather about

breaking from prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation;¶ and in this regards,

the ontological-commitment<implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existential-reality~
significance of prospective-apriorising/axiomatising/referencing–
superseding-logical-basis-of–dialogical-equivalence<as-to–
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educated–
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–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation} for human ~reference-of-thought–and ~reference-of-
thought–devolving ~meaningfulness-and-teleology generation of
‘prospective base-institutionalisation apriorising/axiomatising/referencing’ out of recurrent-utter-
apriorising/axiomatising/referencing’, ‘prior \textsuperscript{10} universalisation–non-positivism/medievalism apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism apriorising/axiomatising/referencing’);¶ and likewise the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}-by-reification/contemplative-distension\textsuperscript{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\textsuperscript{18}/shortness <amplituding/formative>\textsuperscript{8} wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of– meaningfulness-and-teleology –as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>) choices (as to ontological-faithnotion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) of the Socrates, Galileos, Descartes, Newtons, Darwins, Einsteins, etc. and as associated with corresponding human knowledge and scientific breakthroughs did not have any valid prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of-dialogical-equivalence-as-to
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-
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—and so as of their ‘prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity 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-
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>
‘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>
‘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>
entailment,-in-self-becoming/self-conflatedness /formative-
supererogating> in reflecting the underlying supposedly coherent
ontological-commitment<implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
of the social as to 'fulfilling the prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity function/posture'
like prospective cure from the doctor, prospective technical
transformation from the technician/engineer, prospective scientific
breakthrough from the researcher, prospective social transformation
from the social scientist, etc. (but only as so-validated by the ontological-
veracity of the manifest prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implications de-
mentatively/structurally/paradigmatically as upholding their deferential-
formalisation-transference statuses or institutionally-and-socially
surpassing-and-substituting-for prior deficient deferential-formalisation-
transference statuses as to quackery, scamming, sophistry, etc.);
interestingly it is only as of the inventing/making-possible of the
apriorising/axiomatising/referencing conception of genes-and-genetics,
quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc.
that the prospective-apriorising/axiomatising/referencing—superseding-
logical-basis-of—dialogical-equivalence—<as-to–
psychologistic—apriorising/axiomatising/referencing—{of-attendant–
ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence
<as-to–psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity
~educed–
existentialising/contextualising/textualising-contiguity
}<–
conflatedness
~in–{preconverging-disentailment–by}–postconverging-entailment
~in-self-becoming/self-conflatedness
/formative–
supererogating>

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

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

supererogating> as to our 79 presencing—absolutising-identitive-constitutedness14 manifestation of positivism/rational-empiricism manifestation of 80 procrypticism—or—disjointedness-as-of-reference-of-thought and so as of human 5 reference-of-thought prospective relative-ontological-completeness67 implied existence-potency19 sublimating—nascence, disclosed from prospective-epistemic-digression

from the perspective of relative-ontological-completeness of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity since its perspective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional-deprocrypticism
perspective implying existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity—supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process since it is the most profound human state of relative-ontological-completeness—reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising-psychologism it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-reality/existence/existential-reality is the superseding—oneness-of-ontology so-underlined as ontological-contiguity and any ‘supposedly implied ontological incoherence’ that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality is rather as of human reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity—supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> just as human 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 /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) (given that humankind is ever always of limited-mentation-
capacity the ever always present reality of human ‘ontological incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealising nature of the <cumulating/recomposing-attendant-
ontological-contiguity>-successive registry-worldviews/dimensions’ rather than ‘the absolute ontological-contiguity of existence as the-real’), and going by the very same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is as to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism in existence as ontological (so-reflecting \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-}
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
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-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-

ontological-performance}-<including-virtue-as-ontology> in existence are part-and-parcel of existence ‘with epistemic-deficiency rather speaking to phenomenal/manifest–subpotencies–(in-transitive-conflatedness –reflexivity, -in-the-full-potency-of-existence’s–sublimating–nascence) perspective of ontological-deficiency construal’), and it should be pointed out as well that ‘existence’s reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility')

{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant-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\[\text{(in-transitive-conflatedness} \text{−reflexivity, in-the-full-potency-of-existence} \text{′s−sublimating−nascence)}\], failing to grasp that the ontological-veracity is one of transitive-conflatedness\[\text{−reflexivity}\] speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies<wherein-‘subpotencies-as-their-conflatedness\[\text{−reflexivity,-in-the-full-potency-of-existence} \text{′s−sublimating−nascence}\]’-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness\[\text{−reflexivity} \text{−reflexivity as the whole}\] essentially because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies\[\text{(in-transitive-conflatedness} \text{−reflexivity, in-the-full-potency-of-existence} \text{′s−sublimating−nascence)}\] are epistemic situations that speak to the transitive-conflatedness\[\text{−reflexivity} \text{−reflexivity as the whole}\] 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\[\text{(in-transitive-conflatedness} \text{−reflexivity, in-the-full-potency-of-existence} \text{′s−sublimating−nascence)}\] of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies\[\text{(in-transitive-conflatedness} \text{−reflexivity, in-the-full-potency-of-existence} \text{′s−sublimating−nascence)}\] in transitive-conflatedness \text{−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-panintelligence\[\text{(imbued-and-}\]
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\[<\text{between--prior-shallow-sup}ererogation -of-mentally-
\text{aestheticised-preconverging/dementing -qualia-schema_and_prospective-profound-sup}ererogation -of-mentally-
\text{aestheticised-postconverging/dialectical-thinking -qualia-schema}>\] as of its formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity\[<\text{profound-sup}ererogation -of-mentally-
\text{aestheticised-postconverging/dialectical-thinking -qualia-schema}>\]), 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-
thermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant\_human-sub potency’–epistemic-perspective- of-projective/reproductive–aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) with regards to ‘varying magnitudes/scales—as-to-successively-profound-
meaningfulness-and-teleology\[<\text{of prospective human-sub potency–}

368
aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued—

'notional–firstnatures—temporal-to-intemporal-dispositions<so-

construed-as-from-perspective—ontological—

normalcy/postconvergence>—existentialism-form-factor', and this then

explains the defective ontological-performance<including-virtue-as-

ontology> of all of all 74 presentencing—absolutising-identitive-constitutedness 79

meaningfulness-and-teleology 39 as de-

mentatively/structurally/paradigmatically (as to de-mentation-

(supererogatory—ontological—de-mentation-or-dialectical—de-

mentation—stranding-or-attributive-dialectics) of mental-aestheticisation

induced level of human notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of-mentally-

aestheticised—preconverging/dementing—qualia-

schema_and_prospective-profound-supererogation—of-mentally-

aestheticised—postconverging/dialectical-thinking—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/measuringinstrument—for—conceptualisation

for

aposteriorising/logicising/deriving/intelligising/measuring

meaningfulness-and-teleology 39 in existence and thereof the social
dynamics of the derived temporal manifestations of postlogism 77 and

ignorance/affordability/opportunism/exacerbation/social-chainism-or—
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological-contiguity —of-the-human-institutionalisation-process (as of its ontological-contiguity ~educed— existentialising/contextualising/textualising-contiguity)

framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–“meaningfulness-and-teleology”’, reflecting human underlying supposedly coherent ontological-commitment -<implied-
self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-
reality>:¶ wherein such a conception ‘deflates-and-unifies-by-its-more-
profound-explication all hitherto philosophical ideas and insights as well as raising up questions-of-coherence-beyond-the-prism-of-enframed-
traditional-thinking’ as from ‘relative-ontological-incompleteness’ to
relative-ontological-completeness’ (renewing
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –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-
existentialising/contextualising/textualising-contiguity
construct-of—meaningfulness-and-teleology—as-of-


'notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor as of the de-mentiative/structural/paradigmatic accordioning—as-of-varyingindividuations-contextually-transverse-

desublimation/sublimation, as-to-the-

for prospective constructiveness-of-ontological-performance\textsuperscript{2}\texttimes\textit{including-virtue-as-ontology} as construction-of-the-Self\textsuperscript{1} and \textit{human} <amplitudating/formative>\textsuperscript{8}\textit{wooden-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\textsuperscript{83} (uninstitutionalised-threshold\textsuperscript{16}/presublimating–desublimating–decisionality)\textsuperscript{83} of-ontological-performance \texttimes\textit{including-virtue-as-ontology} as shiftiness-of-the-Self\textsuperscript{1} as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human\textsuperscript{85} reference-of-thought—and—reference-of-thought\textsuperscript{87} devolving—meaningfulness-and-teleology\textsuperscript{99} (so-construed as de-mentation\textsuperscript{17}\texttimes\textit{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}), the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought and prospectively deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought

ontological-good-faith/authenticity\textsuperscript{69} nondiscrete/contiguous/coherence-ontological-
normalcy/postconvergence-epistemic-perspective-of-notional-
contiguity/epistemic-contiguity -reflecting-ontological-contiguity -in-
postconverging-nonextricatory-existential-preempting-of-existential-
unthought-as-of- <amplituding/formative–epistemicity> growth-or-
conflatedness [transvalutative-
rationalisng/transepistemicity/anamnetic-residuality/spirit-drivenness]

ontological-good-
faith/authenticity~postconverging–de-
mentating/structuring/paradigming-<seeding/incipient–profound-
~postconverging–supererogation /as-mentally-aestheticised–postconverging/dialectical-
de-
mentating/structuring/arbitrariness/waywardness-'imbued-psychologism'–of-
apriorising/axiomatising/referencing-{as-postconverging-or-dialectical-
thinking }–qualia-schema>-(as-of-formative-thrownness-projective-
prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation

ontologically-
hegemonising-
narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
narrative~narrativ
aspiring-or–‘hegemonising-intemporal-as-ontological-narrative-
ity/notional–depro
metaphoricity ‘as-of-ontological-aesthetic-tracing–<perspective–
crypticism-
ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism > (ontologically-driven construal as of correspondingly
ontological-
narrative-metaphoricity

of-ontological-aesthetic-tracing

<perspective-ontological-normalcy/postconvergence-reflected>

'epistemicity-ontological-commitment'

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

ontological-contiguity


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

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

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
implications as to relative-ontological-incompleteness\textsuperscript{19}/relative-
ontological-completeness\textsuperscript{17}

[sublimating–referencing/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>],
so-reflected as of human ‘referencing/registering/decisioning of shallow-
supererogation’\textsuperscript{19}—to—profound-supererogation\textsuperscript{19} conception of social-
stake-contention-or-confliction’, and in this regards just as say medicine
in the understanding of the body for rede-
mentating/restructuring/reparadigming the possibility of curing is way
more than just curing (as to the fact that at any given moment in time just
a little proportion of the human population is actually/directly in quest
for medical attention) with the even grander social implications of
modern medicine being the ‘overall sublimation-induced human-and-
social–expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–psychologism–<as-from-
perspective–ontological-normalcy/postconvergence> of healthy
behaviour and healthy living \textsuperscript{19}<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’>\textsuperscript{19}’ likewise the articulation of human ontological-
performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness'/relative-ontological-completeness')

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

much more than just as of the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but speaks to the
‘epistemic-totalising’—resubjecting or totalising-entailing–reconstrual
for overall sublimation-over-desublimation induced human-and-social–
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism-<as-from-
perspective–ontological-normalcy/postconvergence> as of prospective
human ontological-performance-<including-virtue-as-ontology>

<postconverging–’motif-and-apriorising/axiomatising/referencing’–
imbuing–existentialising—framing/imprinting—{(as-to-prospective–
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>)}’ associated with ‘relative-
ontological-incompleteness’/relative-ontological-completeness’

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness/formative–supererogating<-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) as
panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility)

{imbued-and-
\textit{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant\_human-subpotency’—epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing—conceptualisation)}

underscores ‘the more fundamental \textit{amplituding/formative–epistemicity>totalising theoretical–conceptual–operant difference–scientific-construal of underlying existence phenomenality/manifestation as of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism involving phenomenal/manifest–subpotencies–(in-transitive-conflatedness–reflexivity–in-the-full-potency-of-
existence’s–sublimating–nascence) as to their perspective epistemic-totalising\^\textsuperscript{13}\;\textsuperscript{13}\;\textsuperscript{13}\;\textsuperscript{13}~resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-the-absolute-a-priori-of-
conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation ~<as-to-perspective–ontological-
normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’> so-underlying their dynamic–
intelligibilities/teleologies in existence reflected as to re-motif–and–re-
factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing—apriorising-psychologism and postconverging-or-dialectical-thinking—apriorising-psychologism); panintelligibility is so-underlied as to teleology implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’, and with overall panintelligibility—effusing/ecstatic—inlining reflected as of ‘the full-potency of existence as epistemically integrative of phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity, in-the-full-potency-of-existence’s—sublimating—nascence) as the whole in ontological-contiguity or integrality’, and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification—gesturing—prospective_psycho...
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

\[\text{amplituding/formative}\text{disposedness/psychologismic-construct-(as-to-}
\text{orientation/value-construct/valuation–and–derived-parameterising)}\text{ and}
\[\text{amplituding/formative}\text{entailment-(as-to-totalising–}
\text{contiguous/coherent–factuality-of-variability) as to the overall}
\text{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–reflexivity,–in-the-full-potency-of–
existence’s–sublimating–nascence) are necessarily construable-as-
existentially-congruous as so-reflected by ‘superseding nonreductionist
ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that actually ‘all phenomenal/manifest-subpotencies-in-transitive-conflatedness–reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) are rather of reductionist <amplituding/formative–epistemicity>totalising–thrownness-in-existence’s conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop for sublimation-over-desublimation’ to which <amplituding/formative–epistemicity>totalising–thrownness-in-existence’s 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’s conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
determinism’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ thus wrongly inducing ‘a <amplituding/formative–epistemicity> totalising 7presencing—absolutising-identitive-constitutedness epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness of reductionist ‘<amplituding/formative–epistemicity> totalising–thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to prospective supererogation for relative-ontological-completeness inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbuement of existence) rather than ‘<amplituding/formative–epistemicity> totalising projective-insights as of difference–conflatedness epistemicity nonreductionism of phenomenal/manifest–subpotencies–(in-transitive-conflatedness reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)’ as to ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ‘<amplituding/formative–epistemicity> totalising–thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist
human elucidations can provide in [apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~/educed~
existentiaising/contextualising/textualising-contiguity }
conflatedness ~/in {[preconverging-disentailment by] postconverging-
entailment of the various phenomenal/manifest-subpotencies {[in-
transitive-conflatedness ~/reflexivity,-in-the-full-potency-of-
existence’s-sublimating–nascence) so-contrued as from human ‘relative-
ontological-incompleteness~/relative-ontological-completeness ~/]
{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness ~/formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> } as
as to human-and-social–expectations/anticipations—metaphoricity ~/as-rede-
mentating/restructuring/reparadigming–psychologism ~/ the
projective-insights about ‘superseding nonreductionist ontologically-
contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’, and in fact existential
supererogation ~/ as to ‘<amplituding/formative–
epistemicity/>totalising–thrownness-in-existence ~/ conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism’ is always about driving
towards ‘nonreductionist epistemic-reflexive conflating-construal of
existential phenomenality/manifestation as to ontological-
normalcy/postconvergence perspective’ reflecting existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ~/<as-to-
perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence’ perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation’ implicitly 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– \(\text{in-transitive-conflatedness} = \text{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\)

\(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\>\) conceputivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to epistemic-abnormalcy/preconvergence / epistemicity perspective is what underlies ‘phenomenal/manifest–subpotencies–\(\text{in-transitive-conflatedness} = \text{reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\)"

aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’ so-reflecting dimensionality-of-sublimating


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


aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
meaningfulness-and-teleology-as-of-nondescript/ignorable-void

with-regards-to-prospective-apriorising-implications

as deterministic validation of ontological-veracity is never a critically relevant element
for prospective intemporal/firstnatureness knowledge-reification—gesturing

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

confalatedness in {preconverging-disentailment-by} postconverging-
entailment generation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation

given that the underpinning—
suprasocial-construct of "meaningfulness-and-teleology" as reflected in
any social-setup institutionally is rather "a secondnatured/habituated
institutionalisation construct as from deferential-formalisation-
transference as to "presencing—absolutising-identitive-constitutedness
social-vestedness/normativity<discretely-implied-functionalism>" rather
arising from the "untenable existentially constraining knowledge-reifying-
and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant
implications sublimating-over-desublimating implications of existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression induced metaphoricity~as of dimensionality-of-sublimating

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in solipsistic transversality—<for-sublimating—existential-
eventuating/denouement>, and thus reflecting the ontological-veracity
that any such underpinning—suprasocial-construct is not the inherently
relevant basis for prospective knowledge-reification—gesturing—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity {—
conflatedness—{in—preconverging-disentailment-by—postconverging-
entailment> as of ‘a convincing of human-subpotency exercise’ but
rather what is relevant is ‘the pertinence of its underlying deferential-
formalisation-transference-as-non-sophistic in-integrating/as-to-
susceptibility-to prospective existence-potency ~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression’ so-induced
metaphoricity’ as of supposedly coherent human ontological-
commitment’ —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>
and so validated as of <amplituding/formative—
epistemicity> causality ~as-to-projective-totalitative—implications-of-
prospective—nonpresencing—for-explicating-ontological-contiguity
with respect to ‘adhering to existence-potency ~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression implications’ in order
for prospective deferential-formalisation-transference suprasocial meaningfulness-and-teleology to arise; as the fact is underpinning—suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists meaningfulness-and-teleology as of mere abstraction that induced a social transformation into positivist thinking but rather the ‘accruing constraining effect on existence’ of such budding-positivism instigated positivist and liberal meaningfulness-and-teleology that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as ‘underpinning—suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in wooden-language—imbeded—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorablevoid’—with-regards-to-prospective-apriorising-implications> with poor post-converging-nonextricatory-existential-preempting-of-existential-unthought without such manifest positive-opportunism—as-of-social-functioning-and-accordance and the possibility for transcendence-and-sublimity/sublimation/suberogatory-de-mentativity can only arise as of
untenable prospective existence-potency~sublimating–nascence.–disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness framework


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-

inherently of ‘epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its <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 ⟩ for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation–ununiversalisation with regards to prospective universalisation, universalisation–non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism–procrypticism with regards to notionial–deprocrypticism as in all such cases the suprasocial and <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 ⟩ inclination is in an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiaticdrag\(^*\) as of its ‘shiftiness-of-the-Self\(^*\)’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness\(^*\)-as-‘epistemic-totality\(^*\)’—dereification-in-dissingularisation<as-to-the-


postlogism\textsuperscript{77} as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing –apriorising-psychologism

tising/referencing> qualifying-schema’,-and-so-manifested-overtly-at-childhood-psychopathy-
-induced-
-disontologising’,- apriorising/axiomatising/referencing>-induced-disontologising’-but-
as-so-
-undermining-the-
-attendant-
-intradimensional– ontologising’-<as-
american-qualia-schema’,-at-covert-
-adulthood-psychopathy–<decontextualising/de-existentialising–of-
attendant-intradimensional– apriorising/axiomatising/referencing>-induced-disontologising’-{due-to-covert-adulthood-psychopathy–
to-attendant- maturation/indirectness/spatialisation/credulity/craftiness}-and-as-the-
intradimensional– adulthood-psychopathy-elicits-conjugated-postlogism-as-to-socially-
apriorising/axioma protracted-individuations-of-conscious-or-unconscious-manifestations-
tising/referencing– of–<decontextualising/de-existentialising–of-attendant-
imbued- intradimensional–apriorising/axiomatising/referencing>-induced-
<contextualising/e disontologising’; and so-specifically reflecting overall social
xistentialising– manifestations of postlogism and conjugated-postlogism construed as
attendant- postlogism-as-of–‘compulsing–nonconviction/madeupness/bottomlining‘
onological- ⟨<decontextualising/de-existentialising–of-attendant-intradimensional–
contiguity >- apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
educing—self- ‘attendant-intradimensional–ontologising’–imbued-
-referencing- ⟨contextualising/existentialising–attendant-ontological-contiguity >;
syncretising– in-shallow-supererogation –<as-to-disontologising-perverted-outcome-
forward- sought-precedes-existentially-veridical–‘attendant-intradimensional–
-facing–postconver apriorising/axiomatising/referencing’-logical-dueness⟩
apriorising-paring-psychologism

prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation

as-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing–imbued

presencing or presencing / metaphysics-of-presence

presencing—'nondescript/ignoreable–void 'as-to-presencing—absolutising-identitive

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

meaningfulness-and-teleology as to identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-

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

meaningfulness-and-teleology / as to 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 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—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—
predicative-effectivity—sublimation—(as-to-underlying—ontological-
commitment—implied—self-assuredness-of-ontological-good-
faith/authenticity postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-
reality), and effective human ontological-performance incl.
—including-virtue-as-ontology> as to human limited-mentation-capacity can thus be
construed-and-assessed as from the so-defining notional—deprocrypticism
perspective in reflecting the successive defining aporeticism
overcoming/unovercoming of the varying
apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity educed—existentialising/contextualising/textualising-
contiguity—ontologically-deficient human epistemic-projection of
meaningfulness-and-teleology (underlined by the
<cumulating/recomposuring—attendant—ontological-contiguity
successive registry-worldviews/dimensions given
presencing—
absolutising-identitive-constitutedness in want of dimensionality-of-
sublimating (<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
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-
implied-functionalism of human meaningfulness-and-teleology of the

<cumulating/recomposuring—attendant—ontological-contiguity>
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 sublation 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 32 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 72—<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness 4 as of social-vestedness/normativity—<discretely-implied-functionalism>’ thus speaks of human-subpotency beholding-becoming—distortiveoriginariness/distortive-origination—as-to—47 historicity-tracing—inhibitedmental-aestheticising (as manifested with the 75 presencing—absolutising-identitive-constitutedness 44 of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination—as-to—46 historiality/ontological-eventfulness 38/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 71 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 75 presencing—absolutising-identitive—
constitutedness\textsuperscript{14} \textless preconverging\textasciitilde motif-and-apriorising/axiomatising/referencing \textasciitilde imbuing \textgreater existentialising—
enframing/imprintedness \textlangle as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition \textrangle conceptualisation implications’
(as to ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14} preconverging/dementing\textsuperscript{70}—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the \textless amplituding/formative—epistemicity \textrangle totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical
\nonpresencing-\textless perspective—ontological-normalcy/postconvergence\textgreater sublimating\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{69} (herein rather construed as of appropriate \nonpresencing-\textless perspective—ontological-normalcy/postconvergence\textgreater epistemic-conflatedness\textsuperscript{13} as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness\textsuperscript{87} (as to \nonpresencing-\textless perspective—ontological-normalcy/postconvergence\textgreater postconverging/dialectical-thinking—apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed \textless amplituding/formative—epistemicity \textrangle totalising construal by epistemic-conflatedness\textsuperscript{13} as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology\textsuperscript{99} (construed herein as from
nonpresencing-<perspective–ontological-normalcy/postconvergence>)
as ‘phenomenal/manifest concepitivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (so-reflecting
<amplituding/formative>disposedness/psychologismic-construct (as-to-
orientation/value-construct/valuation—and—derived-parameterising) and
<amplituding/formative>entailment (as-to-totalising-
contiguous/coherent—factuality-of-variability))’ and ‘is not beholdening
to any 79 presencing—absolutising-identitive-constitutedness14
<amplituding/formative–epistemicity>totalising construal given
epistemic-abnormalcy/preconvergence1 implied epistemic-projection
perspective’ with the ontological-veracity of teleology99 projectively
arising as herein construed as of ontological-normalcy/postconvergence
implications of <amplituding/formative–epistemicity>totalising
construal, and this underlying projective ontological-
normalcy/postconvergence epistemic-conception is reflected with all the
terms/terminologies articulated herein like solipsism, organicalism,
akrasiatic-drag, temporality98, intemporality12, etc., as so-construed
<amplituding/formative–epistemicity>totalisingly (as of Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology14 underlied totalisingly-entailing by the overall ontological-
contiguity7—of-the-human-institutionalisation-process98 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 <amplituding/formative–epistemicity>totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology/underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process implied epistemic-conflicatedness 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/conflicatedness/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/recomposuring–attendant-

80 procrypticism—procrypticism–or–disjointedness-as-of–reference-of-thought is rather as or–disjointedness–of the specific positivism/rational-empiricism prospective
as-of 

uninstitutionalised-threshold

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

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

prior- prior-apriorising/axiomatising/referencing–superseded-logical-basis-
apriorising/axiomatising/referencing–superseded-logical-basis-
reducing/referencing–psychologismic–apriorising/axiomatising/referencing–{of-attendant–
superseded–ontological-contiguity ~educated–
logical-basis–existentialising/contextualising/textualising-contiguity }–
to
supererogating>, so-construed as from prospective ontological-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educated–
d–existentialising/contextualising/textualising-contiguity }–
conflatedness -in- {preconverging-disentailment–by}–postconverging–
postconverging disentailment–

originariness/distorted-origination

417
by postconverging entailment-in-self becoming/self conflatedness /for

mative-supererogating

reference-of-thought reference-of-thought-<registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview reflected-as-of-soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought'> construed as projected-or-anticipated-grandest-
estential-axiomatic-construct ‘as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of meaning-of-meaningfulness-and-teleology99; the reference-of-
thought speaks to ‘referencing of meaning-of-meaningfulness-and-teleology99’ and
reference herein is underlined by both reference-of-thought (so-construed as
human <amplituding/formative-epistemicity> totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human meaningfulness-and-teleology99 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
meaningfulness-and-teleology99 anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of
‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ so-reflected as from originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)

reference-of-thought-devolving-teleological-de-mentating/structuring/paradigmimg–of-‘meaningfulness-and-teleology’

devolving

registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-worldview’s/dimension’s-given-de-

defect–as-Being-or-ontological-or-existential–defect>–with-regards-to-
tension’s-


placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology

reification

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

projected epistemic-immanence/veridical-epistemicity-relativism-determinism in construing ontologically-veridical ‘meaningfulness-and-teleology’, as reification arises as of the de-

mentative/structural/paradigmatic <amplituding/formative–
epistemicity > causality \textasciitilde as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity \textasciitilde as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—an-as-so-being-as-of-existential-reality \textasciitilde potentiatative-aspiration for prospective relative-ontological-completeness\textsuperscript{67} as from prior relative-ontological-incompleteness\textsuperscript{88} and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-
‘human \textasciitilde amplituding/formative–epistemicity \textasciitilde totalising–purview-of-construal’, and implies the de-mentative/structural/paradigmatic \textasciitilde amplituding/formative–epistemicity \textasciitilde causality \textasciitilde as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity of \textasciitilde meaningfulness-and-teleology\textsuperscript{99} as of prospective relative-ontological-completeness\textsuperscript{7} construed as \textasciitilde maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7} — unenframed-conceptualisation over prior relative-ontological-incompleteness\textsuperscript{88} construed as \textasciitilde incrementalism-in-relative-ontological-incompleteness\textsuperscript{88} — enframed-conceptualisation, wherein prospective relative-ontological-completeness\textsuperscript{7} is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness\textsuperscript{88} as a dereified/poorly-elucidated-as-of-more-shallow construal;\textsuperscript{¶} in other words, reification is about supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for-conceptualisation resetting of the \textasciitilde amplituding/formative–
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening

relative- prospective antiakrasiatic-relative-ontological-completeness as to prospective nonpresencing-<perspective-ontological-completeness normalcy/postconvergence>

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

incompleteness 88<amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

relative- ‘relative-ontological-incompleteness’/relative-ontological-completeness {sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative–supererogating-
relutive- <projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
ontological- axiomatising/re-referencing,-in-perspective–ontological-completeness normalcy/postconvergence> as to human-and-social–
{sublimating—refer expectationsof-anticipations—metaphoricity—as-rede-
encing/registering/ mentating/restructuring/reparadigming–psychologism’ reflect
decisioning—as-reference-of-thought-construed-ontological-veridicality-as-so-
self-becoming/self-determined-by attendant—ontological-contiguity—educed–
conflatedness /for existentialising/contextualising/textualising-contiguity—<reifying-or-
mative— elucidating-of-prospective-relative-ontological-completeness -of-
supererogating- reference-of-thought- devolving-as-of-instantiative-context> and
<projective/reproductive—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
aestheticising-re-

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

ontological—normalcy/postconvergence—<as-to-perspective–ontological-normalcy/postconvergence-

implications as to human limited-mentation-capacity-deepening as 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—

ontological-normalcy/postconvergence—existentialising/contextualising/textualising-contiguity—develop an

ergence> as to ontologically-flawed overall absolutising epistemic-
human-and-social—abnormalcy/preconvergence—perspective of construal of existence’ by

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

metaphoricity—conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-
as-rede-
of-prospective-supererogation—in—ontological-deficient prior_knowledge-reification—gesturing—<in-
prior_psychologism—<as-to-perspective–ontological-

overcoming/unovercoming>, with the consequence that such an

g—psychologism ontologically-deficient prior_knowledge-reification—gesturing—<in-

attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity }

constitutedness <in—preconverging-entailment> framework goes on to

analyse sophisticated thought not making the same mistake as supposedly

ontologically-flawed as of its presencing—absolutising-identitive—
contiguity 's–reifying-or-elucidating-of-'prospective-relative-ontological-completeness  ':-so-rather-enabled<by-a- nonpresencing-divulging-of-momentous- historicality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism'>} and isms–conceptualisations 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 ~educed–existentialising/contextualising/textualising-contiguity}{in—{preconverging-disentailment—by}–postconverging-
without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening, and operantly ‘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’ refers to
epistemic-veracity for knowledge-reification—gesturing—<in-
prospective_psycholegismic~apriorising/axiomatising/referencing—{of-
attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging—
entailment>/ontological-veracity rather construed as of human limited-
mentation-capacity-deepening)” induced ‘given axiomatic-
constructs/’ reference-of-thought apriorising/axiomatising/referencing—
{of-attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging—
entailment <amplituding/formative–epistemicity> causality ~as-to—
projective-totalitative—implications-of-prospective—nonpresencing,—for—
explicating-ontological-contiguity

‘affirmation/projection/assertion/dueness-validating-logicising/suitable—
measuring instrument-validating-measuring PL as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of prospective relative-
ontological-completeness 'by–'unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuring instrument-invalidating-measuring PL as-to-preconverging-or-
dementing –apriorising-psychologism> of prior relative-ontological-
incompleteness ' supererogatory –acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instru-
ment for–conceptualisation', and so over the epistemic-impertinence 
and flawed approach of 'atomising/taking-to-pieces 
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness in preconverging-entailment conception 
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> ontological-veracity’

re-originary-as-
unenframed/unbe
oldening/outlier-
conceptualisation

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

imbued-postconverging/dialectical-thinking -'projective-
insights'/epistemic-projection-in-conflatedness '-of-
notional–deprocriptism-prospective-sublimation)-{so-reflected as of

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imbued
postconverging/dialectical-thinking
'projective'
'epistemic'
'e-projection-in-
conflatedness'
'notional-deprocrpticism'-
universalisation,-positivism/rational-empiricism-and-prospectively-
deprocrpticism'/{with regards to Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology , institutional-
development–as-to-social-function-development and living-development–
as-to-personality-development}
shiftiness-of-the-
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^2~educed–
existentialising/contextualising/textualising-contiguity^10~presencing—
absolutising-identitive-constitutedness^14 at its uninstitutionalised-
threshold\^2, as-of-its-specific-immediacy—preconverging—motif-and
apriorising/axiomatising/referencing—imbuing—existentialising—
enframing/imprintedness—as-of-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\^06 requisite prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation

singularisation—‘epistemically-immanented’—of-internal-necessity-and—
<as-to-the—supererogation—acuity/perspicacity/astuteness/edginess/incisiveness—of—
nondisjointedness/apriorising/axiomatising/referencing/intelligibility/setup/measuring instru
ent—for—conceptualisation;¶ as-of-apriorising-teleological—
prospective—wholeness/nested-congruence
singularisation—<as-to-the—
nondisjointedness/entailment-of-prospective—nonpresencing>¶
operantly-construed-as-of-maximalising-recomposing—for-relative—
onontological-completeness /preempting—disjointedness/as-internal—
and thus singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\(\frac{6}{6}\)nonpresencing> is construed ‘as from prospective \(\frac{6}{6}\)nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of <amplituding-formative–epistemicity>causality \(\frac{6}{6}\)as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness’/relative-ontological-completeness’:


rather as ‘postconverging-or-dialectical-thinking\(\frac{6}{6}\)–apriorising-psychologism representation’, with singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-\(\frac{6}{6}\)nonpresencing> so-induced by ‘prospective parrhesiastic-aestheticisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as postconverging/dialectical-thinking\(\frac{6}{6}\)–qualia-schema’, reflecting the contrastive apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of ‘prospective postconverging-or-dialectical-thinking\(\frac{6}{6}\)–apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and ‘prior preconverging-or-dementing\(\frac{6}{6}\)–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
reflected with regards to our presencing—absolutising-identitive-constitutedness\(^{14}\) positivism–procrypticism prospective integration of notional–deprocrypticism \(^{56}\) meaningfulness-and-teleology \(^{9}\) effectively rather implies metaphoricity \(^{52}\)—as-event \(^{12}\)—of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our presencing—absolutising-identitive-constitutedness \(^{14}\) positivism–procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{14}\) as of our apriorising–teleological-thresholding–as-teleological-framework/narrative framework’ with the prospective metaphoricity \(^{52}\)—as-event \(^{12}\)—of-prospective-intemporal-parrhesiastic-aestheticisation as notional–deprocrypticism \(^{56}\) meaningfulness-and-teleology \(^{9}\) )

socially-functional-and-accordant”\(^{93}\) socially-functional-and-accordant—{construed-in-terms-of-} least-and-
derived-temporal-operating-modalities-of-the—reference-of-thought-as-
of- incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’—and-not-
‘maximal-as-intemporal-operating-modality-of—reference-of-thought-as-
of- maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation-as-inducing-the-
prospective-institutionalisation’}.\(^{1}\) as-the-
transdimensional/transcendental-dichotomy-of-ontologically-unsound-
and-sound-shades-of-apparently-the-same—reference-of-thought—{so-
disambiguated-as-of attendant–ontological-contiguity} \(^{17}\)—educed—
existentialising/contextualising/textualising-contiguity -<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -<of-
reference-of-thought -<devolving-as-of-existential-instantiative-context

storied-
storied-construct/ontologically-valid-narration-(as-of-'ontologically-
construct/ontologic

hegemonising-narrative ontological-performance -<including-virtue-
ally-valid-narration as-ontology>

subknowledgeing

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

sublimation-

sublimation-educing—

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

possibilities-of-self-becoming-as-of-‘existential-
getic/reprojecting/s

interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
upererogating/zero existence ‘-<so-construed-as-the-
ing-as-to-
preformulating/preframing/premeaningfulness-underlying-the-
possibilities-of-
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-as-
self-becoming-as-

from-‘nonpresencing-<perspective–ontological-
of-‘existential-

normalcy/postconvergence>, -as-eliciting-relative-ontological-
interpretation/epist

completeness’-‘foregrounding _entailment’{(postconverging-
emicity-in-
narrowing-down-sublimation-as-to-‘existence—as-sublimating-
apriorising/axiom

withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting-
tising/referencing-

‘immanent-ontological-contiguity’ ‘-as-operative-
of-existence’

notional–deprocripticism) -in-so-inducing-prospective-ontological-
contiguity’-and-thus-as-of-ontology/science ‘-as-from-human-
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-


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 \textsuperscript{56} meaningfuefulness-and-teleology\textsuperscript{99}’ (and thus with ‘human \textsuperscript{56} meaningfuefulness-and-teleology\textsuperscript{99} 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 -\textsuperscript{73} ⟨imbued-and-}
\{hermeneutically/representively/supererogatingly/zeroingly\⟩educing-
‘herein-specifically-relevant human-subpotency’ –epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)), such that the ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—
as–reproducibility-of-aestheticisation of ‘meaningfulness-and-
teleology\textsuperscript{99} underlied by language, culture, social institutions, technical knowhow, etc. of any \textsuperscript{79} 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)’ 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\textsuperscript{11} /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


<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> involving renewed self-awareness as to prospective construction-of-the-Self; supererogation thus speaks of the very ‘human epistemic-conflatedness in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing—
referencing breath-of-life/making-alive’ that as to ‘effectively underlying human beholdening—inch,-apprehending,-and-taming—drive or aestheticising—’/surrealising/supererogating—drive for


<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 re-de-mentating/restructuring/reparadigming intelligibility—{as-to-human-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplituding/formative-
epistemicity>totalising~conceptualisation⟩), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of "meaningfulness-and-teleology" underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
confatedness'/formative–supererogating—<projective/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-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing

mentating/structuring/paradigming, over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming', critically supererogation thus implies that human ‘self-becoming/self-conflatedness/formative–
supererogating<projective/reprojective—aestheticising-re-motif—and–
re-apriorising/re-axiomatising/re-referencing,-in-perspective–
onological-normalcy/postconvergence> ontological-performance ‘-
<including-virtue-as-ontology>’ in existential-instantiations signifying/connoting/indicating/suggesting any ‘supposed
reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human
<amplituding/formative–epistemicity>totalising—thrownness-in-
existence ever always comes out short with respect to the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-
sublimation/sublime or withdrawn sublimation-structure’ of meaningfulness-and-teleology, and that conversely the possibility for human limited-mentation-capacity-deepening imparts the ability for human self-becoming/self-conflatedness/formative–supererogating<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> reappraisal of the appropriateness/completeness/superseding of any such signified/connoted/indicated/suggested ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology, institutional-development–as-to-social-
function-development and living-development–as-to-personality-
development) so-construed as human ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’–<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’–<including-virtue-as-ontology>’ is relatively highly inducible with institutional-development–as-to-social-function-development and living-development–as-to-
personality-development within any given registry-worldview/dimension,
the presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing~existentialising—enframing/imprintedness (as-to- historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition)
appraisal tends to fail to adopt the requisite and more profound
‘aporeticism–overcoming/unovercoming supererogating ontological-
performance’–<including-virtue-as-ontology>’ with regards to its prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–
5 meaninglessness-and-teleology reflecting prospective destructuring-threshold-\{uninstitutionalised-threshold/presublimating-desublimating-decisionality\} of-ontological-performance \(<\{including-virtue-as-ontology\}> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity\(^{58}\)—of-the-human-institutionalisation-process with all the successive \(^{79}\) presencing—absolutising-identitive-constitutedness\(^{14}\) <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, \(^{10}\) universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness\(^{87}\) so-construed overall as notional—deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism

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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-
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"<ampulminating-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-confletedness '-of-notional—deprocrypticism-prospective-sublination) 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 -(<amplituding/formative> supererogatory-de-
mentative/epistemic-growth-or-conflatedness /=transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) bestowed/bequeathed/gifted deflating—ontological-
escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness-
of-sublimation-over-desublimation, to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting
holographically-<conjagatively-and-transfusively> the ‘ontological-
contiguity’ or-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
<brjective/reprojective—aestheticising-re-motif–and–re-apriorising/re-

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

sublimating

\langle \text{amplituding/formative} \rangle \superscript{\text{supererogatory-de-}}

\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}} \rangle \text{ as of the operative human mental-devising-representation 13/de-mentation } \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle

\text{postconverging/dialectical-thinking } \superscript{\text{–apriorising-psychologism—by—preconverging/dementing}} \superscript{\text{–apriorising-psychologism as to human }}\langle \text{meaningfulness-and-teleology} \rangle \text{ ontological-performance } \langle \text{including-virtue-as-ontology} \rangle \text{ deepening’ and as so-manifested historically with ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ enabling human institutional reconstrual-and-reconstruction in projective/reproductive—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and so-reflected as to human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process )’ and so as to the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations of the Socrates, Copernices, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. (upon whose 79/meaningfulness-and-teleology\rangle infrastructure building ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ arise and outlandishly skew human \[5\] meaningfullness-and-teleology\[7\] in presencing—absolutising-identitive-constitutedness.\[16\] \[<amplituding/formative–epistemicity> \]totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[16\] when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness\[17\]’ implications of human meaningfullness and inducing \[51\] incrementalism-in-relative-ontological-incompleteness\[88\]—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold\[87\] (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\[1\]–\[<including-virtue-as-ontology> as de-

mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations requiring ‘maximalising-recomposuring-for-relative-ontological-completeness\[87\]—unenframed-conceptualisation)

\[97\]surrealising–<as-to-supererogation\[96\] > 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\[72\]–\[<including-virtue-as-ontology> ‘perspective epistemic-abnormalcy/preconvergence\[31\]’ scalarising-and-rescalarising epistemic-
conflatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating’

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

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


teleology speaks to ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting \textit{amplituding/formative} disposedness/psychologismic-construct—\textit{as-to-orientation/value-construct/valuation—and—derived-}
\textit{parameterising}) and \textit{amplituding/formative} entailment—\textit{as-to-}
\textit{totalising-contiguous/coherent–factuality-of-variability})’, and so as to any given phenomenal/manifest-subpotency—\textit{in-transitive-}
\textit{conflatedness–reflexivity,—in-the-full-potency-of-}
existence’s—sublimating–nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility.
and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest-subpotencies\(\textit{\text{in-transitive-confledness}}\) are epistemic situations that speak to the transitive-confledness\(^{13}\)–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\(\textit{\text{in-transitive-confledness}}\) of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies\(\textit{\text{in-transitive-confledness}}\) as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity\(^{67}\) (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-confledness\) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies\(\textit{\text{in-transitive-confledness}}\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence’.\*

\*\footnote{\textit{\text{in-transitive-confledness}}\(\textit{\text{in-transitive-confledness}}\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}
wherein ‘phenomenal/manifest~subpotencies\(\text{in-transitive-conflatedness} \rightarrow\text{reflexivity, in-the-full-potency-of-existence’s~sublimating~nascence}\) in relatively shallow <amplituding/formative~epistemicity>totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence’ and ‘phenomenal/manifest~subpotencies\(\text{in-transitive-conflatedness} \rightarrow\text{reflexivity, in-the-full-potency-of-existence’s~sublimating~nascence}\) in relatively deeper <amplituding/formative~epistemicity>totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence’ are of a correspondingly shallow teleological-depth and deeper teleological-depth in the full-potency of existence, thusly reflecting the apriorising/axiomatising/referencing-{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }{conflatedness}~in{preconverging-disentailment~by}~postconverging-entailment epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility~{imbued~and~hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘herein~specifically~relevant~human-subpotency’~epistemic-perspective~of-projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation}. ¶

teleology as implied with the ontological-contiguity\(^{67}\)~of-the-human-
institutionalisation-process\textsuperscript{68} ‘as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced meaningfulness-and-teleology so-construed as teleological-inflections\textsuperscript{5} (as-to-more-profound-nondisjointing-amplituding/formative-e
istemicity> totalising/circumscribing/delineating) of meaningfulness’ rather speaks to ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective as reflecting prospective notional-contiguity/epistemic-contiguity\textsuperscript{-profound-supererogation<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\textsuperscript{-prior-shallow-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema_and_prospective-profound-supererogation<as-to-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>);\textsuperscript{9} with the implication that from an originariness/origination\textsuperscript{-meaningfulness-and-teleology>} epistemic-conception human meaningfulness has a latent de-mentative/structural/paradigmatic inherent teleology as to
postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing\textsuperscript{2}–apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination\textsuperscript{3} (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing\textsuperscript{2}–apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent\textsuperscript{4} presencing—absolutising-identitive-constitutedness\textsuperscript{5}.

\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{6} when wrongly implying no ‘relative-ontological-incompleteness\textsuperscript{7} to relative-ontological-completeness\textsuperscript{8}’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought–and–reference-of-thought\textsuperscript{9} devolving–meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening\textsuperscript{10} level) speaks to the \textless amplituding/formative–epistemicity\textgreater causality \textless as-to-projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold\textsuperscript{11} de-mentatively/structurally/paradigmatically imbued.
ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing\textsuperscript{70}–apriorising-psycholosim\ perspective shallower\ teleological-depth’ (as to its uninstitionalised-threshold\textsuperscript{02} implied\ notional-discontiguity/epistemic-discontiguity’ \textless between—prior—shallow-supererogation -of-mentally-\ aestheticised-preconverging/dementing —qualia-\ schema_and_prospective-profound-supererogation -of-mentally-\ aestheticised—postconverging/dialectical-thinking —qualia-schema\textgreater )
can be so-conceptualised as from the originariness/originatation-(so-\ construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence)\ perspective ‘reflecting the\ meaningfulness-and-teleology contiguity of iterative-looping-narrations\ at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{02} so-construed as uttered as of its specific\ notional—procrypticism/notional—disjointedness-as-of—reference-of-
thought ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’ (as\ to the fact that with regards to human Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrasture-of—meaningfulness-and-teleology,\ institutional-
development–as-to-social-function-development and living-development–
as-to-personality-development, the <cumulating/recomposuring—
attendant-ontological-contiguity >-successive\ registry-worldviews/dimensions prior-institutionalisation-threshold–by—
prospective-uninstitutionalised-threshold are ‘successive teleological-inflections-(as-to-more-profound-nondisjointing-
<amplituding/formative-
epistemicity> totalising/circumscribing/delineating) of meaningfulness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–conceptualisation for their existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring’ wherein the teleological-inflection-(as-to-more-profound-nondisjointing–
<amplituding/formative–
epistemicity> totalising/circumscribing/delineating) state of recurrent-utter-uninstitutionalisation is ‘de-
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 -qualia-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⟩-
qualia-schema> of failing positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’, and with the
teleological-inflection<amplituding/formative-
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating⟩ state of positivism–
procrypticism while ‘adhering to positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing⟩-
qualia-schema> of failing preempting—disjointedness-as-of- reference-
of-thought,—as-to-<amplituding/formative–epistemicity>growth-or-
conflatedness⟩/transvalutative-
rationalisning/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’

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

transversality-
<for-sublimating–existential-
<for-sublimating–eventuating/denouement>–of-affirmative-and-unaffirmative–
existent-
disambiguated–’motif-and-apriorising/axiomatising/referencing’–or–
eventuating/denou mutually-transverse-unintelligibility–or–logical-incongruence–<as-to-
affirmation-of-relative-ontological-completeness<sup>57</sup>-postconverging-or- 
dialectical-thinking<sup>57</sup>—<sup>56</sup>meaningfulness-and-teleology<sup>100</sup>-over-
unaffirmation-of-relative-ontological-incompleteness<sup>56</sup>-preconverging-or-
dementing<sup>56</sup>—<sup>56</sup>meaningfulness-and-teleology<sup>100</sup>: transversality<sup>88</sup>-sublimating—existential-eventuating/denouement>~of-affirmative-and-
meaningfulness-and-teleology<sup>99</sup>-over-
unaffirmation-of-relative-ontological-incompleteness<sup>88</sup>-preconverging-or-
dcluding—disclosed-from-prospective-epistemic-digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ construed as 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 over a human ordinary
<amplituding_formative><sup>8</sup>wooden-language—imbued—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<sup>99</sup> as of ‘human-subpotency
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
imbuing>—existentialising—enframing/imprintedness—(as—to—historicity—

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tracing—in-presencing—hyperrealisation/hyperreal-transposition)
pseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold thus exposing such meaningfulness-and-teleology to human <amplituding/formative—epistemicity>totalising—self-referring-
syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcendence-and-sublimity/sublimation/superceratory—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—
otional—projective-perspective of social-stake-contention-or-confliction
and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-aspiration reflecting the fact that the given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor potentiation construed as ‘human-subpotency convergence to existence’ is beyond ‘the averaging of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ or any secondnatured institutionalisation underpinning—suprasocial-construct but is rather as of ‘human intemporal individuation solipsistic/intersolipsistic instigation’ that is not fixated on the previous two for such requisite solipsistic/intersolipsistic instigation;


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further
speaks to the fact of existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
ment –for–conceptualisation
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of ‘meaningfulness–
and-teleology\textsuperscript{19} as of prospective relative-ontological-completeness\textsuperscript{16}’,
over the ‘unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing –apriorising-
psychologism> of ‘meaningfulness-and-teleology\textsuperscript{19} as of prior relative-
ontological-incompleteness\textsuperscript{18}’, wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought
as of its prospective relative-ontological-completeness\textsuperscript{15} arises because of
its assessment from the ontologically-flawed perspective of naïve
identitive mere-formulaic positivism/rational-empiricism manifestation of
\textsuperscript{80}procrypticism–or–disjointedness-as-of– reference-of-thought as rather
in prior relative-ontological-incompleteness\textsuperscript{18} 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; subsequently, 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-
sublimity/sublimation/supererogatory–de-mentativity while critically instigated as from ‘human dimensionality–of–sublimating’

\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic–growth-or-conflatedness} /\text{transvaluative–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) ontological-faith-notion-or-ontological-fideism—imbued

underdetermination-of-motif–and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic–reasoning

epistemic–ricochettingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-opportunism—of–social–functioning–and–accordance’ that is socially elicited as of the underlying supposedly coherent ontological-commitment’ \(<\text{implied—self-assuredness–of–ontological–good–faith/authenticity} \sim \text{postconverging–de–}

mentating/structuring/paradigming—as–being–as–of–existential–reality>\)
as of more profound \(<\text{amplituding/formative–epistemicity}>\text{causality} \sim \text{as–to–projective–totalitative–implications–of–prospective–nonpresencing–for–explicating–ontological–contiguity}\)

validation as to existence-potency \sim \text{sublimating–nascence,–disclosed–from–prospective–epistemic–}
digression in inducing secondnatured institutionalisation and prospective underpinning–suprasocial–construct

uninstitutionalised–uninstitutionalised/unintemporalised/temporal–threshold\(^{102}\)

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—in <amplituding/formative-
epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, and so 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}, 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’

103 universal/universalised/universalising—<as-to-universalisation> refers to
the specific universalisation registry-worldview/dimension as to its
universalising apriorising/axiomatising/referencing–rules of entailment<amplituding/formative–epistemicity>totalising

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

prospective psychologismic–apriorising/axiomatising/referencing–{of–
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment’ for instance in the sense that mathematics is universal
means mathematics is totalisingly-entailing (with this general sense
applying with regards to any given registry-worldview/dimension as to its
given ‘entailing<amplituding/formative–epistemicity>totalising–in–
relative-ontological-completeness’
apriorising/axiomatising/referencing–rules’ and as further reflecting the
implication that registry-worldviews/dimensions of relative-ontological-
completeness are of more profound ontologically totalising-entailment
apriorising/axiomatising/referencing–rules as so implied as from ‘non-
rules totalising-entailing, rulemaking-over-non-rules totalising-entailing,
universalisation-directed-rulemaking-over-non-rules totalising-entailing,
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules totalising-entailing, and preempting—
disjointedness-as-of–reference-of-thought,-as-to–
<amplituding/formative–epistemicity>growth-or–
confalatedness\textsuperscript{1}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective

\textsuperscript{4}`foregrounding\_entainment\langle postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,\-
eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-
tological-contiguity’;–as-operative-notional–deprocripticism\rangle\textsuperscript{5}, and

in this regards we can appreciate how the very implications of say
universal human rights supererogatorily becomes more and more
profound as from say the Socratic-philosophers (even as slavery, class-
seclusion and female-seclusion was prevalent as to warped
collateralisation), budding-positivists (even as in many ways the practices
of serfdom/slavery, social-class discrimination and female-discrimination
were equally prevalent as to preclusive collateralisation) and today’s
supposedly universal conception of human rights (even as it is marked by
occlusive collateralisation of other peoples, cultures and nations as well
as gender and age occlusive collateralising biases);\textsuperscript{¶} actually the specific
sense and general sense are thus linked on the basis that both imply
totalising-entailing with the specific sense speaking of totalising-entailing
as to the specific universalisation registry-worldview/dimension ‘when
mankind initially consciously cognised that the profoundness of
\textsuperscript{5}‘meaningfulness-and-teleology’ 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'\textsuperscript{99}, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing, totalising~in-relative-ontological-completeness'\textsuperscript{87}’ 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'\textsuperscript{65} (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{104} (transparency-of-totalising-entailing, as-to-entailing, totalitative-implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity—of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical

\textsuperscript{99} meaningfulness-and-teleology for social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction—(for-
undermining-social-incoherency-by-constraining-transcendentally-
enabling-level-of-ontological-good-faith-or-

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

vices-and-impediments—as-of—reference-of-thought imbued de-
mentative/structural/paradigmatic-defect-of-ontological-performance—
<including-virtue-as-ontology> (with regards to human living-
development—as-to-personality-development, institutional-development—
as-to-social-function-development and as so-ultimately preconvergingly—
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology—)

vices-and-impediments
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism -as-of- compelling–nonconviction/madeupness/bottomlining(‘<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
ontological-contiguity <;in-shallow-supererogation;<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness> by its reference-of-thought-
devolving-as-of-instantiative-context—‘meaningfulness-and-teleology’ construed as ‘how
can a perverted sought after outcome be obtained with an interlocutor or interlocutors with
respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic
notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or
raised out-of-context (existential-decontextualised-transposition’), i.e. meaning-as-form or
pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism ‘-as-
of-conviction,-in-profound-supererogation’ <existentially-veridical—‘attendant-
intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical
logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-
in-conviction-as-to-profound-supererogation of a given existential situation intrinsically imply
as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-
profound-supererogation, whether thereafter the logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly
or wrongly assumed). Hence prelogism ‘-as-of-conviction,-in-profound-supererogation’
<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is all about the
appropriateness of logic without any implication/questioning about any issue with the
reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation is based, and thus the idea of re-
engaging is valid on the basis that the logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism\textsuperscript{7} as-of-compulsing-nonconviction/madeupness/bottomlining-{\textsuperscript{\langle}decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing\textsuperscript{\rangle}}-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
\textsuperscript{\langle}contextualising/existentialising–attendant-ontological-contiguity \textsuperscript{\rangle}-in-shallow-
\textsuperscript{\langle}as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textsuperscript{\rangle}\rangle this essentially has to do not with an issue of \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather an issue of \textsuperscript{7}perversion-of-reference-of-thought\textsuperscript{\langle}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{\rangle}, as \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-
\textsuperscript{\langle}as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textsuperscript{\rangle} is on the basis of a sound reference-of-thought (non–perversion-of-reference-of-thought) such that fundamentally ‘the notion of the dueness for \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-
\textsuperscript{\langle}as-convergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{\rangle}’ is ontologically jeopardised by the inherent perversion-of-reference-of-thought\textsuperscript{\langle}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{\rangle} as ‘first-order perversion, out of attendant–ontological-contiguity\textsuperscript{\langle}reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought devolving-as-of-
instantiative-context\textsuperscript{\rangle}, of apriorising\textsuperscript{10} reference-of-thought-elements/apriorising–registry-elements which are denaturing\textsuperscript{16} of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{10}. Further to this
differentiation of existential ‘meaningfulness-and-teleology’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism induced social loss-of-awareness of the social universal-transparency -(transparency-of:

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


‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being
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 —<preconverging existential-extrication-as-of-existential-unthought> —)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of reference-of-thought~ devolving-as-of-
instantiative-context> categorisation scheme’ which rather construes a <amplituding/formative-
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag which is postconverging-or-dialectical-thinking –apriorising-psychologism and centered positivism–procriptic registry-worldview/dimension; the ontological-contiguity of a notional–deprocriptic candidity/candour-capacity construal/conceptualisation articulated as of ‘notional–deprocriptic narrative of candidity/candour-capacity’ is as of a uninhibited/decomplexified apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disenchant} by postconverging-entailment in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
categorical-imperatives/axioms/registry-teleology and construing our positivism–
procriptic registry-worldview/dimension as preconverging-or-dementing–and-decentered-
prior-institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-
television. Candidity/Candour-capacity as such highlights from the perspective of the postconverging-or-dialectical-thinking–and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-
faith/authenticity reference-of-thought as notional–deprocripticism opened-construct-of–
meaningfulness-and-teleology the preconverging-or-dementing–apriorising-
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought of the positivism–procripticism <amplituding/formative> wooden-language–{imbued–
averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
television –as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-

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epistemicity>growth-or-conflatedness /transvalutative-
rationaizing/transepiestemic/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism in ‘notional–deprocrypticism
institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic
and uninhibited/decomplexified storied construal in ontological-contiguity as of the
ontological-normalcy/postconvergence of notional–deprocrypticism not saddled with our
‘relatively deficient positivism–procrypticism mindset complex’ of such
<amplituding/formative–epistemicity>totalising–‘intervalist-as-categorising—
implicated_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity ‘phenomenal-abstractiveness-of-
presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought - devolving-as-of-
instantiative-context> as highlighted before, and so-related, as a storied-construct/ontologically-
valid-narration candidity/candour-capacity construing ‘meaningfulness-and-teleology’
contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> of prior relative-ontological-incompleteness’-of-
reference-of-thought and the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of prospective relative-ontological-
completeness’-of- reference-of-thought, in ontological-contiguity and respectively as of say
instantiative-context>; were respectively defective in their reflection of the fullness/completeness of existence-potency\textsuperscript{39}\textsubscript{\textsuperscript{39}}~sublimating–nascence, disclosed from prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of our positivism–procrypticism is defective as well as of amplituding/formative–epistemicity\textsuperscript{99}\textsubscript{\textsuperscript{99}} totalising–‘intervalist-as-categorising—implicitated_attendant–ontological-contiguity\textsuperscript{\textsuperscript{67}}\textsubscript{\textsuperscript{67}}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textsuperscript{67}}\textsubscript{\textsuperscript{67}}–phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity\textsuperscript{\textsuperscript{67}}\textsubscript{\textsuperscript{67}}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textsuperscript{67}}\textsubscript{\textsuperscript{67}}–.<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\textsuperscript{87}\textsubscript{\textsuperscript{87}} notional–deprocrypticistion amplituding/formative–epistemicity\textsuperscript{87}\textsubscript{\textsuperscript{87}} totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicitated_attendant–ontological-contiguity\textsuperscript{99}\textsubscript{\textsuperscript{99}}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{99}\textsubscript{\textsuperscript{99}}–phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity\textsuperscript{\textsuperscript{67}}\textsubscript{\textsuperscript{67}}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textsuperscript{67}}\textsubscript{\textsuperscript{67}}–.<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\textsuperscript{\textsuperscript{39}}\textsubscript{\textsuperscript{39}}~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 -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> precision but then rather wrongly construed in prior imprecise relative-
ontological-incompleteness epistemic-abnormalcy/preconvergence as of respectively
<amplituding/formative–epistemicity>totalising~’intervalist-as-categorising—
implicated_attendant–ontological-contiguity~educed—
existentialising/contextualising/textualising-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~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~phenomenal-abstractiveness-of-
presencing-in~’warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
determinism’> derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications ‘meaningfulness-and-teleology’ and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness-of-reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of 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>, as implied with the notion of ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. Thus, however weird it may seem to our positivism–procrypticism psychical representation, in reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence to it a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of amplituding/formative–epistemicity–totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity’–phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’–enabling–
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~/~/reference-of-thought~/~/devolving-as-of-
instantiative-context> is actually more real and profound ontologically to ours as of our
positivism–procrypticism~/~/amplituding/formative–epistemicity~/~/totalising~/~/‘intervalist-as-
categorising—implicit_attendant–ontological-contiguity~/~/educated-
existentialising/contextualising/textualising-contiguity~/~/‘phenomenal-abstractiveness-of-
presencing-in~‘occlusive-consciousness’-enabling-
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~/~/reference-of-thought~/~/devolving-as-of-
instantiative-context>), and so just as the latter being more profound ontologically with respect
to the relative epistemic-abnormalcy/preconvergence~/~/universalisation–non-
positivism/medievalism psychical representation will seem weird to the latter as of its
<amplituding/formative–epistemicity~/~/totalising~/~/‘ordinal-as-qualifying—implicit_attendant–
ontological-contiguity~/~/educated–existentialising/contextualising/textualising-contiguity~/~/‘-
phenomenal-abstractiveness-of-presencing-in~‘preclusive-consciousness’-enabling-
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~/~/reference-of-thought~/~/devolving-as-of-
instantiative-context>; underlying the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology~/~/transformational
capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-
de-mentating/structuring/paradigm-ing—ontological-performance —<including-virtue-as-ontology>. Underlying such graduated conceptualisation of human consciousness as of notional—conflatedness, is the fact that 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, such human consciousness apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—eneduc−existentialising/contextualising/textualising-contiguity}—
conflatedness—in—preconverging—by—postconverging entailment—ultimately behind the successive institutional-cumulation/institutional-recomposure—as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence—reflected—‘epistemicity-relativism-determinism’>—to reflect holographically—<conjugatively-and-transfusively> the ontological-contiguity of-the-
human-institutionalisation-process is grounded on its least common human temporality/shortness-to-intemporal longness denominator which is the ‘constraining social universal-transparency —{transparency-of-totalising-entailing,—as-to-entailing—
amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}; and while the ‘complementing grander social— universally-non-transparent—thus—non-constraining—
element of ontological-faith-notion—ontological-fideism—imbued-underdetermination-of-
motif—and-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality’ is
aspirational as inducing dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
mental-disposition behind the ‘inventing’ of prospective institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot be the basis for collective grounding of such human consciousness apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging entailment as this inevitably leads to temporal concatenation to intemporality\(^1\), rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional~conflatedness\(^1\) 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\(^1^4\)
mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,—as-of-conflatedness\(^3\)
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 –in-preconverging-existential-extrication-as-
of-existential-unthought preconverging-or-dementing–apriorising-psychologism’ thus
generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ their respective neuterising construed as of ‘their prior relative-ontological-
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, and so-construed
from the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment–by}–postconverging-entailment of notional–deprocrypticism; thus neuterising
is specifically ‘a contextually developed perversion-or-derived–perversion-of–reference-of-

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thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, that is secondnatured as of its prior relative-ontological-incompleteness -of- reference-of-thought with the consequent implications of relatively defective \( \text{meaningfulness-and-teleology} \) ontological-performance -<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness -of- reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness -of- reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism \( \text{meaningfulness-and-teleology} \) relative to the ‘utter and brute’ animistic interpretation as \( \text{meaningfulness-and-teleology} \) neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>. This is a most elaborate articulation of \( \text{neuterising} \) as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implications but it equally applies where \( \text{meaningfulness-and-teleology} \) is ‘just about miscued’ say between positivism–procrypticism and prospective deprocrypticism with the latter underlying the disjointedness-as-of- reference-of-thought of the former as to its \( \text{neuterising} \), 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~deprocrypticism; wherein recurrent-utter-
uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is
elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-
as-of-its-specific-constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’, failing base-
institutionalisation–ununiversalisation existential reference-of-thought next level of neuterising is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-
mediating,-as-of-its-specific-constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’, universalisation–non-positivism/medievalism existential reference-of-
thought after-next level of neuterising is elicited by its ‘preclusive-consciousness qualifying—
ontologically-compromised-mediating,-as-of-its-specific-constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’, positivism–procrypticism existential
reference-of-thought next-after-next level of neuterising is elicited by its ‘occlusive-
consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-
constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
failing preempting—disjointedness-as-of—reference-of-thought,—as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvalutative-
rationalling/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
the notional-confoundedness\textsuperscript{3} of notional-deprocrypticism protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed\textsuperscript{8} references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-\textsuperscript{5} neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising \textsuperscript{–}\textsuperscript{9}—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textless;\textsuperscript{<as-to-postconverging-or-dialectical-thinking \textsuperscript{–}}apriorising-psychologism\textsuperscript{>};-and-ontologically-flawed-‘preconverging-or-dementing\textsuperscript{70}–apriorising-psychologism/deassertion’ as from notional–deprocrypticism, disambiguates neuterising as an insight into the ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-capacity’ that explains the how-and-why of such ontologically-flawed\textsuperscript{9} references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-\textsuperscript{5} neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness\textsuperscript{8}– reference-of-thought. Insightfully and counterintuitively for elucidative construal, \textsuperscript{3}neuterising as of epistemic-abnormalcy/preconvergence\textsuperscript{7}–relative-ontological-incompleteness\textsuperscript{8}– of- reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness\textsuperscript{8}–of- reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness -of- reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking\textsuperscript{71}–apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology\textsuperscript{<in-preconverging-existential-extrication-as-of-}

excessional-unthought>\textsuperscript{4} as of preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/deassertion, that reveals neuterising as of epistemic-abnormalcy/preconvergence\textsuperscript{7}–relative-ontological-incompleteness\textsuperscript{8}–of- reference-of-thought
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-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 that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-teleology neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness 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 wooden-language-{imbued—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 crosstergenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology’ to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our ‘procrypticism–or–disjointedness-as-of—reference-of-thought meaningfulness-and-teleology’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising neutronising, qualifying neutronising, tendentious neutronising and impulsive neutronising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring
capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of 
\-amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicit_attendant–ontological-contiguity’~educated–
existentialising/contextualising/textualising-contiguity’’ as of their respective epistemic-
abnormalcy/preconvergence /relative-ontological-incompleteness ~of~ reference-of-thought. 
Here as well it is important to understand that it is the ratio-contiguous referencing data 
conceptualisation that provides the ‘overriding framework as of 
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
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 83reference-of-thought constructs in 
epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness ~of~ reference-
of-thought in the very first place cannot be the basis for articulating, as of their given 
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }~constitutedness~in~{preconverging-
entailment, by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity ~ontologically-veridical 
meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-
uncompromised-mediating,-as-of-conflatedness’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ but rather require 
‘their ontologically-veridical meaningfulness-and-teleology restoration’ by an 
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }~conflatedness~in~{preconverging-
...
disentailment by postconverging entailment as of ontological-normalcy/relative-ontological-completeness of reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness 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 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 meaningfulness-and-teleology retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of the human-institutionalisation-process. 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 ~educted–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness 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 ~educted–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-mentating/structuring/paradigming–of-meaningfulness’
which refers to the transcendental-enabling/sublimating/supererogatory—de-mentativity
conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-
constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising -induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidatious-consciousness neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of
ontological-faith-notion-or-ontological-fideism—imbeded-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the \(\text{warped-consciousness}^{58}\) neutering-induced)\(^{75}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of \(\text{meaningfulness-and-teleology}^{99}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>-\text{successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities}.\) This equally explains the divergence of individuals and societies ontological-performance \(<\text{including-virtue-as-ontology}>\) 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 \(<\text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness}>\) as its underlying \(<\text{reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}>\), individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation \(<\text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness}>\); given that there is a need for the requisite institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposing underlying the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in reflecting
of the same/common/shared "reference-of-thought–categorical-imperatives/axioms/registry-teleology"<sup>9</sup> and with all its "meaningfulness-and-teleology"<sup>10</sup> ontological-performance<sup>11</sup>-<include-virtue-as-ontology>, given its prior relative-ontological-incompleteness<sup>12</sup>-of-
an assumed/presupposed-as-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{1} construal there is a double-gesture of reification as of implying more critically the inappropriateness of the centered–epistemic-totalisation\textsuperscript{1}\textsuperscript{5} reference-of-thought as of its underlying meaningfulness-and-teleology\textsuperscript{9} implied same/common/shared reference-of-thought–\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, which then inherently points to the inappropriateness of logical-processing-or-logical-implication supposed-apriorising-in-conviction-as-to profound-supererogation on the basis of the centered–epistemic-totalisation/ reference-of-thought and hence implying that there can’t be any dialogical-equivalence\textsuperscript{5}\textsuperscript{as-to-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity\}–conflatedness \textsuperscript{in–\{preconverging-disentailment–by\}–postconverging-entailment–in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{3}. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity profound-supererogation of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema\textsuperscript{9}, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity\textsuperscript{9}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}–in-reification/dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-teleology\textsuperscript{9} centered–epistemic-totalisation/ reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity\textsuperscript{9}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}–in-reification/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity profound-supererogation of-
mentally-aestheticised-postconverging/dialectical-thinking

with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments. The same applies from a notional-deprocrypticism perspective with regards to a procrypticism–or–disjointedness-as-of-reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology in the same disjointedness-as-of-reference-of-thought terms-as-axiomatic-construct by which the procrypticism–or–disjointedness-as-of-reference-of-thought arises in the first place is in circular totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centered–epistemic-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments as of that fundamental totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology centered–epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturin 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, as of the cumulating/recomposuring–attendant-ontological-contiguity–succession of registry-worldviews/dimensions from the notional–deprocrypticism perspective construal/conceptualisation, as being ‘the most
profound/complete ‘reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ grasp of intrinsic-reality/ontological-
veridicality’ among all the registry-worldviews/dimensions as of its preempting—
disjointedness-as-of-‘reference-of-thought—formative—
epistemicity>growth-or-confoundedness/transvaluative-
rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/ axiomatising/referencing—psychologism. Furthermore, within a registry-
worldview/dimension for the disambiguation of notional—firstnaturedness—temporal-to-
temporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>, its ‘reference-of-thought of ‘meaningfulness-and-teleology’ as its apriorising/ axiomatising/referencing/intelligibilitysetup/measuringinstrument is its (given 
consciousness’s ‘neuterising-induced-or-deneuterising-induced’ as ‘reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by 
way of a différance/internal-dialectics/difference-deferral articulates the intradimensional 
relative ontological-veracity of all other intradimensional existential-instantiations 
derived/devolved axiomatic-constructs of ‘meaningfulness-and-teleology’ as its intradimensional knowledge-constructs/theories/ intersolipsistic-intercessory-
notions/notional—referential-notions/articulations/virtue. Thus this is within the framework of 
the registry-worldview’s/dimension’s teleological-de-
mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-
of-upholding-ontological-veridicality/institutionalisation as ‘reference-of-thought—categorical-
imperatives/axioms/registry-teleology’, for-
aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology’ of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold—de-
mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective
reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and
reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold—brings out
in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast
between the ‘degradation/uninstitutionalised-threshold’ unsoundness-or-ontological-bad-
faith/inauthenticity—reference-of-thought projection’ and the ‘elevation/institutionalisation
soundness-or-ontological-good-faith/authenticity—reference-of-thought projection’ at their
respective reference-of-thought-devolving-level of analysis; as can be elucidated
contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-
institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation
uninstitutionalisation and universalisation institutionalisation’, ‘universalisation–non-
positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and
prospectively ‘positivism–procrypticism uninstitutionalisation and notional–deprocrypticism
institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in
a 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 —
confutedness—in—preconverging-disentailment—by—postconverging-entailment we can’t
simply imply the presence universalisationnon–non-positivism/medievalism
uninstitutionalisation reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as the basis of instigating logical-
dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-
teleology, as such a mental-reflex representing/skewing-the-representation of the presence as
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism—and emphasising the supplanting—conviction-as-to-profound-supererogation—is-
of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-
psychologism of prospective relative-ontological-completeness-meaningfulness-and-
teleology as of knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity —educated—existentialising/contextualising/textualising-contiguity—
conflatedness—in—[preconverging—disentailment—by]—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-
framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrypticism
institutionalisation while in positivism—procrypticism uninstitutionalisation (doing so by failing the
‘<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }
of positivism—procrypticism’ in de-emphasising the threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation—is—
of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-
psychologism of prospective relative-ontological-completeness-meaningfulness-and-
teleology as of knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—
contiguity ~duced–existentialising/contextualising/textualising-contiguity}

conflatedness ~in {preconverging-disentailment-by~postconverging-entailment}; such that

supplanting–conviction-as-to-profound-supererogation ~of~‘attendant-intradimensional’-

postconverging/dialectical-thinking ~apriorising-psychologism is actually as of ontological-

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

ontological-good-faith/authenticity ~over ontological-bad-faith/inauthenticity ~
elucidation/reification of attendant–ontological-contiguity ~over ontological-contiguity ~

sublimating ⟨amplitude-formative> supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation⟩. This reflects historiality/ontological-eventfulness /ontological-
aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-

relativism-determinism’⟩ as of its notional~conflatedness ~nature of ontological-

performance /including-virtue-as-ontology> as anti-nihilistically grounded on ontological-

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

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-as-
of-existential-unthought> as of a soulless nihilistic-teleology /for-the-attainment-of-
temporality /human-mortal-whims as it simply brings an end to the transcendental potential for

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

prospective institutionalisation necessarily has to take precedence in further driving the

ontological-contiguity ~of-the-human-institutionalisation-process over a conceptualisation
as of 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 \(\text{reference-of-thought}^8\) 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\(^9\)’, naively passing for intemporality\/^longness as of intersubjective eliciting of temporality\(^8\). Such notional\-conflatedness \(^1\) for ontological\-performance\<including\-virtue\-as\-ontology\> implication is easily understood as of metaphysics\-of\-absence\{implicit\-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 \(\text{reference-of-thought}^\text{\textendash}\) 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 \(\text{maximising\-recomposing}^\text{\textendash}\).
mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. This explains as of metaphysics-of-absence—implicit-epistemec-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of (warped-or-preclusive-consciousness—neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue, will need to be undone/unshackled
psychoanalytically in the medium to long-run to veridically achieve positivism; given that that
uninstitutionalised-threshold \( ^{02} \) is in a state of circular-pervasiveness-of-'reference-of-
thought—degraded-devolving-as-of-uninstitutionalised-threshold \( ^{10} \)! This equally explains the
\(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing–}
syncretising/circularity/interiorising/akrasiatic-drag\( ^{34} \) inherent in our prospective
\( ^{8} \) procrypticism–or–disjoinedness-as-of- reference-of-thought uninstitutionalisation, together
with its inherent manifestations of psychopathic postlogism'-slantedness and social
psychopathy conjugated-postlogism\( ^{77} \), when construed from futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology\( ^{89} \) as of prospective notional–deprocrypticism
as preempting—disjoinedness-as-of- reference-of-thought institutionalisation as in our
metaphysics-of-presence\( ^{\{\text{implicated–nondescript/ignorable–void ⟦as-to-}
\text{presencing–absolutising-identitive-constitutedness }\} }\) beyond-the-consciousness-awareness-teleology\( ^{99} \)-\( ^{<\text{in-
preconverging–existential-extrication-as-of-existential-unthought}>\) we systematically override
the ontological-veridicality implications of such \( ^{77} \) procrypticism–or–disjoinedness-as-of-
reference-of-thought and proceed by mental-reflex to uphold our \( ^{8} \) procrypticism–or–
disjoinedness-as-of- reference-of-thought \( ^{<\text{amplituding}/\text{formative}>\text{wooden-language}}\)
\( ^{\{\text{imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–}
\text{meaningfulness-and-teleology }\} \) as of-\( ^{\text{nondescript/ignorable–void ⟦with-regards-to-
prospective-apriorising-implications⟩} \) at this positivism–procrypticism uninstitutionalisation as
of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as
all \( ^{77} \) presencing—absolutising-identitive-constitutedness\( ^{14} \) by mental-reflex keep on
representing their uninstitutionalised-threshold \( ^{02} \) as institutionalised, that is as ‘centered and
postconverging-or-dialectical-thinking\( ^{21} \)–apriorising-psychologism’, as a ‘delusion of an always
<perspective—ontological-normalcy/postconvergence> in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness of reference-of-thought, and falling back to construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or medieval terms as of axiomatic-construct, construed from the positivistic perspective as perversion-and-derived- perversion-of-reference-of-thought as preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought. As broadly speaking, a registry-worldview’s/dimension’s reference-of-thought is as of ‘the existential individuations possibilities as to reference-of-thought—prelogism—as-of-conviction,-in-profound-supererogation <existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical—

541
when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence\textsuperscript{implicated-epistemic-veracity-of- nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle} implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{\langle as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle} wooden-language\textsuperscript{\langle imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle} rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness \textsuperscript{\langle of-reference-of-thought. This further points out that, as herein implied with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \textsuperscript{\langle as of prospective notional–deprocrypticism as preempting—disjointedness-as-of—reference-of-thought \textsuperscript{(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{\langle imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation\rangle} ) originary/event \textsuperscript{-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into question a prior registry-worldview’s/dimension’s \textsuperscript{\langle of-reference-of-thought teleological-de- mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness\textsuperscript{–of- reference-of-thought, established as of its (given consciousness’s \textsuperscript{\langle neuterising-induced\rangle} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-}}\rangle}
instantiations derived/devolved axiomatic-constructs of ‘meaningfulness-and-teleology’ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supererogatory—de-mentativity notion as of the (given consciousness’s neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought of ‘meaningfulness-and-teleology’ which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness—of—reference-of-thought in need for prospective relative-ontological-completeness—of—reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness—of—reference-of-thought, but rather construed as of prospective ontological-normalcy/relative—
ontological-completeness
reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its uninstitutionalised-threshold with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective relative-ontological-completeness reference-of-thought, and thus rather implies an de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (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—meaningfulness-and-teleology’ 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) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrypticism reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness which will just induce their
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions for non–
transcendence-and-sublimity/sublimation/supercrogatory–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
⟨ implicit–nondescript/ignorable–void ’as-to- presencing—absolutising–
identitive-constitutedness ⟩ conception, human Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology , institutional-development–as-to-social-function-development and living-
development–as-to-personality-development as ‘banally’ portrayed historically is not as of an
expanding ‘grounded knowledge construct’ from time immemorial as of a wrong
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-recomposing-for-relative-ontological-
completeness —unenframed-conceptualisation construed from a succession of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ’
so implied by an ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or
psychology-of-mentation-dynamics or natural- psychological-dynamics’ enabling successive prospective relative-ontological-completeness of reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening underlying the institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness /ontological-aesthetic-tracing– <perspective–ontological-normalcy/postconvergence-reflected– ‘epistemicity-relativism-determinism’>: 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 –educted–existentialising/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/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more
completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of 83 reference-
meaningfulness-and-teleology–as-of—'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} at its uninstitutionalised-threshold[10], which simply triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the
priorly set/established \textit{\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textless\textgreater reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ taken for granted without questioning as of intradimensional grounded ‘meaningfulness-and-teleology’\textsuperscript{102} at its uninstitutionalised-threshold\textsuperscript{102}. Such a transcendental engagement recurrently put into question in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity}—\textit{\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textless\textgreater reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at its uninstitutionalised-threshold \textsuperscript{102} by substituting it with the prospective institutionalisation ‘\textit{\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textless\textgreater reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness -of- \textless\textgreater reference-of-thought, before effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective institutionalisation \textless\textgreater meaningfulness-and-teleology\textsuperscript{99}, and this explains its reference-of-thought–\textless\textgreater categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textless\textgreater meaningfulness-and-teleology\textsuperscript{99}; while on the other hand the grounded uninstitutionalised-threshold \textsuperscript{102} recurrently overrides as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity}—\textit{\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textless\textgreater reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ beyond-the-consciousness-awareness-teleology\textsuperscript{98}<in-preconverging–
extrication-as-of-existential-unthought>

any notion of its ontologically deficient

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
at its uninstitutionalised-threshold

and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded

meaningfulness-and-teleology’, and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habitation process. Remarkably, such a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process enabling the human existential tale in successive institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence—{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-
askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold — and as of prospective institutionalisation with respect to maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness — of reference-of-thought of same totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation at the uninstitutionalised-threshold but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity as of opened-construct-of—meaningfulness-and-teleology arise only by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation but presences in their 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} consider maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as of exceptional-askance and unordinary due to their totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically decentered and preconverging—or-dementing—apriorising—psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge 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—infrastructure-of—meaningfulness-and-teleology al engagement, as such a psychoanalytical
relative-ontological-incompleteness\textsuperscript{8}—of—reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective \textsuperscript{9}reference-of-thought relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-ontological-completeness\textsuperscript{8}—of—reference-of-thought in an intemporal/ontological/social/species/\textsuperscript{5} universal/transcendental/\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigmig; and so de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and positivism as well as our \textsuperscript{9}procrypticism—or—disjointedness-as-of—reference-of-thought and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} as of prospective notional—deprocrypticism as preempting—disjointedness-as-of—reference-of-thought. This underlying notion of ‘notional—conflatedness\textsuperscript{13}/constitutedness\textsuperscript{14}—to-conflatedness\textsuperscript{13} construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising\textsuperscript{1}—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity thus rather eliciting atomising/taking-to-pieces apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity \textsuperscript{6}—educed—existentialising/contextualising/textualising-contiguity \} constitutedness\textsuperscript{14}—in—preconverging—entailment that induces relatively poor ontological-performance\textsuperscript{12}—<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual-patterning’ that actually speaks of a nombrilistic as \textsuperscript{<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{14}} 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 ~educed– existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging– entailment ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory–de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual-patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-to-mere–extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity–{of–educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–de-mentating/structuring/paradigming of human reference-of-thought. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness–of–reference-of-thought, as of the incompleteness of the preconverging–de-mentating/structuring/paradigming of human reference-of-thought. Such
that a naïve categorisation/taxonomisation conceptual-patterning perspective on that basis equally inherits that relative-ontological-incompleteness of the preconverging–de-mentating/structuring/paradigmig of human reference-of-thought; with the consequence that it is not ‘notionally postconvergingly–de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of

\[ \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity} \} \sim \text{conflatedness} \sim \text{in–preconverging-disentailment by–} \text{postconverging-entailment} \]

but rather suffers from

\[ \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity} \} \sim \text{constitutedness} \sim \text{in–preconverging-entailment} \]

This weakness is underlined and resolved by the notion of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables

\[ \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity} \} \sim \text{conflatedness} \sim \text{in–preconverging-disentailment by–} \text{postconverging-entailment} \]


\[ \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity} \} \sim \text{constitutedness} \sim \text{in–preconverging-entailment} \]

that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such
categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation~<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-
focussing less on the possibilities and insights of prospective elucidation and expansion of
knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-

enabling/sublimating/supererogatory/de-mentativity immortal/first-party, and turning more and

more and placing the stakes rather on authorial second-parties/mortals competing analyses even
to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory/de-mentativity immortal/first-party.

Further, such conceptual-patterning will often fail to identify the appropriate point for grasping
intrinsic-reality/ontological-veridicality as instead of emphasising

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

existentialising/contextualising/textualising-contiguity }—conflatedness ~in {preconverging–
disentailment by}–postconverging-entailment in (re-originary–as-

unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-

thinking ~‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of–

notional–deprocrypticism-prospective-sublimation}) originary/event -of-prospective-
onontology-origination projection into attendant–ontological-contiguity ~educated–

existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-

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

instantiative-context>, it emphasises mere de-mentative/structural/paradigmatic patterns

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

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

entailment, and so whether at detailing or synoptic levels of analysis. This extends to the way

issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking

in providing theoretical, conceptual and operant constructs of 103 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 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-constitutedness–of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity—in–preconverging entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory de-mentativity 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
technique 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 ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing–for-explicating-ontological-contiguity 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
devasive 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 ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity renewal
of a same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often
laden with a tradition that is naively of apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging entailment undermining requisite creativity as of
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging–
disentailment–by postconverging entailment, as it ‘critically presupposes beyond-the-consciousness-awareness-teleology’<in-preconverging existential-extrication-as-of-existential-unthought> that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional–deprocrypticism (protensive-consciousness deneuterising-induced)~reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness analysis as of its prospective relative-ontological-completeness ~of~ reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging entailment wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–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

normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-conceptualisation—and existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

implies it is as of the entire

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

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

disentailment–by}—postconverging-entailment for human construction of ontologically

veridical ‘meaningfulness-and-teleology’ implied as of notional—deprocrypticism; this is

notionally known as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—

<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’>. The implication here is that conceptualisations/construals not only of

consciousness but virtue, aesthetics, episteme and nature together with their derived human

notional <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag notions like psychologisms, ethics and

morals, arts, epistemologies and methodologies, and natural sciences are but as of the (given

consciousness’s 

neuterising-induced-or-deneuterising—reference-of-thought—

devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness knowledge-

constructs/theories/intersolipsistic-intercessory-notions/notional—referential-

notions/articulations/virtue as derived conceptualisations/construals of the very

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

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

disentailment–by}—postconverging-entailment that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

meaningfulness-and-teleology—or existence-as-existence-potency—sublimating—nascence,-
disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying
insight explaining human limited-mentation-capacity flawed mental-disposition for
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness | -in-preconverging-
entailment lies with human misconstruing from ‘existential-instantiations’ the ontological-
veridicality of axiomatic-constructs as derived from the ‘(reference-of-thought—devolving-
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 —as-to-perspective—ontological-
normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'>
imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of
(given consciousness’s 5 neuterising-induced-or-deneuterising 7 -induced)- reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness,
and so as of the 55 maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation behind the ontological-contiguity 7 —of-the-human-
institutionalisation-process 9 . Otherwise with a naïve mental-reflex of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity 7 —educed—existentialising/contextualising/textualising-contiguity 10 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{17}-induced\textsuperscript{2}\textsuperscript{83} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} \textsuperscript{<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>}

imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold\textsuperscript{102}. Thus, the ontological-veracity as prospective relative-ontological-completeness\textsuperscript{1} of reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising\textsuperscript{17}-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} \textsuperscript{<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>}

imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue implied as meaningfulness-and-teleology\textsuperscript{99}, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity \textsuperscript{67} educed–existentialising contextualising/textualising-contiguity } conflatedness \textsuperscript{40} in {preconverging-disentailment by} postconverging-entailment, thus enabling the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. It is interesting to grasp here that we cannot from our ‘sense of conceptual-patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding–oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual-patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual-patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness’ in preconverging-entailment. Of course, it is rather prospective relative-ontological-completeness’ of-reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-teleology mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>.

notions/articulations/virtue of a given <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-verbatim 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 a "reference-of-thought—categorical-imperatives/axioms/registry-teleology", for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, and more than just conceptual-patterning that doesn’t or poorly attends to a natural transcendental-enabling/sublimating/supererogatory-de-mentativity attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging-entailment and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment, it should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in construing intrinsic-reality/ontological-veridicality such that the more profound/complete recomposuring of the very same <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness"-of-"reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-
ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness

lies in the fact that the construal/conceptualisation of an epistemic-totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaningfulness-and-teleology and the inherent ontological-veracity/intrinsicness of the <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-ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness.

<br>\<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-of-reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring will simply lead to a virtuality-or-ontologically-

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 •—\{preconverging disentailment by\} •—postconverging entailment •—towards •—conflatedness •—\{preconverging disentailment by\} •—postconverging entailment dynamism of human limited-mentation-capacity with respect to human ontological-
performance\textsuperscript{72}—as-of-its-broadest-implications amenable to human-subpotency/"subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\textsuperscript{78}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency\textsuperscript{78}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression, implying the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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,\textsuperscript{10} universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcedentially-enabling-level-of~ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism as 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—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>}). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <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 construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity}—
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/profoundness subsuming the reality of the perceived whole and parts within the incisive apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } ~ conflatedness in {preconverging-disentailment–by} postconverging-entailment, pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } ~ conflatedness in {preconverging-disentailment–by} postconverging-entailment that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought-of-aircraft-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–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology. That is, the notional–deprocrypticism protensive-
consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
its referencing of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~-educed–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preconverging-disentailment-by} postconverging-entailment, with no
intermediating construct as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~-educed–existentialising/contextualising/textualising-contiguity } —
constitutedness in preconverging-entailment, thus achieves ontologically-uncompromised-
mediating,-as-of-conflatedness meaningfulness-and-teleology. While the
occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by
their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~-educed–
existentialising/contextualising/textualising-contiguity } —constitutedness in preconverging-entailment on apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~-educed–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preconverging-disentailment-by} postconverging-entailment induce their
successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-
mediating,-as-of-their-respective-specific-constitutedness meaningfulness-and-teleology. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-
capacity' as of its notional-deprocrypticism referentialism—ontologically-uncompromised-
mediating,-as-of-conflatedness as a notional conception in construing meaningfulness-and-
teleology, while avoiding its ontologically-flawed apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~-educed–existentialising/contextualising/textualising-
contiguity } —constitutedness in preconverging-entailment construals in terms—of-
axiomatic-construct of the various neuterising. Hence the ‘notion of limited-mentation-
capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness⁴ towards ontologically-uncompromised-mediating,-as-of-conflatedness¹³ is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology⁹ given that as of its ontologically veridical apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated— 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-deepening¹ that is behind the ontological-contiguity⁶—of-the-human-institutionalisation-process⁹ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of—meaningfulness-and-teleology⁹-and-longness-of-register-of—meaningfulness-and-teleology⁹ as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness⁸—of—reference-of-thought perspective of notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹ 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-conflatedness¹ 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-constitutedness¹³ 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—conflatedness¹ of notional—deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in
reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-
axiomatic-construct as reference-of-thought—devolving-teleological-de-
mamenting/structuring/paradigming—of-meaningfulness’ is rather as of various successive
relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ≈educed—
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment implied with the successive institutionalisations, and explains a natural human
mental-disposition to nihilism as of each of such institutionalisation’s
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} at its
uninstitutionalised-threshold in a mental-reflex aversion of an opened-construct-of—
meaningfulness-and-teleology behind the overall ontological-contiguity —of-the-human-
institutionalisation-process. Preconverging—existential-extrication-as-of-existential-unthought
as of the notional~conflatedness of notional~deprocrypticism equally implies a humankind
(re-originary—as-unenframed/unbeholding/outlier-conceptualisation—{imbued-
postconverging/dialectical-thinking · ‘projective-insights’/‘epistemic-projection-in-
conflatedness ·-of-notional—deprocrypticism-prospective-sublimation}) originary/event—of-
prospective-ontology-origination and effective maximalising-recomposing-for-relative-
ontological-completeness —unenframed-conceptualisation capacity for inducing the requisite
psychoanalytic-unshackling referencing/registering/decisioning—of-its-prior-relative-
ontological-incompleteness —of reference-of-thought-rather-as-preconverging-or-
dementing—and-decentered-to-the-prior-institutionalisation’s—categorical-
imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic
while construing prospective opened-construct-of—meaningfulness-and-teleology as
postconverging-or-dialectical-thinking\textsuperscript{21} -and-centered-to-the-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\textsuperscript{20} -relative-ontological-completeness\textsuperscript{20} -of-reference-of-thought-in-ontological-good-faith/authenticity\textsuperscript{20}, thus literally expanding human access to existence-potency\textsuperscript{20} —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—\langle perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’\rangle\} associated with the ontological-contiguity\textsuperscript{20} —of-the-human-institutionalisation-process\textsuperscript{20}. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{20} —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/superceratory—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 \(\text{reference-of-thought} as an \langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) construct, including our positivism—procrypticism registry-worldview/dimension, as this will falsely imply that our \(\text{reference-of-thought} as an \langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such \(\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) highlights human-subpotency/subpotent-

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of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to positivism—procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness reference-of-thought as of ontological-performance—including-virtue-as-ontology arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation—ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation—non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism—procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional—deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of
that epoch’s metaphysics-of-presence—\{implicated-'nondescript/ignorable-\textquotesingle-as-to-
\presencing—absolutising-identitive-constitutedness \}'—what is existence/existential-
possibilities not factoring Being \textsf{apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity \}}—
conflatedness — in \{preconverging-disentailment by\}—postconverging-entailment
\textless \textsf{amplituding/formative–epistemicity\textgreater\textsf{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—\textless \textsf{conjugatively-and-transfusively\textgreater\textsf{ the
ontological-contiguity—of-the-human-institutionalisation-process\textgreater\textsf{, and further in
contradiction to the notion of human \textless \textsf{amplituding/formative–
epistemicity\textgreater\textsf{totalising–thrownness-in-existence\textgreater\textsf{ (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance—\textless \textsf{including-virtue-as-
ontology}\textgreater\textsf{). Existence is rather a \textsf{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—\textless \textsf{including-virtue-as-ontology}\textgreater\textsf{, 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/intelligibility/setup/measuring/instruments 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—oneframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness—oneframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning—of-its—reference-of-thought—rather-as-preconverging—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 prospective base-institutionalisation
of reference-of-thought for crossgenerational renewal as of prospective relative-ontological-
completeness\ of reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-vernicality,-as-to-\human-amplituding/formative-
epistemicity>totalising-purview-of-construal\; but rather such unground articulation is one
rather eliciting prospective metaphoricity\ as of its implied prospective existential reference.
Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implies that as of human
amplituding/formative-epistemicity>totalising-thrownness-in-existence\ (I exist
therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\-
<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-
completeness-of’ reference-of-thought’ for grounding the construal of ‘meaningfulness-and-
teleology\ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-\human-amplituding/formative-epistemicity>totalising-purview-of-construal’, as such
pretence circularly turns into apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness\ in preconverging entailment at the given \ reference-of-thought
uninstitutionalised-threshold\; highlighting the fact that human potential attainment of the
notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-thought is
actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’
as of notional–deprocrypticism as amplituding/formative>notional–preempting—
disjointedness-as-of- reference-of-thought which points out that the various
uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-reference-of-thought and that the various institutionalisations from base-institutionalisation to notional-deprocrypticism are actually levels of preemting—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 than transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is that in the state of human-existential-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 }—confatedness—in {preconverging–dissentailment–by}–postconverging-entailment exercise’ rather as 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 —of—reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to— ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }—confatedness—in {preconverging–dissentailment–by}–postconverging-entailment as of maximalising-recomposuring-for-
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} retrospectively to prospectively, centered-\textsuperscript{amplituding/formative–epistemicity\textsuperscript{totalising/circumscribing/delineating}} meaningfulness-and-teleology\textsuperscript{99} as of its attaining of ontological-completeness-of\textsuperscript{82} reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold\textsuperscript{(uninstitutionalised-threshold/presublimating–desublimating–decisionality)} of-ontological-performance-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness\textsuperscript{87} of\textsuperscript{83} reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology\textsuperscript{99} in relative deficient/flawed ontological-performance\textsuperscript{72} <including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s reference-of-thought-as-of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of notional–deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts of reference-of-thought-as-of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{99} in relative deficient/flawed ontological-performance\textsuperscript{72} <including-virtue-as-ontology>’ within a same reference-of-thought-as-of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective
contiguity >-successive registry-worldviews/dimensions as of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \&-educated-
existentialising/contextualising/textualising-contiguity }-confounded -in-{preconverging-
disentailment-by} post-converging-entailment that prospectively ultimately grasps the
centered-amplituding/formative–epistemicity-totalising/circumscribing/delineating
meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8} or notional-deprocripticism. Despite such a Derridean
decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the
philosophical tradition apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity \&-educated–existentialising/contextualising/textualising-contiguity }
constitutedness -in–preconverging-entailment, it perfectly grasps the implications to
meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of ’ meaningfulness-and-teleology\textsuperscript{9} in relative
deficient/flawed ontological-performance\textsuperscript{12}-<including-virtue-as-ontology>,’ but rather as
within a same horizon of ‘meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{12}-
<including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemic-
totalisation itself arises because an axiomatic-construct is a circularity of ‘meaningfulness-and-
teleology\textsuperscript{9} ontological-performance \textsuperscript{12}-<including-virtue-as-ontology> of the very same
amplituding/formative–epistemicity-totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a
given ‘reference-of-thought-as-of’ ‘reference-of-thought—devolving-teleological-d-and-
tlementating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is
rather the circular ‘meaningfulness-and-teleology\textsuperscript{9} representation of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human
epistemicity>totalising-purview-of-construal’, as the said ‘reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Now, the issue
of a centered–epistemic-totalisation defect arises where the given ‘reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–
epistemic-totalisation circularity of ‘meaningfulness-and-teleology’ in relative
deficient/flawed ontological-performance ‘<including-virtue-as-ontology>’ construed as of the
uninstitutionalised-threshold of a registry-worldview’s/dimension’s ‘reference-of-thought-as-of-
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. But then human limited-mentation-capacity-deepening achieving
prospectively of an ultimately theoretically perfect/sound ‘reference-of-thought—as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ as of the full ontological-contiguity—of-the-human-institutionalisation-
process as notional–deprocrypticism implies the circular ontologically-flawed/deficient
implications of centered–epistemic-totalisation are done away with as of ontological-
completeness with the <amplituding/formative–epistemicity>totalising~renewing-
realisation/re-perception/re-thought of the ‘reference-of-thought-as-of—reference-of-
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with such a
conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–
epistemic-totalisation or extrapolated-centered–epistemic-totalisation or extrapolatory—
intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance\textsuperscript{72}-\textsuperscript{<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\textsuperscript{ontological-performance}\textsuperscript{<including-virtue-as-ontology>} has been as of our positivism–procrypticism registry-worldview’s/dimension’s ‘reference-of-thought-as-of-‘\textsuperscript{83}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 ~educated
existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging–
disentailment–by}–postconverging-entailment in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of <amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of beyond-the-consciousness-awareness-teleology, 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/paradigmising implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness’-of-reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold reference-of-thought which is in amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency ⟨transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity-totalising-in-relative-ontological-completeness⟩ as of prospective relative-ontological-completeness of reference-of-thought of the prospective institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness as of the
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 56meaningfulness-and-teleology99 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-
normalecy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’> for
human-subpotency possibilities for devolving 56meaningfulness-and-teleology99 as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue, with increasing ontological-performance 72<-including-virtue-as-
ontology> as of human transcendence; even though such a conception as ‘axioms of logic’
could be perceived rather as a meta-conception or more like a technical practicality akin to say
the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of
axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic
and by extension mathematics imply elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity\textsuperscript{7}\textsuperscript{7}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking – apriorising-psychologism\textsuperscript{9} as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory~de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context as to attendant–ontological-contiguity\textsuperscript{7}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9} 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—de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity } — conflatedness —in—{preconverging-disentailment_by } —postconverging-entailment> for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest—subpotency—{in-transitive—
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human

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

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
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 transcendent-al-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\(^9\). 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 transcendent-al-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 transcendent-al-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-prospective-supererogation—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human-amplituding/formative-epistemicity-totalising-purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness—of-reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-(implicated-epistemic-veracity-of-

nonpresencing-(perspective-ontological-normaley/postconvergence)>\) that however deficient,
that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid \textsuperscript{83}reference-of-thought-as-of-\textsuperscript{13}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—\textsuperscript{79}meaningfulness-and-teleology\textsuperscript{99} as of prospective \textsuperscript{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\textsuperscript{{(implicated-epistemic-veracity-of-}\textsuperscript{61}nonpresencing-<\textsuperscript{perspective–ontological-normalcy/postconvergence}>\textsuperscript{⟩} and \textsuperscript{apriorising/axiomatising/referencing-}\{of-attendant–ontological-contiguity \textsuperscript{~educed–existentialising/contextualising/textualising-contiguity \textsuperscript{conflatedness \textsuperscript{in–}}\textsuperscript{preconverging–disentailment by}	extsuperscript{postconverging-entailment, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve \textsuperscript{apriorising/axiomatising/referencing-}\{of-attendant–ontological-contiguity \textsuperscript{~educed–existentialising/contextualising/textualising-contiguity \textsuperscript{constitutedness \textsuperscript{in–}}\textsuperscript{preconverging–entailment construal of –}\textsuperscript{meaningfulness-and-teleology\textsuperscript{99} that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the \textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated \textsuperscript{reference-of-thought, construed as –}\textsuperscript{reference-of-thought—devolving-teleological-de}
mentating/structuring/paradigming–of-meaningfulness’; usually in our case, in a non-

ontological-bad-faith/inauthenticity and by derivation the
aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-
complete ‘axiomatic-construct’ reference-of-thought in relative ontological-continuity as of the
very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the
scope of construal of 56 meaningfulness-and-teleology of the prior ‘axiomatic-
construct’ reference-of-thought of notional-discontiguity/epistemic-discontiguity.<

Thus the relationship between a prospective institutionalisation and the uninstitutionalised-
threshold 02 is one of relative ontological-contiguity–by–notional-discontiguity/epistemic-
discontiguity)<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> of their differing 83 references-of-thought as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as-to ‘human <amplituding/formative–
epistemicity>totalising–purview-of-construal’; for instance, with regards to the relative
ontological-contiguity 97 of 83 reference-of-thought implied as of base-institutionalisation over
the relative notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> of 83 reference-of-thought
implied as of recurrent-utter-uninstitutionalisation, as of their differing $^8$3 references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing$^{10}$–apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity$^7$ and relative notional-discontiguity/epistemic-discontiguity $<$between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –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 $^8$3 reference-of-thought, speaks of differing
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing $^8$3 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 $^8$3 amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory–de-mentativity implications as of human limited-
mentation-capacity-deepening', whereas logic and logical analysis is rather the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' and at best yields formalisations grounded on the implied 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct' but doesn't reify meaningfulness-and-teleology as knowledge which can only arise as of the 'maximalising-recomposuring-for-relative-ontological-completeness' — unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking — apriorising-psychologism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct'. Such a logicism disposition is rather in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — constitutedness in preconverging entailment and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/sublimating/supererogatory-dementativity by way of conceptual-patterning arguments blinded to transcendental implications of knowledge as derived from existence — as-the-absolute-a-priori-of-conceptualisation-and-existence — as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as-to-perspective-ontological-normaley/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming. In the bigger scheme of things, this author holds that the deepest phenomenological transcendental-point-of-departure handle' in the conception of meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology> as of transcendence-and-sublimity/sublimation/supererogatory-dementativity reflected by metaphysics-of-absence implicated-epistemic-veracity-of-nonpresencing<perspective-ontological-normaley/postconvergence> is wholly sufficient as
of human limited-mentation-capacity-deepening in accounting for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-
conflatedness\-in\{preconverging\-disentailment\-by\}\-postconverging\-entailment of human limited-mentation-capacity implications construed from notional\-deprocrypticism perspective as \_'historiality/ontological-eventfulness' /ontological-aesthetic-tracing\-\<\perspective\> ontological-normalcy/postconvergence-reflected\-'epistemicity-relativism-determinism'>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \~educed– existentialising/contextualising/textualising-contiguity }\= conflatedness \in \{preconverging\-disentailment\-by\}\-postconverging\-entailment, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \~educed– existentialising/contextualising/textualising-contiguity }\= conflatedness \in \{preconverging\-disentailment\-by\}\-postconverging\-entailment as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality\/longness over temporality\/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality\-to-intemporality were to be arising in equivalence/equal-measure. Thus, such
ontology’s-directedness-as-Being apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

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

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

prospective–nonpresencing–for-explicating-ontological-contiguity as of maximalising-
recomposuring–for-relative-ontological-completeness—unenframed-conceptualisation

and from which Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology exercise we can’t as of soundness-or-ontological-good-faith/authenticity exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications as of deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought avails, and so as the apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging–disentailment by} 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 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–imbued–
ontological-preservation. Ultimately, phenomenology is all about grasping the
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—conflicatedness —in—{preconverging-
disentailment—by—}—postconverging entailment of ontology’s-directedness-as-Being.
Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity
biological science in relative ontological-contiguity of reference-of-thought will dissociate
modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant
and applicative implications from say th century Mendelian heredity however its inherent
merits, and will not naively purport to analyse the former on the grounds of the latter which as
axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity —<between—
prior-shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-
schema_and_prospective-profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —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 sophist/pedantic conceptual-patterning terms
overlooking transcendental-enabling/sublimating/supererogatory—de-mentativity implications,
and failing to fathom that conceptual-patterning is no substitute for transcendental-
enable/sublimating/supererogatory—de-mentativity work required for all knowledge
notwithstanding setbacks and failures that may be involved, given the reality that human
meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology>
arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound
and complete axiomatic-constructs reference-of-thought in ontological-contiguity of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory–de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual-patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory–de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human ‘meaningfulness-and-teleology’ ontological-performance <including-virtue-as-ontology>, as of the very same <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought involves taking cue from existence as to attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity \( / \) 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/referring-as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening\(^3\) 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\(^6\). The notion of axiomatic-construct in ontological-contiguity\(^7\) 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\(^7\). ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/ reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity\(^6\) and newtonian physics in relative notional-discontiguity/epistemic-discontiguity\(\langle \text{between—prior-shallow-supererogation of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound—supererogation of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema}\rangle\) 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\(\langle \text{between—prior-shallow-supererogation of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound—supererogation of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema}\rangle\) 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-
epistemicity\textsuperscript{>totalising/circumscribing/delineating } meaningfulness-and-teleology\textsuperscript{>as of perfect/sound ontological-performance\textsuperscript{>}-\textsuperscript{INCLUDING-virtue-as-ontology}, preempting—disjointedness-as-of\textsuperscript{>reference-of-thought,-as-to\textsuperscript{-\textsuperscript{amplituding/}formative} epistemicity\textsuperscript{>growth-or-conflatedness}/transvaluative-rationalising/\textsuperscript{transepistemicity/anamnestic-residuality/spirit-drivenness}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of notional–deprocrypticism enables the prospective grasp of certain meaningfulness-and-teleology\textsuperscript{ontological-performance\textsuperscript{-\textsubscript{INCLUDING-virtue-as-ontology>, as of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening\textsuperscript{is ultimately with the notional–deprocrypticism protensive-consciousness as of its notional-contiguity/epistemic-contiguity} profound-supерerogation \textsuperscript{-of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> superseding of transversality\textsuperscript{for-sublimating–existential-eventuating/denouement}–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{-}}.
disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the limited-
mentation-capacity "meaningfulness-and-teleology" ontological-performance"<including-
virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal' of the successive consciousnesses as of the
successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} differ by their
Being preformulating/preframing/premeaningfulness<-metaphoricity disposition—as-to-
psyche-induced-psychologism-of-existential-stake>, which ultimately undergo
‘decomplexifying/uninhibiting-{as-of-elevating-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness-as-prospective-institutionalisation)
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<-between—prior-
shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –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-reflect’d-epistemicity-relativism-determinism’>
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-
disentailment by}—postconverging entailment construal as of notional–deprocripticism, - the
trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being
complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-threshold}
preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-
induced-psychologism-of-existential-stake’à as of social-stake-contention-or-confliction, - the
warped-consciousness of base-institutionalisation–ununiversalisation is of a ‘trepidatious Being
uninhibited/decomplexified–{as-elevated-devolving-as-of-prospective-institutionalisation} but
warped Being complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-
threshold } preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-
induced-psychologism-of-existential-stake’à as of social-stake-contention-or-confliction, –the preclusive-consciousness of 103universalisation–non-positivism/medievalism is
of a ‘warped Being uninhibited/decomplexified–{as-elevated-devolving-as-of-prospective-
institutionalisation} but preclusive Being complexified/inhibited-{as-degraded-devolving-as-of-
uninstitutionalised-threshold } preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-induced-psychologism-of-existential-stake’à’ as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–
procripticism is of a ‘preclusive Being uninhibited/decomplexified–{as-elevated-devolving-as-
of-prospective-institutionalisation} but occlusive Being complexified/inhibited-{as-degraded-
devolving-as-of-uninstitutionalised-threshold }
preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-
induced-psychologism-of-existential-stake’à as of social-stake-contention-or-confliction, - and
prospectively the protensive-consciousness of notional–deprocripticism is of an ‘occlusive

and teleology as of notional deprocrypticism reflected historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected epistemicity-relativism-determinism> ontological-performance <including virtue as ontology>; as it is akin to how we can imagine ‘budding science’ in prior non-positivism registry-worldviews/dimensions say in the ancient and medieval worlds but grasping that you really get to systemic scientism rather in a positivism/rational-empiricism registry-worldview/dimension as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights construed as positivism/rational-empiricism ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Such a phenomenological construal as of human <amplituding/formative epistemicity> totalising~conflated~meaningfulness-and-teleology as of notional deprocrypticism reflected historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected epistemicity-relativism-determinism> ontological-performance <including virtue as ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising ~conflated~meaningfulness-and-teleology as of notional deprocrypticism-reflected historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective ontological-normalcy/postconvergence-reflected epistemicity-relativism-determinism> ontological-performance <including virtue as ontology> in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold of the prior transcended registry-worldview/dimension as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing narratives) or a-registry-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
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–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory-de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of dimensionality-of-sublimating"""("<amplituding/formative>suererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ‘direct convincing’ at individuals-level underlying deferring to institutional and formal "meaningfulness-and-teleology" as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological "meaningfulness-and-teleology" could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness~of~reference-of-thought apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness~in~preeconverging~
entailment as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness of reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness of reference-of-thought apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity ~conflateness in {preconverging–disentailment by–postconverging-entailment which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational meaningfulness-and-teleology psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of meaningfulness-and-teleology, with transcendence-and-sublimity/sublimation/supererogatory–de-mentativity conflictedly implying overriding the prior institutionalisation’s centered–epistemic-totalisation-facticity for the prospective institutionalisation’s centered–epistemic-totalisation-facticity. But then ontological-contiguity of-the-human-institutionalisation-process is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/supererogatory–de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism–of-social-functioning-and-accordance as of human amplituding/formative–
as social universal-transparency avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on ‘meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of ‘meaningfulness-and-teleology within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and syncretising-effecting construed as ‘meaningfulness-and-teleology with regards to perceived social-
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/akrasiatc-drag \textsuperscript{34} human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatc-drag \textsuperscript{34} induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology\textsuperscript{99} within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness\textsuperscript{87–89} reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} given their supposedly coherent ontological-commitment \textsuperscript{95} <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-confledness ’-of-notional–deprocrypticism-prospective-sublimation⟩, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of meaningfulness-and-teleology social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s
reference-of-thought–categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ about such metaphoricity instigative reproducibility–mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment ⟨<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> that is subject to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression —validatory <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-
threshold of a social-setup allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup. 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 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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment in 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 respectively as of superstitious spiritualism or scholasticism pedantic dogmatism, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism
or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity superseding meaningfulness-and-teleology 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...
prospective psychologism—apriorising/ axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment— from
prospective metaphoricity which may involve undermining such ‘existentially invested’
registry-worldview/dimension in its <amplituding/formative> wooden-language-{imbued—
averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> means that it doesn’t necessarily construe such prospective metaphoricity as pertinent and so where it is nihilistically disinclined by its <amplituding/formative—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—nascence,—disclosed-from-
prospective-epistemic-digression to supersede human temporality/shortness

<amplituding/formative> wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—
’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>), as of
its beyond-the-consciousness-awareness-teleology —<in-preconverging-existential-extrication-as-of-existential-unthought>— manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity 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 

elicitation of value as of untransvaluated—temporal-intemporality. In this regard, as of the temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation prospective base-
institutionalisation antinihilism<sup>56</sup> meaningfulness-and-teleology<sup>56</sup> is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective universalisation antinihilism meaningfulness-and-teleology<sup>56</sup> 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<sup>56</sup> 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<sup>34</sup> untransvaluated–temporal-intemporality<sup>9</sup>. Ultimately, prospective metaphoricity<sup>71</sup> 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<sup>9</sup>/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<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming—as-being-as-of-existential-reality>. More critically, such a conception of prospective metaphoricity<sup>57</sup> 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<sup>6</sup>-<in-preconverging–existential-extrication-as-of-existential-unthought> with respect to prospective metaphoricity<sup>57</sup> 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> 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 notional-deprocrypticism that can articulate a conceptualisation of meaningfulness-and-teleology<sup>69</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology> as of a notional-correspondence to existence/existential-possibilities, thus avoiding <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</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<sup>79</sup>/shortness including postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> and as reflected by psychopathy and social psychopathy in our positivism–procrypticism, the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in-{preconverging-disentailment by}–postconverging-entailment of notional-deprocrypticism points out that given human limited-mentation-capacity its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology<sup>99</sup> as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold<sup>02</sup> to human temporality<sup>79</sup>/shortness de-mentative/structural/paradigmatic denaturing<sup>6</sup> (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>) undermining meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology> due to lack of social<sup>103</sup>universal-transparency<sup>10</sup>-{transparency-of-totalising-entailing—as-to-entailing<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness }. This arises because

Again, the latter institutionalisation’s meaningfulness-and-teleology\(^{(99)}\) ontological-performance\(^{(72)}\)—<including-virtue-as-ontology> is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold\(^{(9)}\), as its own reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(99)}\) can also be denaturing as of beyond-the-consciousness-awareness-teleology\(^{(7)}\)—<in-preconverging-existential-extrication-as-of-existential-unthought\(^{(8)}\) as of their <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \(\)}.

The overall implication here as implied by historiality/ontological-eventfulness\(^{(9)}\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> is that only a contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology\(^{(99)}\) 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
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-implication—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 reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism—or-disjointedness-as-of-reference-of-thought with intemporality/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educed—
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’” between recurrent-utter-uninstitutionalisation and base-institutionalisation–ununiversalisation, between base-institutionalisation–ununiversalisation and universalisation–non-positivism/medievalism, between universalisation–non-positivism/medievalism and positivism–procrypticism, and prospectively between positivism–procrypticism and deprocrypticism! In this case such overcoming of neuterisation with reference to the variance of the <cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions is rather conceived as deneuterising as of the variance in prospective
relative-ontological-completeness\textsuperscript{87} of meaningfulness-and-teleology\textsuperscript{99} disambiguation of uninstitutionalised-threshold\textsuperscript{02} and prospective institutionalisation, and so reflected as of historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normaley/postconvergence-reflected–‘epistemicity–relativism–determinism’> as of the apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }–conflicatedness \textsuperscript{1} in {preconverging–disentailment–by} postconverging-entailment of notional–deprocrypticism wherein the uninstitutionalised-threshold\textsuperscript{02} reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity<between–prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking \textsuperscript{1} –qualia-schema> to the prospective institutionalisation\textsuperscript{81} reference-of-thought in relative ontological-contiguity\textsuperscript{67} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’; imply a disambiguation as of mutual unintelligibility of prospective institutionalisation’s \textsuperscript{8} reference-of-thought soundness-or-ontological-good-faith/authenticity\textsuperscript{69} and the uninstitutionalised-threshold\textsuperscript{02} ‘s \textsuperscript{8} reference-of-thought unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}.

Deneuterising\textsuperscript{17}, from a storied-construct/ontologically-valid-narration perception perspective insight, highlights a temporal mental-disposition uninstitutionalised-threshold\textsuperscript{02} issue’ as of beyond-the-consciousness-awareness-teleology\textsuperscript{9} <in-preconverging–existential-extrication-as-of-existential-unthought>\textsuperscript{1} involving human temporal limited-mentation-capacity at its uninstitutionalised-threshold\textsuperscript{02} wherein the \textsuperscript{8} reference-of-thought as temporal-mental-disposition-is-actually-of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag -in-an–’apparently-elevated’-devolving-as-of-prospective-institutionalisation whereas inherent-superseding-existential-reality-unattached-

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insight about such a deneuterising\textsuperscript{17} storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{14}’ to positivistic/rational-empiricism meaningfulness-and-teleology\textsuperscript{99} with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness -of- reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{14}-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold \textsuperscript{102} of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising\textsuperscript{17} from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textit{56 meaningfulness-and-teleology}\textsuperscript{99} as of prospective notional–deprocrypticism perspective ‘as not self-effacing as of its ontologically-flawed \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{14}-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold \textsuperscript{102} 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 \textsuperscript{102} and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its \textit{<amplituding/formative–epistemicity>totalising–self-referencing-}
prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold\(^{102}\) and the notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human <amplituding/formative–epistemicity>\(^{102}\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{11}\) mental-reflex as it overlooks human uninstitutionalised-threshold\(^{102}\) points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-<amplituding/formative–epistemicity>\(^{102}\) totalising–in-relative-ontological-completeness supplanting–conviction-as-to-profound-supererogation \(^{-} \)of-‘attendant-intradimensional’-postconverging/dialectical-thinking \(^{-} \)apriorising-psychologism\(^{103}\) for \(^{5}\) meaningfullness-and-teleology\(^{99}\) while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social \(^{103}\) universal-transparency\(^{10}\)–\{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>\(^{102}\) 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-<amplituding/formative–epistemicity>\(^{102}\) totalising–in-relative-ontological-completeness supplanting–conviction-as-to-profound-supererogation \(^{-} \)of-‘attendant-intradimensional’-postconverging/dialectical-thinking \(^{-} \)apriorising-psychologism\(^{103}\) for \(^{5}\) meaningfullness-and-teleology\(^{99}\)’ is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation\(^{96}\)–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{96}\) perception-and-relation to \(^{5}\) meaningfullness-and-teleology\(^{99}\)’ as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism\(^{77}\)–slantedness/\(^{17}\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{83}\) reference-of-thought\(^{34}\) devolving ontological-
performance\textsuperscript{72}<-including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology\textsuperscript{77}<-in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} reflecting uninstitutionalised-threshold\textsuperscript{105} Being underdevelopment; wherein with specific regards to a postlogism\textsuperscript{77}-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation\textsuperscript{96} is rather as of a relevant generalised social projection as ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
disontologising—preconverging/dementing—apriorising-psychologism> mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{95} with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology<-in-preconverging-existential-extrication-as-of—existent-unthought>) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed’ meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{77}<-including-virtue-as-
syncretising/circularity/interiorising/akrasiatic-drag

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 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 ‘creibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of–meaningfulness-and-teleology individuation and temporal/shortness-of-register-of–meaningfulness-and-teleology individuations of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology. Ultimately, the notion of beyond-the-consciousness-awareness-teleology given its psychoanalytic-unshackling as of prospective deprocrtyicism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should
rather come to terms with the reality of human limited-mentation-capacity dynamics as of
temporal-to-intemporal mental-dispositions resolved beyond just the notion of ‘reference-of-
thought’–categorical-imperatives/axioms/registry-teleology but rather their protraction as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment–by}–postconverging-entailment of Being as implied as of ‘deprocrypticism—or–
preempting—disjointedness-as-of’‘reference-of-thought. The issue of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology or Being underdevelopment is associated
with that of the construal of knowledge as organic-knowledge or mechanical-knowledge
respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’
without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given
knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of
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\textsuperscript{9} in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{9} are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold\textsuperscript{02} in temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9} terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{68} arises exactly to ensure deferential-formalisation-transference secondnaturting 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\textsuperscript{9} reference-of-thought into a positivistic mindset\textsuperscript{9} reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness\textsuperscript{88}—induced,‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} as to ‘attendant— intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism\textsuperscript{2}’ 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\textsuperscript{7}—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 ‘prelog supplanting—conviction—as—to—profound—supererogation’ of ‘attendant—
the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics\textsuperscript{(a)} 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\textsuperscript{(a)} 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\textsuperscript{(a)} 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\textsuperscript{(a)}; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating\textsuperscript{(a)} de-mentativity not only to science but transcendental-enabling/sublimating\textsuperscript{(a)} de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{(a)} with respect to the
knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of \textit{amplituding/formative} \textit{wooden-language} \textit{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>}" 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 \textit{amplituding/formative} \textit{wooden-language} \textit{imbued—averaging-of-thought—\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} as improper and unqualified. This was to avoid a circularity of \textit{amplituding/formative} \textit{wooden-language} \textit{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>}} undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall \textit{Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology>}. The point here is that at \textit{uninstitutionalised-threshold} the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by \textit{amplituding/formative} \textit{wooden-language} \textit{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>}} but rather ontological-pertinence, and the point in reflecting holographically—\textit{conjugatively-and—
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as knowledge-led is to harness ontological-pertinence and not <amplituding/formative> wooden-language—imbuendo—averaging-of-thought—as-to-leveling/resentment/closed-construct-of-meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}, thus explaining deferential-formalisation-transference as of institutional percolation-channelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity—overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance—including-virtue-as-ontology—implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought-categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency —transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—

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

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manifestations: –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory–de-mentativity in formal institutional percolation-channelling-<in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality–as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory–de-mentativity as to existence-potency–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/derived/intelligising/measuring–meaningfulness-and-teleology undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing”meaningfulness-and-teleology” value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of ‘incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation to presence, rather than as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, the insight about human <amplituding/formative–epistemicity>totalising–self-referencing-
The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory—de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaus, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency—{(transparency-of-totalising-entailing—<amplituding—formative—epistemicity—totalising—in-relative-ontological-completeness)}’. As it is the latter that induces that social positive-opportunism—of-social-functioning-and-accordance for deferential-formalisation-transference and institutional percolation-channelling—<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial
effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of \textit{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 between prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing of qualia-schema and prospective-profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking of qualia-schema reference-of-thought and introducing the prospective ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human reference-of-thought and ‘human reference-of-thought and referring to construal’.

Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-construct 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-measuring-instrument-validating-measuring as to postconverging or dialectical-thinking apriorising-psychologism but extends to encompass a de-assertion/preconverging-or-dementing of apriorising-psychologism/unaaffirmation/deprojection/de-assertion/dueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring as to preconverging or dementing of ‘traditional classical mechanics axiomatic-construct’ at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity between prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing of qualia-schema and prospective-profound-supererogation of mentally-aestheticised–preconverging/dementing of qualia-schema.
 registry-worldview/dimension 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—firstnaturaedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor at uninstitutionalised-threshold that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold by prospective institutionalisation dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—{of—
the ontological-contiguity of-the-human-institutionalisation-process; and so as of notional-discontiguity/epistemic-discontiguity; between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profund-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supersublimation—to-de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event—as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology in-preconverging-existential-extrication-as-of-existential-unthought denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of preconverging-existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism—of-social-functioning-and-accordance’ it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care—and—episteme as of intemporality/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the
articulation of 'meaningfulness-and-teleology' rather in postconverging nonextricatory existential-preempting-of-existential-unthought terms—as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care—and—episteme' behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme' when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms—as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness—as-of-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—as-of-reference-of-thought 'meaningfulness-and-teleology', even though in the latter case our <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated—nondescript/ignorable—void).
as-to-presencing—absolutising-identitive-constitutedness) blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.

The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon/projection for its prospective transcendence-and-sublimity/sublimation/superceryory–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.

For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality <for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology <in-preconverging–existential-extrication-as-of-existential-unthought> as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism
reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme’ as dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-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
completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} is construed as the more profound attitude/mental-disposition/care-and-episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care-and-episteme\textsuperscript{1} of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care-and-episteme dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27}’, for achieving transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care-and-episteme dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27}. The idea being that this provides more existential possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness -as-to-totalitative-reification-in-singularisation/as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity with Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–“meaningfulness-and-teleology”, beyond-the-
consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-
existential-unthought>, implying specifically a postconverging–nonextricatory-existential-
preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme as 
dispensing-with-immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension of reference-of-thought-by-reification/contemplative-
distension thus transcendentally enabling the successive registry-worldview’s/dimension’s 
ontological-possibilities construed as of human intemporal/ontological/social/species/ universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation 
postconverging–de-mentating/structuring/paradigming; with such dispensing-with-immediacy-
for-relative-ontological-completeness by-reification/contemplative-distension of-
reference-of-thought-by-reification/contemplative-distension construed as rejection of 
preconverging–existential-extrication-as-of-existential-unthought attitude/mental-
disposition/care–and–episteme which will imply a stalling in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–“meaningfulness-and-teleology” at 
the given registry-worldview/dimension, and so-construed as temporal extricatory 
preconverging–de-mentating/structuring/paradigming. Being-development/ontological-
“meaningfulness-and-teleology” as such implies increasingly more profound-and-complete
enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme contrast as clarified in the preceding example as of the technical and existential emancipating possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care–and–episteme can pertinently be defined as the ‘assumed-and-unflinching transversality inducing a given specific nonpresencing-perspective–ontological-normalcy/postconvergence outcome with regards to prospective relative-ontological-completeness or-incompleteness-of reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology associated with that attitude/mental-disposition/care–and–episteme. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/superrerogatory-de-mentativity as a de-mentative/structural/paradigmatic adjunctive-metaphoricity-signification inducing-and-upholding a prospective ‘underlying totalising/circumscribing/delineating signifying-construct as

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sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)] 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<between—prior-shallow-supererogation–of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking –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-assublimating-withdrawal,-eliciting-of-prospective-supererogation –<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism–overcoming/unovercoming’>; as we can appreciate this with regards to existence’s relative validation of the positivism/rational-empiricism ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme’. 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
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation⟩) originary/event—of-prospective-
ontology-origination as of humanity level intemporal/ontological/social/species/ universal/transcendental—maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming; inducing thereof social
institutionalisation secondnaturing by way of percolation-channelling.<in-differential-
formalisation-transference>. Inherently, the very grounding of Being-development/ontological-
meaningfulness-and-teleology attitude/mental-disposition/care–and–episteme is beyond
presencing—absolutising-identitive-constitutedness, and actually lies prospectively in
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.
The implication here is that as of its very ‘postconverging–nonextricatory-existential-
preempting-of-existential-unthought behind the ontological-contiguity’—of-the-human-
institutionalisation-process Being-development/ontological-framework-expansion–as-to-
institutionalisation living-as-of-human-personality-developing and social-projection-
institutional-orientations attitude/mental-disposition/care–and–episteme in ‘preconverging–
existential-extrication-as-of-existential-unthought’ which de-
mentatively/structurally/paradigmatically ‘do not project beyond’ reference-of-thought as of
prospective relative-ontological-completeness —of- reference-of-thought’ to grasp prospective
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
relative-ontological-completeness of apriorising/axiomatising/referencing. Thus with regards to
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—⟩’. This
notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-
disposition/care—and—episteme’ underlies the very idea of intellectual-and-moral-
in-equivalence/non-correspondence as well as dialogical in-equivalence/non-correspondence; as
where one party does fulfils the attitude/mental-disposition/care—and—episteme’ of a given
institutionalisation’s reference-of-thought as of prospective relative-ontological-
completeness—of-axiomatic-construct—or—reference-of-thought and thus its corresponding
‘meaningfulness-and-teleology’, and the other doesn’t as of prior relative-ontological-
incompleteness’. This further explains why epistemic-breaks/epistemic-resetting arise with the
successive prospective institutionalisations in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’,
wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme of say a Galileo or Descartes is circularly beyond the
contention framework of scholasticism ‘meaningfulness-and-teleology’, speaking of the
impossibility of logical-congruence between the positivists and scholastics with only the utter
dominance of positivism arising as of its <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
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity works do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought prior relative-ontological-incompleteness—and—reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness while the new/prospective/superseding as of its prospective relative-ontological-completeness reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of nonpresencing—perspective—ontological-normalcy/postconvergence. This brings home the reality that it is inevitable that all uninstitutionalised-threshold are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality—for-sublimating—existential-eventuating/denouement—of-affirmative-and—
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing”
<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 ~educed–existentialising/contextualising/textualising-contiguity}—

c fortnicatedness –in–{preconverging-disentailment by}–postconverging-entailment,–in-self-
becoming/self-conftatedness /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/middlealism 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 ~educed–existentialising/contextualising/textualising-contiguity}—

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

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positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{a} reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation) scholasticism and positivism are rather in transversality\textsuperscript{b} existential-eventuating/denouement\textsuperscript{c}–of-affirmative-and-unaffirmative–disambiguated–‘motif’–and-apriorising/axiomatising/referencing\textsuperscript{d}; as so reflected in their mutually beyond-the-consciousness-awareness-teleology\textsuperscript{e}–<preconverging–existential-extrication-as-of-existent-unthought\textsuperscript{f}>. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the \textsuperscript{g}presencing—absolutising-identitive-constitutedness\textsuperscript{h} attitude/mental-disposition/care–and–episteme as of its social-stake-contention-or-confliction while the very notion of perceiving highly the \textsuperscript{i}meaningfulness-and-teleology\textsuperscript{j} within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective \textsuperscript{k}nonpresencing–perspective–ontological-normalcy/postconvergence> sublimity/sublation/supererogatory–de-mentativity episteme transcendence-and-attitude/mental-disposition/care–and– reference-of-thought supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation. In addition, the disruptive uninstitutionalised-threshold\textsuperscript{l} contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence of dialogue-equivalence\textsuperscript{m}<as-to-psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} conflatedness –in–\{preconverging–disentailment–by\}–postconverging–entailment,–in-self–}

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unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’, wherein the
‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of
ontological-pertinence as of concurrent <amplituding/formative–epistemicity> causality ~as-to-
ontological-contiguity, and thereof ‘detour to social goodwill deferential-formalisation-
transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-
results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus
ontological-bad-faith/inauthenticity as of its charlatanic effect undermines, as of beyond-the-
consciousness-awareness-teleology —<in-preconverging–existential-extrication-as-of-
existential-unthought>, the articulation of meaningfulness-and-teleology as of prospective
maximalising-recomposuring-for-relative-ontological-completeness —unenframed-
conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as of
prior reasoning-from-results/afterthought in overlooking concurrent <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing–for-explicating-ontological-contiguity strive 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
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 of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness, ontological-bad-faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness’ <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ’ and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and temporality/shortness as of
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}

and untransvaluated–temporal-intemporality social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness but of a poor conception outside the prospective relative-ontological-completeness behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, are but denaturing and down the line equally undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notional-contiguity/epistemic-contiguity—<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> kind that bathe in the
wooden-language-\{imbued—averaging-of-thought-\} as to leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications> \) and untransvaluated—temporal-intemporality\(^{10}\) social-chainism that implied as much about extolling social practices—presencing—absolutising-identitive-constitutedness\(^{11}\) of preconverging—existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, \(^{10}\) universalisation—non-positivism/medievalism and today’s positivism—procrypticism, with little prospect/opening for prospective transcendence—and-sublimity/sublimation/supercorogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme\(^{5}\) that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated
\(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing—}
\text{syncretising/circularity/interiorising/akrasiatic-drag}\(^{34}\)). The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/° universal/transcendental/\(^{5}\) maximalising-
recomposuring-for-relative-ontological-completeness\(^{32}\)—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of—meaningfulness-and-teleology\(^{19}\) denaturing\(^{16}\) of reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{19}\),-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

good-faith/authenticity\textsuperscript{1}, in reflecting such uninstitutionalised-threshold\textsuperscript{12} impracticable reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme\textsuperscript{1} explicitation of <amplituding/formative–epistemicity> causality \textsuperscript{9}-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity procedure of transversal-contention-for-determination-of-verbatim-meaningfulness. In this 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 explicit as of reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme explicitation of <amplituding/formative–epistemicity> causality \textsuperscript{9}-as-to-projective-totalitative-implications-of- prospective- nonpresencing,-for-explicating-ontological-contiguity procedure of transversal-contention-for-determination-of-verbatim-meaningfulness, human \textsuperscript{10} meaningfulness-and-teleology\textsuperscript{9} is always about différance/internal-dialectics/difference-deferral of \textquoteright apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{3} reference-of-thought–\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for- aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{9}; so-implied as of the différance/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-totality\textsuperscript{17} that is the \textsuperscript{17} reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{16} as of difference- conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the- nondisjointedness/entailment-of-prospective- nonpresencing>- as-veridical-epistemicity-
relativism-determinism  causality  totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

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reasoning-from-results/afterthought constructs still need their good ontological-performance\(^7\)-<including-virtue-as-ontology> in practice, and given 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, there is always room for human denaturing\(^6\) temporal ontological-performance\(^7\)-<including-virtue-as-ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity\(^6\) based intemporal organic-knowledge that is wary of the denaturing\(^4\) that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event\(^3\) spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\).

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 <amplituding/formative–epistemicity>–totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply a attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—lowest-level-reification perceptivity-as-of-bad-omen as of its relative ←neuterising as of its random-as–uncircumscribing/undelineating-as–‘epistemic-totality’ → existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology→ given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative
neuterising as of its tendentious–circumscribing-as-‘epistemic-totality’–or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply attendant–ontological-contiguity–reduced–existentialising/contextualising/textualising-contiguity–third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative neuterising as of its qualifying–circumscribing-as-‘epistemic-totality’–or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ given its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the predisposition as of a fateful universal narrative of human
psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought as a projective–totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought as of its ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality’ 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
impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold\textsuperscript{102} as such, as of the\textsuperscript{83} reference-of-thought beyond-the-consciousness-awareness-teleology\textsuperscript{99}-<in-preconverging-existential-extrication-as-of-existential-unthought>, is the basis for determining both intemporal as well as temporal ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> specifically as of postlogism\textsuperscript{71}-slantedness/\textsuperscript{94} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of\textsuperscript{81} reference-of-thought-\textsuperscript{81} devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought-\textsuperscript{83} devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation\textsuperscript{96} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> and also as the various temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to–attendant-intradimensional}–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{16} denaturing, all as conjugating variously to the very same implied \textsuperscript{87} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as–uncircumscribing/undelineating-as–‘epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’; and with this reflecting the metaphoricity\textsuperscript{57} of ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’. The foregoing conception of disseminative-as-rearticulated totalising/circumscribing/delineating <amplituding/formative–epistemicity> reference-of-thought\textsuperscript{87} devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions
awareness-teleology</in-preconverging-existential-extrication-as-of-existential-unthought>’ as
thus in need for its prior deepening so-captured in the ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ as of the notional—confoundedness of notional—deprocripticism 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


existentialising/contextualising/textualising-contiguity} constitutedness\textsuperscript{14} in preconverging entailment as it naively imply circumscribing-as-'epistemic-totality'/delineating-as-'epistemic-totality' 'meaningfulness-and-teleology' for its essence in presence, rather than the fact that presence\textsuperscript{37} reference-of-thought as 'metaphysics-of-presence}{(implicated-
'nondescript/ignorable--void 'as-to-presencing—absolutising-identitive-constitutedness } is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence\textsuperscript{37} (implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\} implications as nondescript/ignorable–void\textsuperscript{60} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{70}-narratives)' when it comes to presence uninstitutionalised-threshold\textsuperscript{82} \textsuperscript{83}reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>/relative-ontological-incompleteness\textsuperscript{88} -of—reference-of-thought for meaningfulness-and-ontology ontological-performance\textsuperscript{72}\textsuperscript{90} -<including-virtue-as-ontology>, as well as ignoring prospective institutionalisation implications construed as of ontological-normalcy/postconvergence. Such an eidetic reduction is circularly constraint in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} at its given registry-worldview’s/dimension’s reference-of-thought without factoring in the phenomenological implications of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification-in-singularisation<as-to-
coherence-contiguity implications as of ontology’s-directedness-as-Being’, and thus fails to get to the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness1 of notional–deprocrypticism deneuterising1—referentialism’ reflected by metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–
<perspective–ontological-normalcy/postconvergence>) in the conception of ‘meaningfulness-and-teleology2 ontological-performance2<including-virtue-as-ontology> which is as of the transcendental implications in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity2—of-the-human-institutionalisation-process2. The further insight here is that, such a most ontologically-complete profoundness/depth of ‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation ’ reflected by metaphysics-of-absence–(implicated-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-teleology3 with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality–as-to–‘human<amplituding/formative–
For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity—of-the-human-institutionalisation-process necessarily explains the ‘mutually transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity 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 of totalising—entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}, an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal”’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness\(^\text{f}\) of reference-of-thought point to more profound \(^\text{g}\) 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\(^\text{h}\) between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human ‘meaningfulness-and-teleology\(^\text{i}\) with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal”’ with respect to social \(^\text{j}\) universal-transparency\(^\text{k}\) \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\rangle\); and so more than just as of beyond-the-consciousness-awareness-teleology\(^\text{l}\) \(\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\), but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ across the entire social spectrum as of notional–episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity\(^\text{m}\) —of-the-human-institutionalisation-process\(^\text{n}\) 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>–existentielism-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 priesthodds of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology –<in-preconverging-existential-extrication-as-of-existential-unthought> undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of meaningfulness-and-teleology ontological-performance –<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-
performance$^{72}$-<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$^{9}$ as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness$^{9}$—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmimg. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality$^{5}$; 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$^{9}$ that prospectively construes of successive frameworks of ‘reference-of-thought—
thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} denaturing\textsuperscript{8}; as implied with base-institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{87} reference-of-thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{87} reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{87} reference-of-thought over universalisation–non-positivism/medievalism, and prospectively notional–depocrypticism prospective relative-ontological-completeness–of reference-of-thought over positivism–procrypticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of reference-of-thought social universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing, as-to-entailing, </amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness\} that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\textsuperscript{98}. Likewise, prospectively it is a notional–depocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness–of reference-of-thought social universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing, as-to-entailing, </amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness\} that can render it untenable for procrypticism temporal mental-dispositions to elicit procrypticism–or–disjointedness–as-of reference-of-thought implied temporality\textsuperscript{98}. Thus aetiolisation/ontological-escalation is not about transforming the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as overcoming temporality\textsuperscript{98}/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness\textsuperscript{87}–
of reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory-de-mentativity is not socially integrated directly as of dimensionality-of-sublimating }\langle \text{amplituding/formative}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ exercise engaging with intemporal-as-ontological 'meaningfulness-and-teleology'. Such prospective intemporal-as-ontological 'meaningfulness-and-teleology' is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal 'meaningfulness-and-teleology' as of the said uninstitutionalised-threshold. This point out that maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions in their intemporality/longness or longness-of-register-of– ‘meaningfulness-and-teleology’ are as of a projected-or-anticipated apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment—by—postconverging-entailment of social universal-transparency }\langle \text{transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} \rangle 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 }\langle \text{amplituding/formative}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle
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 }= conflagatedness 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 }= conflagatedness 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 }= conflagatedness in {preconverging-

Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority.

Consider that the first president of the United States in position of power was a slave-owner
thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory de-mentativity 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 totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory de-mentativity for the social avoiding the platitudes of
our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human \(\text{amplituding/formative–epistemicity}\)-totalising–thrownness-in-existence\(^{15}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^{12}\)-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of \(^{10}\) universal projection as intemporality-or-longness-of-register-of–meaningfulness-and-teleology\(^{10}\) as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative \(^{10}\) universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-\(\text{amplituding/formative–epistemicity}\)-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 \(^{10}\) universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory–de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom
for instance that humankind appeared on earth about 100000 years ago but the pervasive de-
mentative/structural/paradigmatic determinism of the nation-state which became common just
about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary
construal’ and humankind’s apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity } =
constitutedness—in–preconverging entailment to the notion of nation-state seems to create an
impasse for human Being-and-contemplative development. Consider again the possibility
capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his
analysis of spirit. Derrida grasps that Heidegger strove to produce 103 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~<including-virtue-as-
on-tology>) 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-{implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological- normalcy/postconvergence>} as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence-{implicited-'nondescript/ignorable–void –as-to- presencing– absolutising-identitive-constitutedness } framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/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’ as the basis/grounding to then construe/conceptualise ‘meaningfulness-and-teleology’ failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology’ all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of ‘meaningfulness-and-teleology’ to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of ‘meaningfulness-and-teleology’ in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment–by}–postconverging-entailment as of human maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human<amplituding/formative–epistemicity>totalising~purview-of-construal’, and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately as of ‘a apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment–by}–postconverging-entailment and so construed from the perspective of
conflatedness \text{-in-} \text{preconverging-disentailment-by-} \text{postconverging-entailment} \text{ of }
(so-enabled by underlying supposedly coherent ontological-commitment \(-\text{implied-self-assuredness-of-ontological-good-faith/authenticity} \sim\text{-postconverging-de-
mentating/structuring/paradigming-as-being-as-of-existental-reality}\) as of
\(<\text{amplituding/formative–epistemicity}>\text{causality} \sim\text{-as-to-projective-totalitative–implications-of-
prospective-\ nonpresencing,-for-explicating-ontological-contiguity}\) and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as
human) or ‘consciousness’s ontological-performance’-\(<\text{including-virtue-as-ontology}\rangle
construed in amalgamation as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human-\text{amplituding/formative–
epistemicity}>\text{totalising–purview-of-construal’}. This notion of
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim\text{-educed–
existentialising/contextualising/textualising-contiguity}\}—confatedness \sim\text{-in–\text{-preconverging-
disentailment-by)}\text{-postconverging entailment}\) 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 \sim\text{-educed–existentialising/contextualising/textualising-
contiguity}\}—constitutedness \sim\text{-in–\text{-preconverging-
entailment}\) as the said ‘transcendental ego
cannot invent existence as if preceding existence’ thus inducing
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim\text{-educed–
existentialising/contextualising/textualising-contiguity}\}—constitutedness \sim\text{-in–\text{-preconverging-
entailment}\). Rather 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'>\) 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\(^3\) 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 \(^5\)meaningfulness-and-teleology\(^9\) is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context with no \(^9\)meaningfulness-and-teleology\(^9\) construable outside it but for an epistemic-totalising \(~\)renewing-realisation/re-perception/re-thought of prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(^9\)reference-of-thought’ as of human limited-mentation-capacity-deepening\(^5\) implied prospective registry-worldview/dimension consciousness and its corresponding existence’s the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

as-being-as-of-existential-reality\textsuperscript{67} as of <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of meaningfulness-and-teleology\textsuperscript{61} ontological-performance -<including-virtue-as-ontology>.
The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness\textsuperscript{66} -of- reference-of-thought in relative notional-discontiguity/epistemic-discontiguity \textsuperscript{63}<between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\textsuperscript{96} of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ and then pretend to ground meaningfulness-and-teleology\textsuperscript{99} about the nature of existence as if we are of ontological-completeness-of- reference-of-thought in ontological-contiguity \textsuperscript{67} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as our state of relative-ontological-incompleteness\textsuperscript{67} perverts that grounding objective and rather points to the need for a notional-discontiguity/epistemic-discontiguity \textsuperscript{63}<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\textsuperscript{96} induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness\textsuperscript{67} -of- reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically, as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-completeness-of- reference-of-thought in ontological-contiguity\textsuperscript{67} of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising-purview-of-construal’, rather than a flawed attempt at grounding as
with say a transcendental ego basis of construal of ‘meaningfulness-and-teleology’,
unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-
incompleteness–of- reference-of-thought; as such a role is simply undertaken by
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }–conflatedness ~in {preconverging-
disentailment by}–postconverging-entailment as of prospective relative-ontological-
completeness~of- reference-of-thought and is rather construed then as of such prospective
underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-
existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-
foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent
ontological-commitment )<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of <amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human) for appropriate ‘meaningfulness-and-teleology’
ontological-performance –<including-virtue-as-ontology>. Such an
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }–conflatedness ~in {preconverging-
disentailment by}–postconverging-entailment insight as of notional–deprocrypticism rather
points out that soundness-or-ontological-good-faith/authenticity of ‘meaningfulness-and-
 teleology’ ontological-performance –<including-virtue-as-ontology> arises as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
constitutedness in preconverging entailment, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—confinedness in {preconverging-disentailment by} postconverging entailment of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—confinedness in {preconverging-disentailment by} postconverging entailment of existence as of prospective relative-ontological-completeness’ of reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—confinedness in preconverging entailment, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism'>—with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening due to inherent human temporality/shortness and intemporality/longness across all registry-worldviews/dimensions, and speaks of a human preconverging-existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ as of the
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-
disentailment by} postconverging entailment of the successive human consciousnesses
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’. Thus consciousness by its full development as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology speaks fundamentally of the entire narrative
possibilities of the human species as of human sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-
becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
of-existence . Such ‘consciousness apriorising/axiomatising/referencing-{of-attendant—
onological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment by} postconverging entailment of
meaningfulness-and-teleology’ is reflected by the signifying mirroring of ‘meaningfulness-
and-teleology’ that is language as of its metaphoricity . Metaphoricity can thus be construed
as the signification of articulated 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
coherent ontological-commitment — implied — self-assuredness-of-ontological-good-faith/authenticity — postconverging — de-mentating/structuring/paradigmising — as-being-as-of-existing-reality — as of <amplituding/formative–epistemicITY> causality — as-to-projective-totalitative–implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality— as-to—human<amplituding/formative–epistemicITY>totalising—purview-of-construal; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-ontological-contiguity metaphoricity as of human limited-mentation-capacity-deepening adhocly produces by apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment—by}—postconverging–entailment adjunctive significations where these do not fit in with the ‘underlying <amplituding/formative–epistemicITY> totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness of—reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative–epistemicITY> totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity ‘signification so produced as reflected by ‘a transcendental syncretising-effecting meaningfulness-and-teleology’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater ‘meaningfulness-and-teleology’ <amplituding/formative–epistemicITY> totalising/circumscribing/delineating effect over the prior notion of the ‘underlying <amplituding/formative–epistemicITY> totalising/circumscribing/delineating effect over the prior notion of the
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity7 as its very own ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology9. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence95 as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} is actually as of
‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed here as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity’—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’ différance’, 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–
ontological-contiguity—educed—existentialising/contextualising/textualising-
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—entailment—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 ~educted–existentialising/contextualising/textualising-contiguity

confiatedness 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 paradigmimg — 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 akraisiatic 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 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
need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity -significations apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }]—confatedness—in-{preconverging-disentailment-by}–postconverging-entailment as of syncretising-effecting as ultimately converging towards a deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed as différance in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }]—confatedness—in-{preconverging-disentailment-by}–postconverging-entailment’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms—as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the
transversality\textless for-sublimating–existential-eventuating/denouement\textgreater of affirmative-and-unaffirmative–disambiguated\textquoteright motif-and-apriorising/axiomatising/referencing\textquoteright of various temporal-to-intemporal perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Accreting-substitutive-subsumption-as-futural-différance-freeplay is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon/projection. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an historiality/ontological-eventfulness/ontological-aesthetic-tracing\textless perspective–ontological-normalcy/postconvergence-reflected\textquoteright epistemicity-relativism-determinism\textgreater as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay is not only about the successive \textless amplituding/formative–epistemicity\textgreater 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 \textless amplituding/formative–epistemicity\textgreater 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 \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construed as the \textless historiality/ontological-eventfulness\textgreater/ontological-aesthetic-tracing\textgreater.
The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional-knowledge involving the dynamic understanding of both its temporality /misconstrual/desublimation and intemporality -as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising — referentialism and thus beyond 'neuterising' reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing of the uninstitutionalised-threshold and the prospective institutionalisation; as the 'effecting implications of knowledge' are more than just about its conceptualised intemporality-as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon/projection that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon/projection tend to be in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging- entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> transcendental
outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful "meaningfulness-and-teleology". Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern 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"<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/longness doesn’t take its due place, it is occupied by ignorance as of human temporality/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology". Basically, just as the adjunctive-metaphoricity-signification instigation of positivistic rationality as a potent construct took the form of a centered–epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology"", postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity-signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology". Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure
handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-entailment that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-entailment, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing—
nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to ‘presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation which points to a prospective relative-ontological-completeness /ontological-contiguity as of the very same amplituding/formative–epistemicity totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural différance transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. It equally explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of the transcendental implications of prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing arrived at by human limited-mentation-capacity-deepening as of de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven re-projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-

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contiguity }—constitutedness—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—\langle as-to-perspective—ontological-normalcy/postconvergence—\rangle implied—‘prospective-aporeticism-overcoming/unovercoming’—. So because at the point of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence’s divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—\langle as-to-perspective—ontological-normalcy/postconvergence—\rangle implied—‘prospective-aporeticism-overcoming/unovercoming’— and not make any determination priorly, even as of freplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—\langle as-to-perspective—ontological-normalcy/postconvergence—\rangle, 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 \langle amplituding/formative—epistemicity\rangle causality—\langle as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity \rangle. Thus
basis for understanding the new physics as of its prospective relative-ontological-
completeness$^{27}$-of-$^{27}$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-recomposing-constructivism-towards-
singularisation$^{\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}}$
developments in physics since then, even though its $^{56}$meaningfulness-and-teleology$^{56}$ 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$^{5}$ from that simplistic ‘modern conception’
cannot be contested. Such an attitude/mental-disposition/care–and–episteme$^{5}$ implied shift as
articulated above, construed as of an overall registry-worldview/dimension $^{53}$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$^{5}$ transitioning have tended to take place rather
crossgenerationally as of human beyond-the-consciousness-awareness-teleology$^{107}$-<in-
preconverging–existential-extrication-as-of-existential-unthought$^{107}$>. As we can now imagine the
transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme$^{5}$
from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a
more $^{107}$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$^{5}$ renewal manifestation as of the social collective
evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-
individuation-ontological-performance$^{72}$-<including-virtue-as-ontology$^{72}$>; as at any given
moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–
and–episteme of dual-language/split-mentality as of <amplituding/formative–
epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance</</</<including-virtue-as-
ontology>). The implied notion of human emancipation is always being articulated in an
existentially dual-language/split-mentality that on the one hand fails the implied emancipation
and on the other hand implies a strife for such emancipation. Consider in this regard, the
attitude/mental-disposition/care–and–episteme of warring nations in the early 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 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 \textsuperscript{15}deprocriptivism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts
and settings extolling our liberality with progressive stakes while in other secluded settings and
contexts espouse a damning language regarding such progressive stakes. The idea of requisite
attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced

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transcendence-and-sublimity/sublimation/supererogatory—de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology’<em sup>,<sub sup>in-preconverging-existential-extrication-as-of-existential-unthoughtemachine</em>, 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 <em sup>reference-of-thought</em> as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism <em sup>reference-of-thought</em>, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of <em sup>reference-of-thought</em> 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 <em sup>reference-of-thought</em> amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of–‘meaningfulness-and-teleology’ as well as the ‘psychological comfort’ habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ as of prospective notional–deprocrypticism is exactly the capacity to construe ‘meaningfulness-and-teleology’ as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for ‘meaningfulness-and-teleology’ beyond-the-consciousness-awareness-teleology<em sup>,<sub sup>in-preconverging-existential-extrication-as-of-existential-unthoughtemachine</em> arising as of human

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 ~sublimating–nascence, disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness ~of-axiomatic-construct-or~reference-of-thought ~amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, implied as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness of reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional~deprocrypticism registry-worldviews/dimensions ~nonpresencing-<perspective–ontological-normalcy/postconvergence> respectively as successive meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought, from a less real position to evaluate a more real position; more like the irony oftrying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness of reference-of-thought. It is human limited-mentation-capacity-deepening\(^{53}\) as of prospective relative-ontological-completeness of reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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 amplituding/formative-epistemicity-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-subpotential, the new reality so-spouséd ‘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-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> 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-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> as of human limited-mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising ‘meaningfulness-and-teleology’ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective ‘meaningfulness-and-teleology’’ as we cannot argue that the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—
axiomatic-constructs since it involved the human-subject-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—

That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal
amplituding/formative—epistemicity totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, wherein mental-dispositions operate by
default without a double-gesturing, on the ‘wrong assumption that they already have the most
ontologically-developed perspective/framing/reference/horizon/projection for grasping
prospective meaningfulness-and-teleology; and failing to project/anticipate prospectively
the implications of their very own shallow limited-mentation-capacity implications from a
deeper prospectively-construed perspective/framing/reference/horizon/projection. Such a
‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence
(implicated—nondescript/ignorable—void—as-to-presencing—absolutising-identitive-
constitutedness /illusion-of-the-present/present-consciousness/mirage, with hardly any
contemplation of the retrospective and prospective projective-insights for construing
ontologically-veridical meaningfulness-and-teleology. This paradox for human knowledge,
as implied with the postmodern double-gesture reification, highlights that the human
preconverging/postconverging—de-mentating/structuring/paradigming for construing knowledge
is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about
‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s reference-of-thought for meaningfulness-and-teleology conceptualisation and ontological-performance-including-virtue-as-ontology. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by human-subject-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-reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s reference-of-thought as of it prior relative-ontological-incompleteness-reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness-reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/machineforming—of-the-referencing-and-the-devolved-referencing—
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/unbeholding/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) appraisal of human
narratives as to dimensionality-of-sublimating ‘{amplituding/formative}supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ thus
implying rather a notional–deprocrypticism institutionalisation
‘unenframed/unbeholding/bechancing–supererogation’ parameterisation/reparameterisation
{reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’}-as-so-operationalising ‘scalarisation-as-to-rescalarisation-as–re-
ontologisation’. The implication here is that hitherto postmodern-thought had been naively and
falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’
as of its procrypticism–or–disjointedness-as-of-reference-of-thought, instead of implying the
ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ which prospectively represents the modern as preconverging-
or-dementing –apriorising-psychologism while the postmodern is postconverging-or-
dialectical-thinking—apriorising-psychologism; as the point of assertion of postmodern-
thought as deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought is
actually a point of prospective de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically 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 <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of- prospective- nonpresencing,-for-explicating-ontological-contiguity ; wherein for instance, for the recurrent-utter-uninstitutionalisation ³ reference-of-thought ill-health is as of a attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity ’-lowest-level-reification perceptivity-as-of-bad-omen while for the positivism ’ reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
apriorising/ axiomatising/ referencing/ intelligibility setup/ measuring instrument  
attitude/ mental-disposition/ care–and–episteme ’ in its relation with modernity wrongfully implied that it seeks 
the validation of modernity, and so as ridiculously as implying that budding-positivism/ rational-empiricism should have sought for its validation from medieval-scholasticism. In both cases, the fundamental issue once  
universal-transparency  
<in-preconverging–existential-extrication-as-of-existential-unthought>. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement
between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency\(^{10}\) – \{transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative-epistemicity> totalising–in-relative-ontological-completeness \} as of overall underlying human ontological-commitment\(^{66}\) \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—existential-reality}>\) as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^{96}\) for relative-ontological-completeness\(^{87}\); it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme’ to articulate its full-fledged discourse as of universal-transparency\(^{10}\) – \{transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative-epistemicity> totalising–in-relative-ontological-completeness \} as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality\(^{52}\), at the uninstitutionalised-threshold\(^{102}\), is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of universal-transparency\(^{10}\) – \{transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative-
'nonpresencing,-for-explicating-ontological-contiguity' is only more or less determinant as of the institutionalisation's internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving'. However, at its uninstitutionalised-threshold the prospective ‘concurrent <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the prospective institutionalisation’s <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology.<in-preconverging-existential-extrication-as-of-existential-unthought>. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent <amplituding/formative–epistemicity>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\(^9\)-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) of its \(<amplituding/formative–epistemicity>totalising/circumscribing/delineating\) reference-of-thought–‘devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold \(^2\) as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\)-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) of its \(<amplituding/formative–epistemicity>totalising/circumscribing/delineating\) reference-of-thought–‘devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent \(<amplituding/formative–epistemicity>causality\)–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\(^73\) 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-

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 <amplituding/formative–epistemicity>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

ontologically-flawed knowledge can be legitimately overlooked where such knowledge is implied as of priorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This latter cases arise with many a bogus social or natural science study and methodology grounded on the ‘mystifying imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance of any reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ warrants that postmodern-thought hitherto articulated beyond-
ontological-completeness of reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness of reference-of-thought, this induces apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care—and—episteme’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought is rather a notional—conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness of reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument/attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its '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 <as-to-the-nondisjointedness/entailment-of-prospective-

nonpresencing> as of huma attendant–ontological-contiguity‘/–educed–existentialising/contextualising/textualising-contiguity’); and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness(‘as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of-/reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-

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

conflatedness ‘of-notional–deprocrypticism-prospective-sublimation) appraisal of human narratives as to dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-

dementativeness/epistemic-growth-or-conflatedness /transvalutive-

rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation)’ thus implying rather a notional–deprocrypticism institutionalisation

The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ should equally enable the avoidance of the erroneously implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> is so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening.


human<amplituding/formative–epistemicity>totalising–purview-of-construal’, in defining which

reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme is ‘relevant as the attitude/mental-disposition/care–and–episteme’ of wholly immersed-and-engrossed ‘meaningfulness-and-teleology’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-
of reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontologicl-incompleteness-of reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-completeness-of reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–episteme’ is then rather adhocly-and-scantily identified now as either deneuterising if it in relation to the prior/old/superseded or neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination
nondisjointedness/entailment-of-prospective_nonpresencing>—as-veridical-epistemicity—
relativism-determinism <amplituding/formative–epistemicity>causality —as-to-projective—
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity, as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and is rather caught up, beyond-the-consciousness-awareness-teleology, in 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-refence-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold. Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care–and–episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of <amplituding/formative–epistemicity>totalising–self-referencing-sycretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology posture in <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/superroratory-de-mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-teleology towards intemporality/longness as of organic-knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to-‘human-amplituding/formative-epistemicity(totalising-purview-of-construal’, the ‘postmodern preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness reference-of-thought; and so beyond just amplituding/formative-epistemicity(totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care–and–episteme’ very much inclined to aberrational/oddities conceptioning of such temporality /shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take
attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality/shortness as of the vices-and-impediments at its uninstitutionalised-threshold. So because its epistemicity is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of meaningfulness-and-teleology as of procrypticism–or–disjointedness-as-of-reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation (supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding-or-attributive-dialectics) of attitude/mental-disposition/care–and–episteme can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme which from our modern take attitude/mental-disposition/care–and–episteme we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism

reification/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. This underscores Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implied notion of responsibility as reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology’ <in-preconverging-existential-extrication-as-of-existential-unthought> attitude/mental-disposition/care–and–episteme’ which is inclined to pass on to ‘a certain Messiah’ the possibility of our Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 manifestations so-construed as a ridiculous untransvaluated–temporal-intemporality notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme’ as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought’; as much more than just with regards to a resolutory conception of acts and miscuings in temporality/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind’s temporal ontological-contiguity as
beyond-the-consciousness-awareness-teleology<sub>9</sub>-<sub>in</sub> preconverging existential-extrication as of existential-unthought<sup>5</sup> attitude/mental-disposition/care—and—episteme<sup>5</sup> with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant—ontological-contiguity<sup>67</sup>—educated—existentialising/contextualising/textualising-contiguity<sup>10</sup>—in-reification/dereification cognisant-and-integrative of such acts and miscuings in temporality<sup>98</sup>, thus endemising and enculturating the reference-of-thought vices-and-impediments<sup>105</sup>. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality<sup>97</sup>/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating preconverging—dementating/structuring/paradigmating in ontological-contiguity<sup>67</sup>, 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<sup>3</sup><sub>between—prior-shallow—supererogation</sub>-of-mentally-aestheticised—preconverging/dementing<sup>13</sup>—qualia-schema—and—prospective—profound—supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care—and—episteme<sup>5</sup>’ is dementatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness<sup>87</sup>—of—reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments<sup>105</sup>, 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<sup>3</sup><sub>between—prior-shallow—supererogation—of—mentally—</sub>
aestheticised-preconverging/dementing –qualia-schema and prospective-profound-

supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-

schema> of this ‘made-up’ normativity supposed ontological-contiguity\(^7\), whether such a prior

relative-ontological-incompleteness\(^8\)-of-\(\) reference-of-thought as <amplituding/formative–

epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^9\)
is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-

ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^99\) at its

uninstitutionalised-threshold\(^02\), and in a position, on the basis of such palliation, to address the

actual fundamental grounding of its vices-and-impediments\(^02\), which in reality are actually

ontologically addressable/resolvable as to existence-potency\(^03\)-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\(^63\) <between—prior-shallow-supererogation -of-mentally-

aestheticised-preconverging/dementing –qualia-schema and prospective-profound-

supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-

schema> is this insight that fundamentally the appropriate prospective relative-ontological-

completeness -of- reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme

precedes-and-is-the-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite

meaningfulness-and-teleology\(^99\) as prospective aetiologisation/ontological-escalation. This

reflects the salient and underlying idea about Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-

and-teleology that a given reference-of-thought meaningfulness-and-teleology\(^99\) cannot be

apriorised as of a prior/old prior relative-ontological-incompleteness\(^8\)-of-\(\) reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme to that given reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme


aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of medieval-scholasticism-pedants—ideal-type-or-individuation articulating aposteriorising/logicising/deriving/intelligising/measuring ⁹ meaningfullness-and-teleology⁹ as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care–and–episteme ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfullness-and-teleology⁹’. Such an orientation is no more different from an interpretation that every registry-worldview/dimension ⁸ reference-of-thought is the absolute framework of ⁵ meaningfullness-and-teleology⁵ as of its given practices and habits failing to account retrospectively and prospectively for the succession of institutional-cumulation/institutional-recomposur{(as-to-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity⁹—of-the-human-institutionalisation-process⁹ as of difference-conflatedness⁹—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-
by (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) behind the succession of transformation of attitude/mental-
disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \^{83} reference-of-
thought–categorical-imperatives/axioms/registry-teleology\^{99} bringing about the successively
transformed registry-worldviews/dimensions

aposteriorising/logicising/deriving/intelligising/measuring \( \text{meaningfulness-and-teleology}^{99} \) 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\^{97}—of-the-human-institutionalisation-process\^{84} as of difference-
conflatedness\^{11}–as-to-totalitative-reification-in-singularisation\langle-as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing\rangle-as-veridical-epistemicity-
relativism-determinism \langle-amplituding/formative–epistemicity\rangle-causality-as-to-projective-
totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-
contiguity\rangle. It is this naivety that underlines the Heideggerian techne concern as we fail to
appreciate that the technical and organisational possibilities preceding and associated with a
registry-worldview/dimension prospective institutionalisation transitioning of \( \text{meaningfulness-and-teleology}^{99} \) need to be rethought as of the prospective institutionalisation
attitude/mental-disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \^{83} reference-of-
thought–categorical-imperatives/axioms/registry-teleology\^{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\( \text{meaningfulness-and-teleology}^{99} \),
and so superseding that of the uninstitutionalised-threshold \^{02}. We can appreciate in this regard
that budding-positivism/rational-empiricism and its associated liberality that was the backdrop
for technical and organisation possibilities that actually required their interpretation in terms–
as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care–and–episteme'
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
but retrograde non-positivism 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. It
is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme'

drivenness–equalisation⟩ individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnatured institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don’t get involve in <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-sublimating- ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /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’⁹⁹. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/ epistemic-growth-or-de-mentativity is ‘appropriate prospective institutionalisation secondnaturing metaphoricity⁵⁵’. Consider in this regard, that the instigative matesis universalis metaphoricity⁵⁵ 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>}

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reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing-\{of-
attendant-ontological-contiguity \sim\text{educed}-existentialising/contextualising/textualising-
contiguity \}\text{—constitutedness} in-preconverging-entailment. Such altogether new
metaphoricity\footnote{7} 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 \text{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\footnote{7} further even when we
contemplate that in many ways these metaphoricity\footnote{7} relaying scientists were still imbued with
non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity’
possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-
human-knowledge grasp of that full-potency of existence’ is ever one of \text{nonpresencing-}
<perspective–ontological-normalcy/postconvergence>; as the very notion of ‘human-
-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-
mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-
potency of existence’ for new human existential and knowledge possibilities as of
new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of
existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought
framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the
full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-
completeness\footnote{7}-by-reification/contemplative-distension\footnote{7} (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-’notionally–collateralising-beholdening-
protohumanity’-to-’attain-sublimating-humanity’-as-to-existence-potency \sim\text{sublimating—}
nascence, disclosed from prospective-epistemic-digression to supersede human temporality\(^2\)/shortness \(<\text{amplituding/formative}>\) wooden-language \(<\text{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>\) with respect to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\), the further insight of ‘out of thin air’ metaphoricity as of human limited-mentation-capacity-deepening comes with the possibility of its \(<\text{amplituding/formative—epistemicity}>\) causality \(<\text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity}>\) validation by existence-potency\(^7\) sublimating—nascence, disclosed from prospective-epistemic-digression. In this regard, the ontologically-veridical ‘postmodern\(^8\) deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ with respect to our modern take \(<\text{amplituding/formative}>\) wooden-language \(<\text{imbued—averaging-of-thought—as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>\) reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- \(<\text{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity}>\) constitutedness \(<\text{in—preconverging-entailment}>\) is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of \(^9\) procrypticism—or—disjointedness-as-of—reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm \(^5\) meaningfulness-and—
teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprockrylicism—or—preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/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 deprockrylicism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibility setup/measuring instrument attitude/mentaldisposition/care—and—episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional—deprockrylicism institutionalisation as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically validated as of its prospective relative-ontological-completeness reference-of-thought, divulging the <amplituding/formative—epistemicity> totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag vagueness and futility of the pretences and judgments of the destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{10}/presublimating-
\textsuperscript{10}desublimating-decisionality}-of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>.

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity for prospective institutionalisation as of prospective \textsuperscript{amplituding/formative-
\textsuperscript{epistemicity}>causality-as-to-projective-totalitative-implications-of-prospective-
\textsuperscript{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\textsuperscript{17} reinvigoration as of the overall renewal of ‘the very same physics \textsuperscript{amplituding/formative-
\textsuperscript{epistemicity}>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity\textsuperscript{17} rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaninglessness-and-teleology\textsuperscript{21}, which in its prospective relative-ontological-completeness\textsuperscript{11}-of-reference-of-thought is ‘the dimensionality-of-sublimating\textsuperscript{25}\textsuperscript{17}\textsuperscript{21}\textsuperscript{11}\textsuperscript{17}\textsuperscript{17} {<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
\textsuperscript{conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
\textsuperscript{drivenness–equalisation\textsuperscript{17}} inverting’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking\textsuperscript{21}–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 metaphority 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 metaphority 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—asublimating–nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions 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-
teleology\textsuperscript{99}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} to supersede such \textit{<preconverging–motif-and-}
subontologisation/subpotentiation\textit{<blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } temporally induced denaturing\textsuperscript{16} of meaningfulness-and-teleology\textsuperscript{99}, and so as of human intemporal/ontological/social/species/universal/transcendental/\textsuperscript{103} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{99}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity\textsuperscript{57} brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied \textsuperscript{88} reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective \textit{<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\textit{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) enabling its prospective relative-ontological-completeness\textsuperscript{99}. Dimensionality-of-sublimating \textit{(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) art}iculation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured
institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating

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

templation that can surpass/overcome temporal nihilistic \[\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}\rangle\} as of a protracted-consciousness cognisant of the prospective ontological-performance \langle\langle\text{including-virtue-as-ontology}\rangle\rangle and human emancipation implications of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\rangle. It should be noted here that the notion of

\[\langle \text{amplituding/formative} \rangle \text{wooden-language-\{imbued—averaging-of-thought\}-as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\] as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification–gesturing-\langle\langle\text{prospective_psychologismic–apriorising/axiomatising/referencing}\}–\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } \rangle –conflatedness -in–\{preconverging-disentailment by\}–\{postconverging-entailment\} as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and
literal interpretations in ‘untransvaluated–temporal-intemporality’ non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification–gesturing＜in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }＝

conflatedness ＜in-[preeconverging-disentailment_by] postconverging-entailment＞ can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective as may be reflected by mere conceptual-patterning＜as-devoid-of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of-‘prospective-relative-ontological-completeness ’;—so-rather-enabled＜by-a-


conflatedness ＜in-[preeconverging-disentailment_by] postconverging-entailment＞ process/gesturing implications is definitely as of the relative-ontological-completeness perspective since a untransvaluated–temporal-intemporality non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification–gesturing＜in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }＝

conflatedness ＜in-[preeconverging-disentailment_by] postconverging-entailment＞ is to
understand human destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance-{including-virtue-as-ontology} and then bring about prospective constructiveness-of-ontological-performance-{including-virtue-as-ontology} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-


prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in {preconverging-disentailment—by} postconverging entailment> process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability rather than a naïve construal of philosophy as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateeness-of-conceptualisation—unforegrounding-disentailment—failing-to-reflect—‘immanent-ontological-contiguity’}. It is
herein contended that the critical notion underlying wooden-language—\{imbued—averaging-of-thought—\{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\{as-of—\{nondescript/ignorable—void—\}'-with-regards-to—prospective-apriorising-implications—\}\}, ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—\{~sublimating—nascence,—disclosed—\}—from-prospective-epistemic-digression. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the Socratic-philosophers—\{universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative events—\} induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—\{~sublimating—nascence,—disclosed—\}—from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality—of—sublimating—\{\}—suppererogatory—de—mentativity/epistemical—growth—or—conflatedness—is—aporetically—\{\}—the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—\}
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and–Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory/de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inventive emancipating inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation and so as of prospective projection as implied with the ontological-contiguity—of—the—human—institutionalisation—process, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^6\) dimensionality-of-sublimating \(^2\)
\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as to difference-conflatedness \(^1\)-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism \(<\text{amplituding/formative–epistemicity}>\text{causality }-\text{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} \text{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 \text{reference-of-thought’} (as the true reality of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather one of \(^1\) de-mentation–\(<\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions \(^8\) reference-of-thought, inducing human limited-mentation-capacity-deepening\(^5\) 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 \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\text{-successive registry-worldviews/dimensions as of their successive reference-of-thought imbued apriorising/axiomatising/referencing–psychologism’ construed ‘as the

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successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness-and-teleology’ in existence’, and so-construed as the <cumulating/recomposuring–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


(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) implications beyond just ‘transformation from Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to—
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩,
ressentiment and leveling failing to appreciate that these are ontologically-driven as of
underlying relative-ontological-completeness 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> basis of
such conceptualisations arising as to the need for prospective emancipating inspiration of
prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing human
limited-mentation-capacity-deepening. Thus <amplituding/formative> wooden-language
{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ is herein rather construed as
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ or
ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation.
In this regards, we can appreciate that all human –meaningfulness-and-teleology– arises as of
aestheticisation before converging towards ontologisation, just as rightfully implied by
Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively
implied with Nietzscanean thought) since aestheticisation convergence towards ontologisation
leads to grander ontological-performance –<including-virtue-as-ontology>. In this regards, we
can appreciate that while from our vantage modern perspective the ontological-veracity of the
Egyptian cultural system aestheticisation behind the construction of the pyramids will seem
inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>)));
pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
implications> determination’ to ‘ascetic intemporal inclination for existence-potency
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
determination’; and so as to the fact that prospective sublimation-over-desublimation of human
involves prospective ‘originariness-parhresia,—as—spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation’ in attending to the ‘prior requisite human experiential framework to be
challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-
unaccounted-for’-leftover-or-residuality-or-spirit-of—meaningfulness-and-teleology—so-
construed-as-metaphoricity—informing-prospective—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating—
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) as limiting or of prospective human-subpotency aporeticism’ and so-
captured by the notion of prospective dimensionality-of-sublimating—
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) for prospective human limited-mentation-capacity-deepening
as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.
Transvaluation as to existence-potency
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their
‘relative-ontological-incompleteness/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>\rangle as to human-and-social—expectations/anticipations—
metaphoricity/—as-rede-mentating/restructuring/reparadigming—psychologism\(69\) in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process\(68\) dimensionality-of-sublimating

\(\langle\text{amplituding/formative}\text{–}\text{supererogatory–de-mentativeness/epistemic-growth-or}-
\text{conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
\text{drivenness–equalisation}\rangle\) as of difference-conflatedness\(13\)–as-totalitative-reification-in-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> —as-
veridical-epistemicity-relativism-determinism \(\langle\text{amplituding/formative–}
\text{epistemicity}\text{–causality }–as-to-projective-totalitative–implications-of-prospective-
\text{nonpresencing.–for-explicating-ontological-contiguity}\rangle\) (that doesn’t allow for any
nondescript/ignorable–void\(60\) to allow for notional-contiguity/epistemic-contiguity—
<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –
qualia-schema>\rangle while the value proposition as of human-subpotency is one that is based on
absolutising the present \(8\)—reference-of-thought– categorical-imperatives/axioms/registry-
teleology\(69\) as of \(7\)—presencing—absolutising-identitive-constitutedness\(7\)–identitive-
constitutedness\(14\)–as–epistemic-totality\(17\)–dereification-in-dissingularisation—<as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-constitutedness > —as-
flawed-epistemicity-relativism-determinism \(\langle\text{amplituding/formative–}
\text{supererogation} -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>\rangle; and this basic human
originariness-parrhesia,—as—spontaneity-of-aestheticisation and subsequent prospective secondnaturally reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnating capacity is just as critical as human dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-mentativness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) capacity for the ontological-contiguity—of-the-human—institutionalisation-process to be able to materially/substantively arise, notwithstanding the contradiction that secondnaturally reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold—(uninstitutionised-threshold/presublimating—desublimating—decisionality)—of-ontological-performance—<including-virtue—as-ontology> as of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence—as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-
down-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;—as-operative-
notional–deprocrypticism) on the reference basis of the <amplitusing/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process anamnesis as of difference-conflatedness ’-as-to-totalitative-
reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> -as-veridical-epistemicity-relativism-determinism , as undermining the
successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic
‘presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
contiguity ≥ value-construct conceptions. Transvaluation rather reflects human value-
construct as derivational as from the very enabling fundamental self-consciousness instigation
for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first
place as of apriorising/axiomatising/referencing–psychologism implied reference basis-of/base
meaningfulness-and-teleology infrastructure. Thus the more critical contribution to human
value-construct has to do with the requisite value-construct instigating as of dispensing-with-
immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension
(as of human self-surpassing—existentialism-form-factor—in-overcoming-‘notionally–
collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
to supersede human temporality/shortness <amplitusing/formative> wooden-language
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation infrastructure of the Socratic-philosophers and their successors as providing the appropriate meaningfulness-and-teleology infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced meaningfulness-and-teleology infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism meaningfulness-and-teleology infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as causality 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-veridical-epistemicity-relativism-determinism underlying the human construction-of-the-Self and on the other hand ‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a wooden-language—imbued—averaging-of-thought—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩) in
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within
any given registry-worldview’s/dimension’s presencing—absolutising-identititive-
constitutedness—meaningfulness-and-teleology and so whether as of trepidatious
(recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation),
preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–
procrypticism) implications’. This discrepancy (between the human capacity to achieve
transvaluation and effective social–value-construction narrative as of any given registry-
worldview/dimension) is reflected in the underlying reality that effectively practised human
value-construction is the ‘outcome of privileged institutional end-purpose
perspective/framing/reference/horizon/projection’; wherein social–value-construction across the
successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly
coherent ontological-commitment—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 <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-
monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive 79 presencing—absolutising-identitive-constitutedness 14 is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating "historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normality/postconvergence-reflected-‘epistemicity-relativism-determinism’> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification–gesturing:<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —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 \(<\text{amplituding/formative}>\text{notional-preempting—disjointedness-as-of- reference-of-thought appropriate}\) foregrounding entailment ⟨postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ‘-in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism⟩; and so as the disparateness-of-conceptualisation\(<\text{unforegrounding— disentailment,—failing-to-reflect—‘immanent—ontological-contiguity’}\rangle of our rational- empiricism/positivism occlusivity in its \(<\text{amplituding/formative}>\text{wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and—teleology —as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising—implications>)}\) tend to rather reflect our \(<\text{amplituding/formative—epistemicity}>\text{totalising—self—referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle. 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 oclusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments as so-reflecting the grandest deeds of ontological-performance -<including-virtue-as-ontology>-/morality/ethics/etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating- decisionality)-of-ontological-performance -<including-virtue-as-ontology> dynamics of notional–firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective–ontological-normalcy/postconvergence’ ). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation inducing its deficient ontological-performance -<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process is critically of
dimensionality-of-sublimating

\{\langle\text{amplituding/formative}\rangle\text{supererogatory}–\text{de-

\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluated-

\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}\}

\text{psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of}

\text{dispensing-with-immediacy-for-relative-ontological-completeness} -\text{by-

\text{reification/contemplative-distension}^{27} (as of human self-surpassing—existentialism-form-

\text{factor,}-\text{in-overcoming}–\text{notionally–collateralising-beholdening-protohumanity}’-\text{to}–\text{attain-

\text{sublimating-humanity}’-\text{as-to-existence-potency} \sim \text{sublimating–nascence, disclosed from-

\text{prospective-epistemic-digression} to supersede human temporality}^{27}/\text{shortness}

\langle\text{amplituding/formative}\rangle\text{wooden-language}\langle\begin{array}{c}
\text{imbued—averaging-of-thought}\langle\text{as-to-

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

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

\text{successive human construction-of-the-Self as from based animality to trepidatious–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}

\text{transvaluation, social–value-construction is rather accomplished phronetically/in-practicality as}

\text{of the specific social-setup}^{102}\text{universal-transparency}^{104}\text{\langle\text{transparency-of-totalising-entailing,–}-\text{as-to-entailing}–\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-

completeness} \rangle\text{of supposedly coherent ontological-commitment}^{102}\langle\text{implied–self-

assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality}\rangle \text{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}^{102}\text{universal-transparency}^{104}\text{\langle\text{transparency-of-

totalising-entailing,–as-to-entailing}–\text{amplituding/formative–epistemicity}\text{totalising–in-relative-}
ontological-completeness \) is muted and where such \(\text{universal-transparency}\) is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as–spontaneity-of-aestheticisation with respect to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in \(\text{presencing—absolutising-identitive-constitutedness}\) as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation simply reflects the \(\text{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of sorcery in a non-positivism social-setup as the individual and the social-setup both effectively believe in superstition. Transvaluation insight will point out that ontological-veracity as of \(\text{foregrounding entailment}\) \(\text{(<postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-withdrawal,}\) eliciting-of-prospective-supererogation \(\text{‘-in-reflecting–‘immanent-ontological-contiguity’,};\) as-operative-notional–deprocrypticism\) lies with the-Good/understanding/notional~knowledge-reification–gesturing:<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—conflatedness ~in-{preconverging-disentailment–by}—postconverging-entailment>/\(\text{<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative—
prospective-aporeticism-overcoming/unovercoming’ so-reflected as of amplituding/formative–epistemicity>totalisingly–preceding-and-redefining attendant–ontological-contiguity\textsuperscript{77}–duced–existentialising/contextualising/textualising-contiguity\textsuperscript{78}. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness/psychologismic-construct’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a reference-of-thought\textsuperscript{44} devolving-level manifestation of the primacy of existence equally extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency\textsuperscript{73}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological-performance\textsuperscript{74}’-\textsuperscript{\langle}including-virtue-as-ontology\textsuperscript{\rangle} 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 \textsuperscript{72}–\textsuperscript{\langle}imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein–specifically relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}. wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification–gesturing–<in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }— conflatedness ~in–{preconverging–disentailment–by}–postconverging–entailment> and empowerment from the knowledge-reification–gesturing–<in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }— conflatedness ~in–{preconverging-disentailment–by}–postconverging–entailment> within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness/psychologismic-construct of 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 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 amplituding/formative–epistemicity–totalising–throwness-in-existence’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein specifically relevant human subpotency’ epistemic perspective of projective/reprojective — aestheticising — re-motif and re-apriorising/re-axiomatising/re-referencing — conceptualisation}; and so, as it applies to human knowledge-reification—gesturing <in—prospective psychologismic—apriorising/axiomatising/referencing — of—attendant—ontological—contiguity — educated 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 — educated existentialising/contextualising/textualising-contiguity }> conflatedness — in — {preconverging—disentailment — by} — postconverging entailment> within existence as this defines human ontological performance — <including virtue—as—ontology> reflected as of constructiveness—of—ontological—performance — <including virtue—as—ontology> and destructuring—threshold (uninstitutionalised—threshold / presublimating—desublimating—decisionality) — of—ontological—performance — <including—virtue—as—ontology>. In this regards, the broader and more profound conception of human sovereignty and free—will as reflected by human <amplituding/formative—epistemicity> totalising—thrownness—in—existence 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-
existent-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-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development’ and then ‘the individual dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} mental-disposition and expression’ within the former (and it is the
latter that often comes to the mind when speaking of human sovereignty and free-will as
‘autonomy and independence of human disposedness/psychologismic-construct’, while naively
ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ reflected in attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a historiality/ontological-eventfulness/ontological-aesthetic-tracing character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically—conjugatively-and-transfusively—of-the-human-institutionalisation-process—of-the-dimensionality-of-sublimating

epistemicity>causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity successiveness of registry-
worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating
\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} mental-disposition and expression’ driving the deferential-
formalisation-transference knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment> and
empowerment from the knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment> as of
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, even as of poor
ontological-performance’ ~<including-virtue-as-ontology> of social–value-construction so-
construed as destructuring-threshold-{uninstitutionalised-threshold /presublimating-
desublimating-decisionality}~of-ontological-performance’ ~<including-virtue-as-ontology>,
can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent
ontological-commitment’ ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>, whether relatively real or surreptitious; and it is this preceding broader
human sovereignty and free-willing disposedness/psychologismic-construct for claiming
social–value-construction for social-functioning-and-accordance as of supposedly coherent

<including-virtue-as-ontology> as of prior relative-ontological-incompleteness implied preconverging/dementing –qualia-schema and constructiveness-of-ontological-performance –qualia-schema as elucidation of 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—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/s\(^2\) rather than the existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s\(^2\) and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –{imbued-and–hermeneutically/reprojectively/supererogatingly/zeroingly} educating ‘herein specifically-relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising–
epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness} appraisal of meaningfulness-and-teleology as of reference-of-thought devolving ‘relative-ontological-incompleteness’/relative-ontological-completeness

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-confatedness} appraisal of ‘meaningfulness-and-teleology’, especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification—gesturing—in-prospective_psychologismic-apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confatedness—in—{preconverging-disentailment—by—}—postconverging-entailment—’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification—gesturing—in-prospective_psychologismic-apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—}—
interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/ axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity} is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency’—sublimating—nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in apriorising/ axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity} as of human <amplituding/formative-epistemicity>totalising—thrownness-in-existence as wrongly implying human sovereignty and free-will supersedes existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-relativism-determinism-amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity of human 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 amplituding/formative-epistemicity-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—conflatedness~in—preconverging-disentailment-by—postconverging-entailment—rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation-and—existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal.
of the ‘implications of deferential-formalisation-transference as being de-
mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-
fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-
of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-
operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-
transference as being de-mentatively/structurally/paradigmatically both-intensional-and-
extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human
sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness treatments⁄relative-ontological-completeness treatments—sublimating–referencing/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 in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; going by the phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergingly–dementated/structured/paradigmed to default/revert into the interests of powerful groups and
corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation. In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting
as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening as to the ‘relative-ontological-incompleteness’/‘relative-ontological-completeness’{(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence)} as to human-and-social–expectations/anticipations—metaphoricity”–as-rede-mentating/restructuring/reparadigming–psychologism” for knowledge-reification–gesturing–<in-

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

{hermeneutically/reproductively/supererogatingly/zeroingly}educing–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation); as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as from the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility”–(imbued-and–{hermeneutically/reproductively/supererogatingly/zeroingly}educing–‘herein–specifically-relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—

present or future, inherently as of failing to account for ‘relative-ontological-incompleteness’/relative-ontological-completeness’;

grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations 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>
implications. Such ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’ arguments are often intimately associated with providing the
meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their
insinuations of ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’ as ‘outside attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity<discretely-implied-functionalism>
implications of relative-ontological-incompleteness88 to relative-ontological-completeness87’ is in effect not truly about the
irrelevance of existential-reality implications of relative-ontological-incompleteness88 and
relative-ontological-completeness87 but rather more critically ‘is in effect about defaulting to
specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about
attendant–ontological-contiguity<discretely-implied-functionalism>~educed–existentialising/contextualising/textualising-contriguity<discretely-implied-functionalism>
which are not to be subjected to a fulsome analysis for ontological-veracity as of
implications of relative-ontological-incompleteness88 and relative-ontological-completeness87 and
so on the basis of merely projecting the term ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and
articulating logic on the so-narrowed and uncontested framework’. The reason why such a
‘human social-vestedness/normativity<discretely-implied-functionalism>
implied
contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-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-confalatedness/formative–supererogating/<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence} as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-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-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 <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—form—conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism of any such implied slavery ‘human social-vestedness/normativity <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising-psychologism of any such implied slavery ‘human social-vestedness/normativity
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 causality as-to-projective-totalitative–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-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-redemption-mentating/restructing/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/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. 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 psychologism—apriorising/axiomatising/referencing—of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity—conflatedness—in—preconverging-disentailment—by—postconverging—entailment> as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity—discretely-implied-functionalism—implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their
socially attendant situations in need for prospective knowledge-reification–gesturing–in–
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment}; and so not
as of a falsely implied logical-dueness and logical engagement that wrongly validate the
relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-
vestedness/normativity <discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of
existential-reality in relative-ontological-completeness, but rather as of the relative-
ontological-completeness7

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> of such implied ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ argumentation. In fact, such an
interpretation about the ontological-veracity of ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ argumentation is not only relevantly
undermined with respect to say highlighting the supposed weaker party perspective in such a
framework of power-grabbing/appropriating/usurpatory/arrogating implications of
apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so
by the stronger party for instance in the case of the various allied powers of the second-world
war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of
strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness-relative-ontological-completeness—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/reparadigmng—psychologism with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening (and thus paradoxically in want of its very own ‘prospective—growth-or-conflicatedness—transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parhesis,—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

contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its
‘ontologically-flawed supposedly superseding of attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity\(^{(6)}\)  ‘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\(^{(89)}\) construes
such  ‘dimensionality-of-sublimating  

{amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationaifying/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\(^{(7)}\) <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-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationaifying/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
originariness-parrhesia,—as–spontaneity-of-aestheticisation  ‘meaningfulness-and-teleology\(^{(9)}\)
that presencing—absolutising-identitive-constitutedness  formulaic interpretation adopt as the
<amplituding/formative> wooden-language {imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
prospective_psychologism~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/deciding,–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-
intelligibility-setting-up/re-measuring-instrumenting 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–firstnatures—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding
ontological-performance ^1-<including-virtue-as-ontology> (as so-reflected 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) interjects-and-invalidates the possibility of merely such intemporal-as-ontological dimensionality-of-sublimating-

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


\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-<as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>\}. This more effectively speaks to the fact that ‘dimensionality-of-sublimating’ \(\langle\text{amplituding/formative}\rangle\text{supererogatory~de-}

mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-}

\textit{\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}}\(^/\) in such a way that is obviating and becomes homeless as to the \textit{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}}~\textit{conflatedness in\{preconverging-
disentailment by\} post-converging entailment} of dimensionality-of-sublimating
\textit{\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-}


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–equalisation), as the latter as the intemporal-as-ontological de-
mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of
eexistence-potency/sublimating–nascence-, disclosed-from-prospective-epistemic-digression
depth/profoundness of conception of human-subpotency causality as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity in reflecting
holographically-<conjgatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process perpetuating/preservation. Basically, 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-attribute-susceptibility,-in-dimensionality-of-desublimating-lack-of’

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ assumes a ‘presencing—absolutising-identitive-constitutedness’
 inclination in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that cannot cohere to the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression. Thus this notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-ontological dimensionality-of-sublimating —(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) construal of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, speaking of ‘relative-ontological-incompleteness”/relative-ontological-completeness”
nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{79}/shortness <amplituding/formative> wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ ignorable—void ’-with-regards-to-prospective-apriorising-implications>) and preconverging existential-extrication-as-of-existential-unthought implications’ for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality as of ontological-primemovers-totalitative-implications as so-implied with the ontological-contiguity\textsuperscript{87}—of-the-human-institutionalisation-process\textsuperscript{98} opened-construct-of—meaningfulness-and-teleology\textsuperscript{99}. What is critical with respect to prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought is effectively the fact that its prospective institutionalisation is much more than just any such ‘secondnatured-institutionalisation existence-potency\textsuperscript{90}—sublimating—nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology\textsuperscript{99} as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{74}—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–equality⟩ as prospective notional—deprocrypticism involves ‘superseding preconverging existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77}—by-reification/contemplative-distension\textsuperscript{27} into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional—deprocrypticism
itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\(^3\) where it is prospectively of preconverging/dementing\(^2\)–qualia-schema at its destructuring-threshold\(\{\text{uninstitutionalised-threshold}^{10}/\text{presublimating-desublimating-decisionality}\}\)–of-ontological-performance\(^2\)--\(\langle\text{including-virtue-as-ontology}\rangle\); and this explains why the very essence of such metaphoricity\(^{57}\) of \^{56}meaningfulness-and-teleology\(^{69}\) is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublation/supererogatory–de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\).

temporal social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>} goes on recurrently (in its \textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ) in reflecting holographically-\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} to undermine prospectively the very dimensionality-of-sublimating \textsuperscript{<amplituding/formative>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\textsuperscript{30}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold\textsuperscript{102} attendant framework of lack of social\textsuperscript{103}universal-transparency\textsuperscript{101}(transparency-of-totalising-entailing,–as-to-entailing–\textsuperscript{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness }–or-understanding-of–\textsuperscript{amplituding/formative–epistemicity}causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity–of-underlying-phenomena and institutional ascendancy as to flawed presencing—absolutising-identitive-constitutedness\textsuperscript{14}, against which dimensionality-of-sublimating \textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75}–of-low-intrinsic-attrition-and-high-extrinsic-attrition-susceptibility,–in-dimensionality-of-desublimating-lack-of


(resolving the prior destructuring-threshold–uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-performance–including-virtue-as-ontology> given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for the latter to paradoxically prospectively become homeless as reflected with the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions


of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-
mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-
worldviews/dimensions institutionalisations as to their specific notional–deprocrypticism or
notional–preempting—disjointedness-as-of reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the
prospective possibility for notional–deprocrypticism registry-worldview/dimension reference-
of-thought is only imaginable/conceivable with the resolution of this specific underlying
‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation
discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological
normalcy/postconvergence’—existentialism-form-factor. As human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor is herein
construed as ‘the fundamental preconverging/postconverging–de-
mentating/structuring/paradigming/frame of human causative determination (underlying
causality as to causality as to causality as to causality as to causality as to causality
as-to-projective-totalitative–
implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity ), as so
reflected in the specific human-subpotency with regards to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility—imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly}–educing ‘herein-specifically-
relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–apriorising/re-axiomatising/re-referencing–conceptualisation); as to the fact
that human-subpotency–aporia/undecidability/dilemma/ought-
implications’, and not individual basis-of-analysis—which-will-fail-to-construe-of-the-potent-
variability-implications-of-the-individual-as-a-subpotency-subject-to-transformation-and-not-
absolutely-deterministic-and-immuable-as-individuation-representations. Furthermore (even as
prior ‘secondnatured-institutionalisation existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-
motif-of–‘meaningfulness-and-teleology as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance ‘-of-low-intrinsic-attribution-and-high-
extrinsic-attribute-susceptibility,-in-dimensionality-of-desublimating-lack-of

({<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ implies the prior 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 is massively already secondnatured in generalised human behaviour as of
the prior living-development–as-to-personality-development or institutional-development–as-
to-social-function-development or Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’),
such ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–‘meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence>’–existentialism-form-factor speak to the ‘more and more
profound dispensing-with-immediacy-for-relative-ontological-completeness’-by-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

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

perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor is effectively

of more profound ontological-veracity than naïve \(^7\) presencing—absolutising-identitive-

constitutedness\(^1\) conception of psychology in many ways rather in \(<amplituding/formative–

epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\)

‘as the latter in its epistemic-abnormalcy/preconvergence\(^1\) naively and wrongly goes on to

define the very human-in-its-temporality\(^7\)/shortness/mortality in want for its prospective
development paradoxically as the determining agent (as in its very \(^7\) presencing—absolutising-

identitive-constitutedness \(^1\)) of such prospective development’; such that there is an underlying

transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-

unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\(^1\)\(^1\)\(^0\)\(^1\)

between such

\(^7\) presencing—absolutising-identitive-constitutedness\(^1\) and prospective

originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-

and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-
dimensionality-of-desublimating-lack-of—\(<amplituding/formative>supererogatory–de-

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\> critical

for prospective 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 (as so-

validated by the fact that we’ll effectively recognised that ‘supposedly constructing

psychology’ on the effective \(<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\> of any of the

\(<cumulating/recomposuring–attendant-ontological-contiguity >\) successive registry-
worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation and
(supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) from dimensionality-of-sublimating

(supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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


(sublimating~referencing/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” (beyond-the-
exploitation that poorly projects humanity prospectively as to an preconverging existential-extrication-as-of-existential-unthought and notionally-collateralising posturing that is unwary of its relative-ontological-incompleteness to then aspire for prospective relative-ontological-completeness and all the prospective humanity that can arise is ever always as of originariness-parrhesia,–as–spontaneity-of-aestheticisation that goes after that relative-ontological-completeness, as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to dimensionality-of-sublimating- (**<amplituding/formative>**supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness **<amplituding/formative>**wooden-language-{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)); as the Foucauldian take truly reflects the fact that there is no given human nature but rather the becoming possibility of human nature as of the ultimate construction-of-the-Self towards attaining deprocrypticism/preempting—disjointedness-as-reference-of-thought, thus overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicted-positive-opportunism—of-social-functioning-and-accordance–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of
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 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 extents actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology )
that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this
possibility of discrepancy/sundering from originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation (not only as to
undermining the former conceptual completeness but evolving with the contextual immediacy
perceived underlying aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-
confliction, and as generalised human behaviour varyingly assume existentially constraint
pragmatic inclinations and notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of varying
thresholds of constructiveness-of-ontological-performance”<including-virtue-as-ontology>
and destructuring-threshold<uninstitutionalised-threshold /presublimating–desublimating-
decisionality>~of-ontological-performance”<including-virtue-as-ontology> in relating with
such originariness/reifying/intellectualising—idealising/transcending/sublimating—
meaningfulness-and-its-institutionalisation. This points to the need to assume a notional
construal cognisant and integrating the de-mentative/structural/paradigmatic implications of
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor, as the ‘dynamic social and
institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
performance”<including-virtue-as-ontology>-including-virtue-as-ontology at the
destructuring-threshold-\{uninstitutionalised-threshold \textbackslash presublimating–desublimating-decisionality\}-of-ontological-performance\textbackslash \langle\textbackslash including-virtue-as-ontology\rangle\}' speaks to the susceptibility of the destructuring-threshold-\{uninstitutionalised-threshold \textbackslash presublimating–desublimating-decisionality\}-of-ontological-performance\textbackslash \langle\textbackslash including-virtue-as-ontology\rangle (addressed as of originariness-parrhesia,–as–spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance\textbackslash \langle\textbackslash including-virtue-as-ontology\rangle and more profoundly so specifically with enculturated/endemised postlogism\textbackslash \langle\textbackslash including-virtue-as-ontology\rangle and conjugated-postlogism social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism—of-social-functioning-and-accordance underlying deferential-formalisation-transference, there is much more involved in overall social and institutional meaningfulness-and-teleology as to the ‘dynamic social and institutional conjugation of notional–firstnatures−temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance \textbackslash \langle\textbackslash including-virtue-as-ontology\rangle at destructuring-threshold-\{uninstitutionalised-threshold \textbackslash presublimating–desublimating-decisionality\}-of-ontological-performance \textbackslash \langle\textbackslash including-virtue-as-ontology\rangle’. This may be overlooked in critical ways as to the critical fact that prior ‘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 \textbackslash \langle\textbackslash amplituding/formative\rangle supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)


supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)”; as what marks out prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-
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-
rationising/transepistemically/anamnestic-residuality/spirit-drivenness–equality), 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-
determinacy/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} educating ‘herein–specifically relevant 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^67—of-the-human-institutionalisation-process^68, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating {<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 \{<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—absolutising-identitive-constitutedness\(^{14}\) in preconverging existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality\(^{98}\)//shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}’ is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening\(^{53}\) (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference
as to various cultivated skills/arts and time investment with their knowledge deferentialformalisation-transference validation as of the supposedly coherent ontological-commitment — implied—self-assuredness-of-ontological-good-faith/authenticity ~ postconverging — de-mentating/structuring/paradigming — as-being-as-of-existential-reality; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness <amplituding/formative> wooden-language {imbued—averaging-of-thought <as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology — as-of — nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual
between human-subpotency and existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity-discretely-implicated-functionalism as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought) is predicated upon and drags along the shiftiness-of-the-Self as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and so towards humankind’s
supposed future (as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development); and in many ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the huma prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
presencing—absolutising-identitive-constitutedness notional framework of human stake-contention-or-confliction. historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition thus involves a <amplituding/formative–epistemicity> totalising/circumscribing/delineating conception of social-vestedness/normativity <discretely-implied-functionalism> as to an underlying human psychological entrapment (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development) that is incapable to re-stake/put-back-at-stake “meaningfulness-and-teleology” out of its historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition social-vestedness/normativity <discretely-implied-functionalism> in order to reflect the true prospective overall aestheticisation—and—aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening. Such social and institutional social-vestedness/normativity <discretely-implied-functionalism> for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality'/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment> and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of
ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor; and so in all situations particularly those poorly constrained to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression. Such that such ontologically-flawed presencing—absolutising—identitive-constitutedness becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes-contention-or-confliction framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as of 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—meaningfulness-and-teleology’ given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of Being-development/ontological-framework-expansion—development-as-infrastructure—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—meaningfulness-and-teleology’ given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness—meaningfulness-and-teleology’ the modern mindset has tended to construe of its lopsided
material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought\>); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation--and--aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation--and--aestheticisation-towards-ontology as 'meaningfulness-and-teleology\(^9\)' with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^27\). 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-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a\(^7\) presencing—absolutising-identitive-constitutedness\(^{14}\)-of—‘meaningfulness-and-teleology\(^9\)’ given ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs—of—‘meaningfulness-and-teleology’—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity-<discretely-implied-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation for 'meaningfulness-and-teleology' with respect to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression), as reflected in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with: base-constitutedness at recurrent-utter-uninstitutionalisation, first-level presencing—absolutising-identitive-constitutedness at base-institutionalisation—ununiversalisation, second-level presencing—absolutising-identitive-constitutedness at universalisation—non-positivism/medievalism, third-level presencing—absolutising-identitive-constitutedness at our positivism—procrpticism, and prospectively full-confalatedness at prospective deprocrpticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of- existential-reality> with regards to the ‘full-confalatedness of apriorising/axiomatising/referencing—conceptualisation as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) but that such a reality is oblivious to the traditional construal in presencing—absolutising-identitive-constitutedness of apriorising/axiomatising/referencing—conceptualisation that speaks of ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-arrangement—or-political-coercion/given-discrete-social—value-construction’ in presencing—absolutising-identitive-constitutedness. This is so inherently because of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
thermeneutically/reprojectively/supererogatingly/zeroingly-educing—'herein-specifically-relevant—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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drug

presencing—absolutising-identitive-constitutedness^1/constitutedness^1 in relative-ontological-incompleteness (that is, in epistemic-abnormalcy/preconvergence as to existence-potency^1/sublimating–nascence,-disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’

(and this is no more correspondingly different from the relative-ontological-incompleteness^2/relative-ontological-completeness^2)


presencing—absolutising-identitive-constitutedness^1/constitutedness^1 apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness^3/relative-ontological-completeness^3

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>). In both cases it is rather from the full causality as-to-projective-totalitative–implications-of-prospective
the secondnatured-institutionalisation of the cumulative/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions


so-construed as generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology —in-cumulation/recomposuring

of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness’

dimensionality-of-sublimating ⟨amplituding/formative> supererogatory–de-
mentativensness/epistemic-growth-or-confalatedness /transvaluative-
rationalling/ransepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. It is rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the
ontological-contiguity —of-the-human-institutionalisation-process as of difference-
confalatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
nonalisedness/entailment-of-prospective- nonpresencing—asper-epistemicity-
relativism-determinism

amplituding/formative–epistemicity—causality —as-to-projective-
totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-
contiguity in full-confalatedness of apriorising/axiomatising/referencing–conceptualisation as to existence-potency —sublimating–nascence,—disclosed-from-prospective-epistemic-digression
imbued ontological-veracity (reflected in supposedly coherent ontological-commitment —
implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) that actually reflects
the underlying notional-contiguity/epistemic-contiguity —profound-supererogation -of-
mentally-aestheticised~postconverging/dialectical-thinking —qualia-schema> of
existence/existential-reality speaking of ontological-contiguity, whereas the presencing—
absolutising-identitive-constitutedness /constitutedness of
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} 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—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence<as-to-
psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educated—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by—}—postconverging—entailment—,—in-self-
becoming/self-conflatedness /formative—supererogating>, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing—conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-over-
desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence<as-to-
psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educated—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by—}—postconverging—entailment—,—in-self-
becoming/self-conflatedness /formative—supererogating>, cultural practices, etc. (as of the historial selectivity/deselectivity of underdetermined human social constructs, conceptualisations and theories as to existence constrained transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as knowledge-reification—gesturing<in-
prospective.psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educated—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by—}—postconverging—entailment> and human registry-worldview’s/dimension’s institutionalisation in a ^foregrounding—entailment^
<unforegrounding-disentailment, failing-to-reflect–immanent-ontological-contiguity –>). It can be appreciated that without perceived reciprocity out of ontological-good-faith/authenticity, 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 , an ontologically natural and mutually consenting underlying framework of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology—incumulation/recomposuring is not sustainable but for where any such party is of ‘overall-survival constrained to the perceived ontological-bad-faith/inauthenticity of the other party’ as
with respect to say contexts of engrained social subjugation, enslavement, etc.; and in the
together the possibility for sustaining any human sublimating-over-
desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-
cumulation/recomposuring lies with the ‘totalitative implications as to the pre-eminence of
ontological-good-faith/authenticity in the dynamics of ontological-good-faith/authenticity by
ontological-bad-faith/inauthenticity perception by all parties involved’ as so-perceived by
the parties rather as of ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating \langle<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalkising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle’. This
human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression (in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion—
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~over—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’ is the instigative driver of human social relationships for
clanic formations and breakups associated with early human migratory dynamics together with
their institutional formations and breakups/diversification as to human-subpotency potential for
social formation, modes-of-living, language-as-of-dialogical-equivalence\langle<as-to-
psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educated—existentialising/contextualising/textualising-contiguity \rangle—
conflatedness \[\text{in-}\{\text{preconverging-disentailment by}\} \text{postconverging-entailment, in-self-}
becoming/self-conflatedness /\text{formative-supererogating}\] cultural practices, etc. This insight further points out that the central deterministic argument made as from ‘human social-vestedness/normativity \(<\text{discretely-implied-functionalism}\>\text{implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction}’ conceptualisation perspective (in \(\text{presencing-absolutising-identitive-constitutedness} /\text{constitutedness}\) of apriorising/axiomatising/referencing–conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\(^{99}\)–in-cumulation/recomposuring is actually of shallow \(<\text{amplituding/formative-epistemicity}>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\) in relative-ontological-incompleteness\(^{88}\), as human-subpotency ‘\text{fatedness-of-sublimation-over-desublimation, to existence-
potency} \text{~sublimating–nascence,-disclosed-from-prospective-epistemic-digression}’ (in reflecting holographically\(<\text{conjugatively-and-transfusively}>\text{the ontological-contiguity} \text{–of-
the-human-institutionalisation-process}\) ), as from human-subpotency ontological-faith-notion-
or-ontological-fideism—\text{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 \(~\text{postconverging-de-mentating/structuring/paradigming, \text{–over–-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity \text{~preconverging-de-
mentating/structuring/paradigming}}\) rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\(^{\text{99}}\)–in-cumulation/recomposuring lies with ‘\text{prospectively projected relative-ontological-completeness} \text{~dimensionality-of-
sublimating}\) \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-}\)
meaningfulness-and-teleology\textsuperscript{##}—in-cumulation/recomposuring (as it rather becomes prospectively from the relative-ontological-completeness\textsuperscript{##} perspective a \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\}}, beyond-the-consciousness-awareness-teleology\textsuperscript{##}—{\langle\text{preconverging-existential-extrication-as-of-existential-unthought}\rangle}. This point out that just as prior registry-worldviews/dimensions specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{##}—\{imbued-and-{\langle\text{hermeneutically/reprojectively/supererogatingly/zeroingly}\text{-}\text{educing—herein-specifically-relevant-human-subpotency}{\text{-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation} rather implied their corresponding human-subpotency ontological-performance\textsuperscript{##}—{\langle\text{including-virtue-as-ontology}\rangle\text{-transcendental-enabling/sublimating/supererogatory—de-mentativity reflexivity in ecstatic-existence, this ontological-normalcy/postconvergence \textsuperscript{amplituding/formative—epistemicity}causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity\ as of its prospective relative-ontological-completeness\textsuperscript{##} equally implies its correspondingly more profound human-subpotency ontological-performance\textsuperscript{##}—{\langle\text{including-virtue-as-ontology}\rangle\text{-transcendental-enabling/sublimating/supererogatory—de-mentativity reflexivity in ecstatic-existence with regards to the prospective ontological-veracity of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought re-originariness/re-origination construction-of-the-Self\textsuperscript{##}—meaningfulness-and-teleology\textsuperscript{##} as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking\textsuperscript{##}—qualia-schema (over our \textsuperscript{##}presencing—absolutising-identitive-constitutedness\textsuperscript{##} as
of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to
the possibility of its temporality/shortness articulation 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}’ as of its uninstitutionalised-threshold as defining the
given registry-worldview/dimension of 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/transvalutative-rationalising/transepistemicity/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—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’. This
theoretical elucidation is critical from the notional—deprocrypticism/notional—preempting—disjointedness-as-of-
reference-of-thought ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective of dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification/contemplative-distension, in properly garnering the requisite
ontological-veracity/insight as to prospective notional–deprocrypticism re-originariness/re-origination construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of dimensionality-of-sublimating


meaningfulness-and-teleology\(^{(9)}\)-for-institutionalisation stifling/stalling of the full possibility of prospective historicity/ontological-eventfulness\(^{(7)}\)/ontological-aesthetic-tracing\(^{(8)}\)-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'. Desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition aestheticisation—and–aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology\(^{(9)}\)-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\(^{(9)}\)-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 historicity/ontological-eventfulness\(^{(8)}\)/ontological-aesthetic-tracing\(^<(\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism})\) purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology\(^{(9)}\)-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 historicity/ontological-eventfulness\(^{(7)}\)/ontological-aesthetic-tracing\(^<(\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism})\) (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-
originariness). Effectively, human decoherencing-structure—of—meaningfulness-andleology—for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of—meaningfulness-teleology—for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{68}\) for prospective sublimating historiality/ontological-eventfulness\(^{38}\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\>), patently makes obvious what the true implications of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification/contemplative-distension\(^{77}\) re-originariness/re-origination conceptualisation in relation to our present positivism-procrypticism aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-andleology\(^{76}\). This is reflected in the projected underlying ontological-performance\(^{72}\)-<including-virtue-as-ontology> divergent relation between historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective historiality/ontological-eventfulness\(^{38}\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\>.

\(^{47}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold\(^{102}\) is what underlies the notionally-collateralising inclination of human meaningfulness-andleology as of any given registry-worldview/dimension in relative-ontological-incompleteness\(^{88}\); speaking in reflecting
completeness’ -by-reification/contemplative-distension\(^\text{2}\)). Its defining question is whether and how can the human reconstrue \(^5\) meaningfulness-and-teleology\(^9\) in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised \(^5\) meaningfulness-and-teleology\(^9\) construal? This limitativeness of \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naivities and complexes’ as to human shiftiness-of-the-Self\(^1\) as of its \(^7\) presencing—absolutising-identitive-constitutedness\(^14\) (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 \(^9\) presencing—absolutising-identitive-constitutedness\(^14\) as the very seeding disposition for \(^4\) 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 \(^9\) meaningfulness-and-teleology\(^9\) to be instigated (as to human limited-mentation-capacity-deepening\(^7\) before any construable human panoramic-sublimating-criticality outcome of \(^9\) meaningfulness-and-teleology\(^9\)) 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 \(^7\) -<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—\(^9\) meaningfulness-and-teleology\(^9\) of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
entailment ’ (overcoming the prior apriorising/axiomatising/referencing–psychologism ‘loss of notional-contiguity/epistemic-contiguity’ - <profound-supererogation - of-mentally-
aestheticised–postconverging/dialectical-thinking – qualia-schema>’ now of notional-
discontiguity/epistemic-discontiguity’ - <between—prior-shallow-supererogation - of-mentally-
aestheticised–preconverging/dementing – qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking – qualia-
schema>) is rendered possible by human metaphoricity ’-of-aestheticisation—as-of-
’dimensionality-of-sublimating – {<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}–totalising-
entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation’-in-
preserving-notional-contiguity/epistemic-contiguity ’-by-the-given-redefining-prospective-
epistemic-digression-implications-as-to-ontological-contiguity. Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation given supererogatory–acyuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition enters into at its uninstitutionalised-threshold in its epistemic construal of prospective base-
institutionalisation—ununiversalisation, likewise the latter in its epistemic construal of prospective universalisation—non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism–procrypticism, and the latter as well in its epistemic construal of prospective deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought; as so-reflected from the relative-ontological-completeness implied notional-contiguity/epistemic-contiguity -<profound-supererogation - of-mentally-
aestheticised–postconverging/dialectical-thinking – qualia-schema> as to perspective
meaningfulness-and-teleology\(^{99}\)’ as of ‘prospectively projected relative-ontological-completeness\(^{37}\) in dimensionality-of-sublimating\(^{2}\}


aestheticised-preconverging/dementing ‒qualia-schema and prospective-profound-supererogation ‒of-mentally-aestheticised-postconverging/dialectical-thinking ‒qualia-schema>) for the prospective sublimation of aestheticisation—and—aestheticisation-towards-ontology as \^{56}meaningfulness-and-teleology apriorising/axiomatising/referencing—psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity’ \^{99}〈profound-supererogation ‒of-mentally-aestheticised-postconverging/dialectical-thinking ‒qualia-schema〉’ (so-construed as human limited-mentation-capacity-deepening as of ‘prospective dimensionality-of-sublimating ‒〈amplituding/formative〉supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation〉 recovery of notional-contiguity/epistemic-contiguity’ \^{96}〈profound-supererogation ‒of-mentally-aestheticised-postconverging/dialectical-thinking ‒qualia-schema〉 of aestheticisation—and—aestheticisation-towards-ontology as \^{56}meaningfulness-and-teleology apriorising/axiomatising/referencing—psychologism conceptualisation’) that is entailed in the very notion of human \^{15}de-mentation—\^{15}supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics as reflected with renewed apriorising/axiomatising/referencing—psychologism as to prospective postconverging/dialectical-thinking ‒qualia-schema over prior preconverging/dementing ‒qualia-schema. The implication here is that the overcoming of any \^{47}historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening 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 \^{87}by-reification/contemplative-distension. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance \^{27}
<including-virtue-as-ontology> 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\(^\text{103}\) of the rede-mentating/ restructuring/ reparaigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology\(^\text{106}\) 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-conjugatively-and-transfusively> the ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\) in adopting a re-originariness/re-origination consciousness sublation over 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 –of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of —\text{transvaluative}\text{-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})). Thus (as it projects beyond human ‘social-stake-contention-or-confliction presencing—absolutising-
drivenness–equalisation) of recurrent-utter-uninstitutionalisation’ = ‘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 of base-institutionalisation–ununiversalisation’ = ‘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 of universalisation–non-positivism/medievalism’ =

‘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 of positivism–procrypticism’, (even as their mere reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology do

not equate ‘as of their differing positive-opportunism—of-social-functioning-and-accordance

preconverging/postconverging–de-mentating/structuring/paradigming of underlying

reference-of-thought–categorical-imperatives/axioms/registry-teleology,,-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as
to prospective human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint’); and so-construed as ‘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 for notional–deprocrypticism/deprocrypticism dimensionality’ as of a

prospective imaginary/ideality of human consciousness sublimation beyond just mere

secondnaturing reproducibility aestheticisation–and–aestheticisation-towards-ontology. Thus

this underlying dimensionality-of-sublimating \langle\text{amplituding/formative} \text{supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-}
successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\(^9\)—of-the-human-institutionalisation-process\(^{10}\) (as to
the implications of the lack of \(^{10}\) universal-transparency\(^{11}\) —{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 ~educt–existentialising/contextualising/textualising-contiguity } —
confatedness - in-{preconverging-disentailment-by}—postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ), which
acts as of mere reproducibility cynicism (in the face of prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) in
fundamental ontological-bad-faith/inauthenticity\(^{12}\) (beyond-the-consciousness-awareness-
teolology -<in-preconverging-existentia-extrication-as-of-existential-unthought> ), so-
reflected in its <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiaic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teoleology }; further speaking of the differentiation of these two dimensionalities as of
originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness,
reification/mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness,
responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional—firstnaturedness—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence>--existentia-form-factor. This highlights that the the epistemic-
protensive–self-consciousness is more critically bechanced as to an originariness/origination

\( \text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} \) projection of dimensionality-of-sublimating

\( \langle \text{amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \) beyond mere reproducibility. Prospective \( \langle \text{historiality/ontological-eventfulness\textsuperscript{7}}/\text{ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle \) as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension projection reflexivity in ecstatic-existence’. Ultimately, the very conception of human limited-mentation-capacity-deepening underlying metaphoricity ‘of-aestheticisation—as-of-’dimensionality-of-sublimating’

\( \langle \text{amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \)-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\( \text{67}\) is tied to human ontological-performance\( \langle \text{including-virtue-as-ontology}\rangle \); as to the possibility for ‘prospectively recovering notional-contiguity/epistemic-contiguity’\( \text{67}\) -<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –-qualia-schema\( \text{68}\) of aestheticisation–and–aestheticisation-towards-ontology as ‘meaningfulness-and-teleology’\( \text{87}\)’ faced with the ‘saturation of ontological-performance’\( \text{67}\) -<including-virtue-as-
formation, modes-of-living, language-as-of-dialogical-equivalence}<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>, cultural practices, etc., as ‘manifest
outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology’99. In this regards and more fundamentally (and as it is
reflected in the aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-
and-teleology 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), {historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition is aestheticised (as from human mental-aestheticisation—architectonically-
consigning–aestheticised-perceptibility-and-disposition) more as of beholdening-becoming—
distortive-originariness/distortive-origination–as-to—historicity-tracing—inhibited-mental-
aestheticising as from human-subpotency epistemic-or-notional–projective-perspective of
ontological-performance77-{<including-virtue-as-ontology> (in contrast to the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—
originariness/origination–as-to—historicity/ontological-eventfulness}/ontological-aesthetic-
tracing-{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-
determinism'>}–disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of ontological-
performance77-{<including-virtue-as-ontology> as to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence

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-


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of human sublimating-over-desublimating social-and-institutional-constructs–of-
meaningfulness-and-teleology— in-cumulation/recomposuring’ out of the very same process of ‘
de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics)

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-

historicality/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

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

conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) is rather skewed towards bechancing-becoming—
originariness/origination—as-to- historicality/ontological-eventfulness /ontological-aesthetic-
tracing<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-
determinism’>—disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation)
as of increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually,
all prior reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhhibited-mental-aestheticising with respect to their ontological-performance—<including-virtue-as-ontology> are priorly of bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalecy/postconvergence-reflected—epistemicity-relativism-determinism>—disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-existence epistemic-digression implications (as despite its implied taxingness-of-aestheticisation such an abstract perspective of bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalecy/postconvergence-reflected—epistemicity-relativism-determinism>—disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 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 in our positivism—procrypticism age is one ‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the preconverging/postconverging—de-mentating/structuring/paradigming implications (as to ‘relative-ontological-incompleteness/relative-ontological-completeness } {sublimating—referencing/registering/decisioning—as-self-becoming/self—
conflatedness /formative–supererogating-/projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”)

of excogitation in its own present and the prospective projection implications (as so-reflected
herein with the ontological-contiguity—of-the-human-institutionalisation-process

conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-
corresponding-sublimation-as-to-existence-potency—sublating–nascence-implications of a
lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as

of a science-ideology elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity∴
even as notable natural scientists as to their candid knowledge-reification–gesturing—

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

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—amplitude/formative–epistemicity>totalising—in-relative-
ontological-completeness } projects as truly science and knowledge; and so, as its
disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ and desublimation/gimmickiness is poorly inclined as to
its blurriness to be critically exposed to the validative/invalidative sublimating-over-

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consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such a 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 } supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency¬sublimating–nascent,−disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification–gesturing¬in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> work rather turning to the surreptitious eliciting of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of human temporality/shortness <amplituding/formative> wooden-language¬{imbued—averaging-of-thought¬as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> as it hardly portrays the requisite dimensionality-of-sublimating ¬{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as of human self-surpassing—existentialism-form-factor, in
overcoming—'notionally–collateralising-beholdening-protohumanity'—to—'attain-sublimating-
humanity'—as-to-existence-potency ~sublimating—nascence, disclosed from prospective-
epistemic-digression, in a stance that is oblivious to the recurrent need for metaphoricity—of-
aestheticisation—as-of—'dimensionality-of-sublimating

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

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-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—procripticism historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition (as from prospective ontological-
normalcy/postconvergence notional—deprocripticism perspective) is reflected in the fact that
the true prospect of the notional–deprocrypticism imaginary/ideality as prospective
historiality/ontological-eventfulness will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating
<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-
nonpresencing> 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 universalisation–non-positivism-medievalism, likewise for prospective positivism–procrypticism, and likewise for prospective deprocrypticism. Dimensionality can thus be construed as the more salient/critical/determining factor for the ontological-contiguity—of-the-human-institutionalisation-process historiality/ontological-eventfulness /ontological-aesthetic-
tracing-<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-
determinism'> of aestheticisation—and—aestheteticisation-towards-ontology (as of human self-
surpassing—existentialism-form-factor.-in-overcoming-‘notionally–collateralising-
beholding-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency—sublimating—nascence, disclosed from prospective epistemic digression to
supersede human temporality/shortness <amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology-as-of—nondescript/ignorable—void ’-with-regards-to-
prospective-apriorising-implications>), as so reflected contrastively with dimensionality-of-
sublimating  
\(\langle\text{amplituding/formative}\rangle\) supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) and 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); and so as this profound disambiguative elucidation of dimensionality
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process up to the prospective consciousness of
notional-deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-
thermeneutically/reproductively/supererogatingly/zeroingly)-educing—‘herein-specifically-
relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation)) is thus bound
to induce a more profound consciousness implied as of the notional–deprocrypticism
protensive–self-consciousness for overcoming dimensionality-of-desublimating-lack-of
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to a much more profound notional–deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its presencing—absolutising-identitive-constitutedness (as it engages in the complexification of meaningfulness-and-teleology on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as of the apriorising/axiomatising/referencing–psychologism that it then aligns to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity of the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation to reflect ecstatic-existence is of limited ontological-performance<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining
dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\)
\(\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\) /transvaluative-
\(\text{rationalising/transeptisticity/anamnestic-residuality/spirit-drivenness–equalisation}\), as if the
human had absolute-mentation-capacity as falsely implied by \(\langle\text{presencing–absolutising-identitive-constitutedness}\rangle\) inclinations the very first humans will not
apriorise/axiomatise/reference \((\text{meaningfulness-and-teleology})\) as of recurrent-utter-
uninstitutionalisation but will directly attain prospective \(\langle\text{deprocrypticism–or–preempting–disjointedness-as-of-}\rangle\) reference-of-thought. In this regards, dimensionality-of-sublimating
\(\langle\text{amplituding/formative}\rangle\)
\(\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\) /transvaluative-rationalising/transeptisticity/anamnestic-residuality/spirit-
drivenness–equalisation) and dimensionality-of-desublimating-lack-of
\(\langle\text{amplituding/formative}\rangle\)
\(\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\) /transvaluative-rationalising/transeptisticity/anamnestic-residuality/spirit-
drivenness–equalisation) are intimately related respectively to ontological-good-
faith/authenticity (enabling the possibility of human transcendence-and-
sublimity/sublation/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-
teledoology-\(\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\). Prospective
notional–deprocryptism thus is ‘a projection beyond just about a deterministic
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating
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⟩); as enabling ‘organic attainment’ of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Interestingly, human rememoration/historical-recording is highly
skewed towards the rememorising/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly as non-transvaluative/temporal and transvaluative/intemporal dispositons’ in eventually producing the ‘transvaluative sublimating-outcomes-of-institutionalisation’.


\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \) reflected in the ‘disseminative–sublimating-selectivity-of-ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigming mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnaturedness–temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of


narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-

existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity between prior-shallow supererogation -of-mentally-aestheticised–preconverging/dementing -qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema) with regards to upholding/failing ontological-contiguity (as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process (and particularly as it bears upon prospective notional–deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of’

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

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

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

\[ \langle \text{amplituding/formative} \rangle \text{supererogatory} \text{de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalitative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \] as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity \[ \langle \text{profound-supererogation} \rangle \text{-of-mentally-aestheticised–postconverging/dialectical-thinking} \text{–qualia-schema} \)) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity \[ \langle \text{between–prior-shallow-supererogation} \rangle \text{-of-mentally-aestheticised–preconverging/dementing} \text{–qualia-schema_and_prospective-profound-supererogation} \text{-of-mentally-aestheticised–postconverging/dialectical-thinking} \text{–qualia-schema} \)) from the projected \[ \langle \text{universalising-idealisation/rational-empiricism} \rangle \text{implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity \[ \langle \text{between–prior-shallow-supererogation} \rangle \text{-of-mentally-aestheticised–preconverging/dementing} \text{–qualia-schema_and_prospective-profound-supererogation} \text{-of-mentally-aestheticised–postconverging/dialectical-thinking} \text{–qualia-schema} \rangle \) as projected from prospective \[ \langle \text{deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought} \rangle \text{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 \text{causality} \text{-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity} \text{of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective \[ \langle \text{universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and} \]
likewise our positivism–procrepticism with prospective deprocrepticism. This emphasis is made rather to point to the underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of

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

⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (in preconverging-existential-extrication-as-of-existental-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity/

 ⟨<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-


 ⟨amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-

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

 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} with respect to social-stake-contention-or-confliction rather than true knowledge-reification–


 conflatedness —in—{preconverging-disentailment_by?–postconverging-entailment} and human
emancipating conception that faces prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain—sublimating-humanity’—as-to-existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality'/shortness <amplituding/formative> wooden-language—{imbued—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 detrimental/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\(^8/\)shortness \(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbued—averaging-of-thought—\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology—as-of—\text{nondescript/ignorable—void —with-regards-to—prospective-apriorising-implications}\rangle}\) as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating\(-\langle\text{amplituding/formative—supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) warrants that the prospective projection of any human \('\text{meaningfulness-and-teleology}'\) as transcendental-enabling/sublimating/supererogatory—de-mentativity should be articulated in such a way as to imply that all human \('\text{meaningfulness-and-teleology}'\) should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(\langle\text{of-the-human-institutionalisation-process}\rangle\); such that ‘supposed reifying’ \('\text{meaningfulness-and-teleology}'\) in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity\(\langle\text{preconverging—de-mentating/structuring/paradigming}\rangle\), 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\(^{65}\)—of-the-human-institutionalisation-process\(^{58}\) but rather preconverging existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity \(^{—}\)of-the-human-institutionalisation-process \(^{58}\)) 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 \(^{—}\)of-the-human-institutionalisation-process\(^{58}\) wouldn’t be possible. Such \(^{5}\) meaningfulness-and-teleology\(^{29}\) in preconverging existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of \(^{4}\) \(<\text{amplituding/formative}\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>\(\rangle\) 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\(^{27}\) should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality\(^{19}\)/shortness \(<\text{amplituding/formative}\) 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}>\). In many ways, this dimensionality-of-desublimating-lack-of \(^{4}\) \(<\text{amplituding/formative}\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>\(\rangle\) explains a poor inclination-or-capacity to effectively interpret the projected \(^{5}\) meaningfulness-and-teleology\(^{29}\) of many a past thinker as to ‘presencing—
absolutising-identitive-constitutedness institutional and social-vestedness/normativity
<discretely-implied-functionalism> <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in—{preconverging-disentailment_by}—postconverging—entailment> (as of ontological-normalcy/postconvergence epistemic perspective in postconverging—nonextricatory-existential-preempting—of—existential-unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation-transference justification as often in the social not the least bothered about the overall cogency of projected knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in—{preconverging-disentailment_by}—postconverging—entailment> (thus rather tending towards preconverging—existential-extrication—as—of—existential—
unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging-disentailment by] postconverging-entailment> wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in postconverging-{nonextricatory-existential-preempting-of-existential-unthought}; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of preconverging-existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in [preconverging-disentailment by] postconverging-entailment> sublimating-over-desublimating implications of existence-potency~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—
approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } -- conflatedness _in_–{preconverging-disentailment_by}–postconverging-entailment> implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically-
relevant Human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)) to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness >. Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } --
conflatedness –in–[preconverging-disentailment by]–postconverging-entailment– and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness’/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 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 meaningfulness-and-teleology is discovered/shown not to
be ontologically veridical leading to its effective human limited-mentation-capacity-

deepening”. Such that all human social or cultural frameworks are construable as of ‘relative-

ontological-incompleteness’/relative-ontological-completeness”

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-

conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-

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

determinism
implications as to ‘existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression given difference-conflatedness~as-to-totalitative-reification-in-singularisation~as-to-the-nondisjointedness/entailment-of-prospective~nonpresencing
as-veridical-epistemicity-relativism-determinism

as to enlightening ~human-subject
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation~as-to-the-nondisjointedness/entailment-of-prospective~nonpresencing

reflected


that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–and–episteme. Such a wrong interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–herein-specifically-
relevant_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
reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of ‘natural sciences own sublimating \[46\] historiality/ontological-eventfulness \[38\]/ontological-aesthetic-tracing-\(<\text{perspective–ontological-

normaley/postconvergence-reflected–epistemicity-relativism-determinism}’\) as re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-

measuringinstrumenting construct’ (as of past, present and future projections of scientific sublimating \[46\] historiality/ontological-eventfulness \[38\]/ontological-aesthetic-tracing-\(<\text{perspective–ontological-
ormaley/postconvergence-reflected–epistemicity-relativism-determinism}’\), and so as overall and defining \(\langle\text{amplituding/formative–

epistemicity}\rangle\text{totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity} \[40\] \[45\] \[39\]\text{foregrounding__entailment}_{\langle\text{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–

eliciting-of-prospective-supererogation ”–in-reflecting–‘immanent-ontological-contiguity ‘;–

as-operative-notional–deprocrypticism}\rangle\) 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 implicited epistemic reflection of
natural sciences sublimating \[46\] historiality/ontological-eventfulness \[38\]/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}’\)’ (as overall and defining \(\langle\text{amplituding/formative–

epistemicity}\rangle\text{totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity} \[40\] \[45\] \[39\]\text{foregrounding__entailment}_{\langle\text{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,–

eliciting-of-prospective-supererogation ”–in-reflecting–‘immanent-ontological-contiguity ‘;–

as-operative-notional–deprocrypticism}\rangle\) in elucidating ontological-contiguity <\text{as-from-

prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero/\(\text{wrongly-implying-}\) no-human-limited-mentation-capacity-deepening -implications-of-re-motif-and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism-determinism'>, as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes (and as the social is permeated with 4 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
limited-mentation-capacity induced 7 presencing—absolutising-identitive-constitutedness 15) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-
performance’—<including-virtue-as-ontology>’ as to its 7 presencing—absolutising-identitive-
constitutedness 15, that then fails to reflect the true social sublimating 4 historiality/ontological-
eventfulness 15/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as overall and
defining <amplituding/formative–epistemicity>totalising/circumscribing/delineating
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity 40 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
elucidating ontological-contiguity <as-from-prospective-ontological-
normacy/postconvergence-epistemic-or-notional–projective-perspective>’), especially as it
turns a blind eye to its more profound human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus
failing to allow existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-
mentating/structuring/paradigming’t. Actually human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘precedes-and-defines thought’ and so as prospective reasoning-through/messianic-reasoning (as to originariness-parrhesia, as spontaneousity-of-aestheticisation) inducing secondnatured and subsequent reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation), with the latter being projected naively as absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human limited-mentation-capacity induced ‘presencing—absolutising-identitive-constitutedness’) 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-intelligibility-setting-up/re-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 (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced ‘presencing—absolutising-identitive-constitutedness’). Such a critical epistemic and true knowledge-reification—gesturing<in-prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—in—preconverging-disentailment—by—postconverging—entailment> implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening’) when ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero\{(wrongly-implying-
no-human-limited-mentation-capacity-deepening -implications-of-re-motif-and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-
aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-
relativism-determinism'>\}, as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes (and as the social is permeated with \(\text{historicity-tracing—}\text{in-presencing–}
\text{hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human}
limited-mentation-capacity induced \(\text{presencing—absolutising-identitive-constitutedness}\)); as
human limited-mentation-capacity-deepening\(^{53}\) (reflected in its re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of
conceptualisation as to dimensionality-of-sublimating\(^{46}\)
\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\) is what is projectively warranted to enable present and prospective
state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(<\text{profound-
supererogation—of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-
schema}\), going by the \(\text{historiality/ontological-eventfulness}\)/ontological-aesthetic-tracing<
perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'> transcendental-enabling/sublimation insights of prior, present and prospective
‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating attendant–}
ontological-contiguity}\(\text{—educed–existentialising/contextualising/textualising-contiguity}\)
foregrounding entailment\(\text{—postconverging—narrowing-down–sublimation-as-to–}
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ”-in-
reflecting—immanent-ontological-contiguity\(\text{—};–as-operative-notional—deprocrypticism) in
contiguity ~educed–existentialising/contextualising/textualising-contiguity }

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\vphantom{1} ≥ in a poor ontological-good-faith/authenticity\vphantom{1} or outright ontological-bad-faith/inauthenticity\vphantom{1} relation to existence-potency\vphantom{1}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }\{conflatedness -in-{preconverging-disentailment-by}–postconverging–\}\{entailment\} beyond \vphantom{1}70\vphantom{1} presencing—absolutising-identitive-constitutedness\vphantom{1} \vphantom{1} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\vphantom{1} >. Insightfully, it is actually ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity) that in-so-doing articulates the appropriate <amplituding/formative– epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\vphantom{1} \vphantom{1}4\vphantom{1} foregrounding_entailment\vphantom{1} \vphantom{1} (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation ‘‘in-reflecting–‘immanent-ontological-contiguity’’)
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 induced prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity—conflatedness—in—preconverging-disentailment—by—postconverging—entailment—beyond—presencing—absolutising-identitive-constitutedness—amplituding/formative—epistemicity—totalising—self-referencing—syneretising/circularity/interiorising/akrasiatic-drag’. 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 induced prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity—conflatedness—in—preconverging-disentailment—by—postconverging—entailment—in-self-becoming/self-conflatedness/formative—supererogating’ (which never existed before as reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing—profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de—mentativity); speaking to the fact that ontological-good-faith/authenticity about existential-reality precedes and define the possibility for prospective transcendence-and—
to reproducibility—mathesis/motif/thrownness-disposition—as reproducibility-of-aestheticisation; and so as to the implications of human limited-mentation-capacity-deepening with regards to existence-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification-gesturing—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity}—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 meaningfulness-and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the
very notion of ‘positivistic science experimental framework’/ontological-eventfulness/ontological-aesthetic-tracing 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–exercising that doesn’t factor in human limited-capacity-deepening as of ‘relative-ontological-incompleteness’/relative-ontological-completeness as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming—psychologism as to <amplituding/formative-epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity. Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension that projected of an underlying enculturated/constructed ‘scientific—apriorising/axiomatising/referencing—psychologism social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment)’ as implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>)’ at the very least (as of
human self-surpassing—existentialism-form-factor, in-overcoming ‘notionally–collateralising-
beholding-protohumanity’ to ‘attain-sublimating-humanity’ as to existence-
potency ~sublimating–nascence, disclosed from prospective-epistemic-digression to
supersede human temporality’/shortness <amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology as of ‘nondescript/ignorable–void ’ with regards to-
prospective-apriorising-implications>) in originariness-parrhesia, as spontaneity-of-
aestheticisation; speaking to the requisite ‘human corresponding-sublimation-inducing, -
profound and creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument —for—
conceptualisation’ about science (as to implied ‘conceptualising implications about existential-
reality’ in reflecting the ‘relevant-level human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence-and-
sublimity/sublimation/superseding/logical-basis-of~dialogical-
equivalence)<as-to-psychologismic~apriorising/axiomatising/referencing—of-attendant–
ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment by}—postconverging-entailment,—in-self—
becoming/self-conflatedness /formative—supererogating> (as so-reflected along the entire
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—’epistemecity-relativism-determinism’> of science and
knowledge-reification—gesturing<in—
come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77}-by-reification/contemplative-distension\textsuperscript{77} 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\textsuperscript{75} inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating \textit{\langle amplituding/formative\rangle supererogatory~de-mentativensness/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\textsuperscript{77} beholden as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating \textit{\langle amplituding/formative\rangle supererogatory~de-mentativensness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle} as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or \textsuperscript{10}universalising-idealisation thought respectively, nor is our modern-day \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} politically clouded historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativensness potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) effectively projects the possibility of boundless human aestheticisation—and–aestheticisation-towards-ontology well beyond our present contemplation of what is implied by ‘meaningfulness-and-teleology’, as in many ways the reality of our past and present aestheticisation—and–aestheticisation-towards-ontology as ‘meaningfulness-and-teleology’ has ‘paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ rather than
contemplate about prospective possibilities of ‘bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness’/ontological-aesthetic-
tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism’—disinhibited-mental-aestheticising as of originariness-parrhesia,—as—
spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-
contiguity—of-the-human-institutionalisation-process possibility is hardly just about human
‘mere technical capacity potential’ but it is rather more critically a psychological issue as of
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
psychological entrapment implications that limit/stifle the human imaginary/ideality as to its
dimensionality-of-sublimating—sublime—
mentativeness/epistemic-growth-or-conflatedness/transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
‘to project in disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming,—over—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming’ (as to the underlying human ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
human-subpotency—ontological-performance’—including-virtue-as-ontology
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-
its-coherence/contiguity). It is important to grasp here that such a construal of
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought highlighting the
prospective implications in reflecting holographically—conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process as of the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence—
as-panintelligibility (imbued-and-
hermeneutically/reproductively/supererogatingly/zeroingly-educing-’herein-specifically-
relevant-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 103 universalising-idealisation philosophers nor the budding-positivists were
involved in any ‘metaphysical/ideological advocacy’, but rather just as modern-day science
such a conception speaks to ‘the inherent ontological implications as to human knowledge-
reification–gesturing<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflicatedness—in{preconverging-disentailment-by}postconverging-
entailment> and corresponding empowering reflexivity as to human-subpotency implied human
potential’ (as implied in the differentiation between postmodern ontological-
reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically
encrusted/embedded/inlaid with inherent existence as to its underlying ontological claim
sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its
derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and
is not utterly submitted to inherent existence ontological implications). Such a
notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–
aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional~firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor’ (as the underlying potentiative-
paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> as to prospective social-stake-contention-or-confliction)
and ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its
<amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatie-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology )}, so-reflected as to ‘human consciousness tenuous self-surpassing shift in its
apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying
dimensionality-of-sublimating {<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} by lack-
of-dimensionality-of-sublimating {<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} form-
factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-
factor, 46 historiality-or-ontological-eventfulness— or-ontological-aesthetic-tracing 47 <perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism> / historicity-tracing— in-presencing—hyperrealisation/hyperreal-transposition
form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor,
and ideality / positive-opportunism—of-social-functioning-and-accordance —disposition form-
factor. This contrast is very much aligned with the ontological-contiguity 25 —of-the-human-
institutionalisation-process 25 dimensionality-of-sublimating 25 <amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) and dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle. \) That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced \( \text{presencing—absolutising-identitive-constitutedness} \) (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / historicity-or-ontological-eventfulness-or-ontological-aesthetic-tracing-\( <\text{perspective–ontological-normalcy/postconvergence-reflected->epistemicity-relativism-determinism} > \) / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative} \rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-\( <\text{conjugatively-and-transfusively}> \) the
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{66} 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’ \textlangle implied\textrangle self-assuredness of ontological-good-faith/authenticity \textlangle postconverging\textrangle de-mentating/structuring/paradigming \textlangle as-being-as-of-existential-reality\textrangle’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the \textlangle presencing\textrangle absolutilising-identitive-constitutedness\textsuperscript{4} human \textlangle amplituding/formative–epistemicity\textrangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically–\textlangle conjugatively-and-transfusively\textrangle the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{6} (wherein the \textlangle cumulating/recomposuring–attendant-ontological-contiguity\rangle successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind
on earth about 200000 years ago) show ‘a time-accelerated metaphoricity’ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency with regards to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-{imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}—educing—‘herein specifically-relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—apriorising/re-axiomatising/re-referencing—conceptualisation} (underlying human construction-of-the-Self) the huma prospective capacity to serenely come to terms with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>’ that undermines the possibility for such prospective notional—deprocrypticism conceptualisation of ‘boundless human aestheticisation—and—aestheticisation-towards-ontology’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite huma prospective development of protensive—self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality/shortness —amplituding/formative—wooden-language—(imbued—averaging-of—
institutionalisation-process\textsuperscript{65} possibility of successive transcendence-and-
sublimity/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\textsuperscript{66} \textls[-12]{\textlangle implied—self-assuredness-of-ontological-good-faith/authenticity\textrsquos as to its \textlangle transitorily implied successive notional-contiguity/epistemic-contiguity\textrangle as from successive human consciousness forward-facedness postures in \textlangle presencing—absolutising-identitive-constitutedness\textrangle, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity\textrsquos rather speaks of their successive notional-discontiguity/epistemic-discontiguity \textlangle between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing —qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-schema\rangle. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity\textsuperscript{67} points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior seconndnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity \textlangle between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing —qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-schema\rangle reflecting dimensionality-of-desublimating-lack-of—\textlangle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> where the prior is preconverging-or-dementing\(^7\)-apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking\(^1\)-apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation,\(^1\) universalisation is instigated in base-institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in\(^1\) universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism is instigated in our positivism–procrypticism (and in all the above the given ‘uninstitutionalised-threshold\(^2\) 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\(^3\)’ is overridden with the ‘succeeding institutionalisation 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-disenchantment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness /formative-supererogating—}; and so as to human limited-mentation-capacity-deepening ‘de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}

notional–procrypticism <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\[1\] as-of-the-subsequent-
reflection/translation-of-human-consciousness-seeding-disposition-into-‘induced-human-social-
construction-of–‘meaningfulness-and-teleology\[9\]’) is thus critically about human
‘notional–deprocrypticism/notional–deprocrypticism requisitely cultivated originariness in
deneuterising\[17\] exteriorisation-and-re-exteriorisations as prospective originariness-and-re-
originariness’ as to enable human attending-to/dealing-with its ‘prospectively conceptualisable
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-
thoughtfulness / 46 historiality-or-ontological-eventfulness ’or-ontological-aesthetic-tracing<
perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-
determinism’> / prospective-ontological-projection / ideality as to prospective originariness-
parrhesia,–as–spontaneity-of-aestheticisation) and so over ‘notional–procrypticism distortive-
originariness in ‘neuterising interiorisation-and-re-interiorisations as prior distortive-
originariness-and-redistortive-re-originariness’ in merely drifting to its ‘perceived
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to its
dimensionality-of-desublimating-lack-of –<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) /
desublimating-or-gimmickiness-unthoughtfulness / 4 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-
opportunism—of-social-functioning-and-accordance\[15\]-disposition): thusly construed as ‘human
self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to
epistemic/notional shiftiness-of-the-Self\[10\] /construction-of-the-Self’ instigating of prospective
reflection/translation-into-‘deprocrypticism-induced-human-social-construction-of-
meaningfulness-and-teleology’). As a summary reconceptualisation of the possibility for
such a notional–deprocrypticism implied boundless human aestheticisation–and–
aestheticisation-towards-ontology as to dimensionality-of-sublimating
\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\), the ontological-contiguity—of-the-human-institutionalisation-
process can be construed as human aestheticisation–and–aestheticisation-towards-ontology in
prospective notional–deprocrypticism/notional–deprocrypticism furtherance (as human limited-
mentation-capacity-deepening) so-reflected as of ‘human corresponding-sublimation-
inducing–profound-and-creative
\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–}
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/\text{supererogatory–de-mentativity}; as of
‘\text{de-mentation–}\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–}
stranding-or-attributive-dialectics}\rangle\text{ 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–
‘\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–pseudoconflation/conflation-of-human–}
limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming-frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology(99)
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor”). This speaks to human limited-
mentation-capacity—deepening enabled by the ‘conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism as of both reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation and originariness-parrhesia, as—spontaneity-of-
aestheticisation’ (conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, in the
sense that the one notion is already caught up in the other notion in the
sublimating/desublimating <amplituding/formative—
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-
aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-
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(99) just as for
instance the notion of length is already caught up in the notion of width in the ‘sublimating
<amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a
rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-
towards-ontology of meaningfulness-and-teleology(99) is ever always about ‘idealised-
normalcy/postconvergence'—existentialism-form-factor') is fundamentally underlined by human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism'exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-epistemicity>totalising-as-from-'existence’s-effusing/ecstatic-inlining';-as-
{hermeneutically/reprojectively/supererogatingly/zeroingly}-educing-'herein—specifically-relevant 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'exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-epistemicity>totalising-as-from-'existence’s-effusing/ecstatic-inlining';-as-

sublimation/desublimation> (human mental-aestheticising-becoming-manifestation as consciousness) driving "de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)
dynamics.


reflexivity/epistemicity-relativism-determinism—{exuding-
hermeneutically/reprojectively/supererogatingly/zeroingly—in—amplituding/formative-
epistemicity—totalising—as-from—existence’s—effusing/ecstatic—inlining’—as—
‘interlay/organicalism/aestheticising-handle—{manifest-supererogatory—de-mentative—
amplituding—or—mental-aestheticising-attuning}—in-supererogatory—projective—
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive—
conjugation/perspectivation/depthing—for—‘aestheticising—re-margining/re-edging/re-acuity—
in-postconverging/preconverging/circumscripitive/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’—~disinherited—
mental-aestheticising epistemic-or-notional—projective-perspective as of deneuterising
exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so
over ‘human-subpotency beholdening-becoming—distortive-originariness/distortive—
origination—as-to—historicity-tracing—inhibited-mental-aestheticising epistemic-or—
notional—projective-perspective as of neuterising interiorisation-and-re-interiorisations as
prior distortive-originariness-and-redistortive-re-originariness’ (as to the
dementative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative—
ontological-completeness—by-reification/contemplative-distension with respect to social—
stake-contention-or-confliction). This effectively comes down to human inclination for dealing
directly with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just
with ‘perceived aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face
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\(^3\) mechanical-knowledge in poor ontological-good-faith/authenticity\(^4\) or ontological-bad-faith/inauthenticity\(^5\); 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⟩\(^6\) nature are effectively what explain the possibility for the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) on the basis of eliciting the social-construct supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of–existential-reality}>.\) Critically, the ‘formative underlying human decoherencing-structure—of–meaningfulness-and-teleology\(^9\) -for-institutionalisation’ can be construed from the ‘deepest

This ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism’ is critically cognisant of the reality of ‘human notional–firstnaturedness—temporal-to-intemporal—
dispositions-

accordioning-

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

and-their-devolved-referencing-imbued-ontological-performance


notional—deprocrypticism-prospective-sublimation)

reasoning-through/messianic-reasoning phenomenon as to the de-mentative/structural/paradigmatic possibility of breaking away from ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }\)

c conflatedness \in\{preconverging-disentailment\ by\} \postconverging-entailment\] at this uninstitutionalised-threshold $^{102}$ 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. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting human temporality /shortness \<amplituding/formative> wooden-language\{imbued—averaging-of-thought\<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}), prospective human knowledge-reification–gesturing-\<in-prospective\_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}→

c 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-

virtue-as-ontology\>\} at uninstitutionalised-threshold$^{102}$ 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’, in
order to articulate and construct prospective knowledge taking account of the de-
mentative/structural/paradigmatic implications of ‘human notional–firstnatures—temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordionings<of-varying-individuations-contextually-
transverse-desublimation/sublimation–as-to-the-redounding/wavering/waveforming–of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance<br>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’ for
prospective knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }=
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment}: and so as
to ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–as-
to-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }=
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment–in-self-
becoming/self-conflatedness /formative–supererogating< organic-knowledge in ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming so-
constrained by existence-potency ~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression). The de-mentative/structural/paradigmatic implications of ‘human
notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-
individuals-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’ 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}, for instance
means that with respect to social-stake-contention-or-confliction the Socrates/Platos/Aristotles
(nor the succession of other prospective-apriorising/axiomatising/referencing—superseding-
logical-basis-of—dialogical-equivalence—<as-to-
psychologismic~apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by—postconverging-entailment,—in-self-
becoming/self-conflatedness/formative—supererogating thinkers in reflecting
holigraphically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process ‘are not engaged in an exercise of convincing the whole
of humankind—as-to-human-mortal-subpotency but rather aligning to existence-
potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression as to
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioning—{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance -<including-virtue-as-ontology>}—dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment—</implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> such that such prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity prospectively put in question sophistic-pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is ultimately concerned with the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity intellectual–function/posture to which such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant in a social disenfranchisement/swindling/corruption/dispossession inclination’ (and further as to the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all human meaningfulness-and-teleology is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ huma attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity epistemic-situations of relative-ontological-incompleteness associated with vices-and-impediments). Thus the point in
(passed for intellection out of poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity). In this regards, as to the ‘requisite human dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \) associated with the \(<\text{cumulating/recomposuring-attendant-ontological-contiguity}>\)-succession of registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, just as the possibility for prospective base-institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \) from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} in an exercise forestalling the meaningfulness-and-teleology implications for contemplating prospective ‘requisite human dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \) 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’

\(\langle \text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflictedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ is often articulated sophistically in terms of \(\langle \text{amplituding/formative}\rangle\) 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}, 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’\(\langle \text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflictedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ involving human limited-mentation-capacity-deepening as to the ‘conflating \(\langle \text{amplituding/formative-epistemicity}\rangle\) totalising/circumscribing/delineating re-originariness/reorigination of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibility-setting-up/re-measuring/instrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,—institutionalising,—and—Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normaley/postconvergence>–existentialism-form-factor'); as to the fact that even
secondnatured "meaningfulness-and-teleology" involves the exertion of the requisite
prospective curiosity, contemplation and elevation ‘beyond a “historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
“meaningfulness-and-teleology”’. Critically, an ‘underlying dumbing-down public intellec
tion and media industry’ thrive on cultivating ‘a “historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
“meaningfulness-and-teleology”’ and is in many ways at the root source of the modern-day
democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the
possibility for sublimating debates thus in many ways rendering the public decisionmaking
process ‘a defaulting process as to the social-vestedness/normativity-discretely-implied-
functionalism of social-stake-contention-or-conflicion’. Such undermining of the possibility
of ‘requisite human dimensionality-of-sublimating‘
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ is effectively critical with regards to “historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the
possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of
“historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective
possibilities of “historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism>”, the human mind is psychologically entrapped in mental-reflexes of
“presencing—absolutising-identitive-constitutedness”
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to the elicited <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>. At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating’ (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent <amplituding/formative—epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual—function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity—discretely—implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective ‘historiality/ontological—eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism’ (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic <amplituding/formative—
epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-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 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’; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity 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’ implications for prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. This preconverging existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) very much reflects the fact that all 'presencing—absolutising-identitive-constitutedness' are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—'meaningfulness-and-teleology'; as all such 'presencing—absolutising-identitive-constitutedness' fail to account for their 'prior and prospective becoming' which ontologically-veridical rationalisation effectively lies with the postconverging-nonextricatory-existential-preempting-of-existential-unthought human emancipating disposition associated with dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Similarly with respect to the 'requisite human dimensionality-of-sublimating' (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension, in many ways just as prior human scientific and technological 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 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 <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of
human value-construction is entwined with ‘human notional–firstnatures—temporal-to-
temporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-
transverse-desublation/sublation-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
' historicity/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/superoeratory—de-mentativity possibilities critically lies in appreciating
the enabling ‘prospective 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}> constraining that prospectively transforms human ontological-
performance\textsuperscript{72} -<including-virtue-as-ontology> capacity’ as of the ‘elucidative
\textsuperscript{45}foregrounding\_entailment\{postconverging\_narrowing-down\_sublimation-as-to-
‘existence\_as-sublimating-withdrawal\_eliciting\_of\_prospective\_supererogation \textsuperscript{72}\textsuperscript{45}_\textsuperscript{96}\textsuperscript{102}\textsuperscript{109}\textsuperscript{14}\textsuperscript{72}in-
reflecting\_immanent\_ontological-contiguity \textsuperscript{72}\textsuperscript{45}_\textsuperscript{96}\textsuperscript{102}\textsuperscript{109}\textsuperscript{14}\textsuperscript{72}as-operative-notional\_deprocrypticism\}\textsuperscript{72} in
reflecting holographically\_<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{72} —of-
the-human-institutionalisation-process\textsuperscript{72}\}. The bigger point here (as of the ‘elucidative
\textsuperscript{45}foregrounding\_entailment\{postconverging\_narrowing-down\_sublimation-as-to-
‘existence\_as-sublimating-withdrawal\_eliciting\_of\_prospective\_supererogation \textsuperscript{72}\textsuperscript{45}_\textsuperscript{96}\textsuperscript{102}\textsuperscript{109}\textsuperscript{14}\textsuperscript{72}in-
reflecting\_immanent\_ontological-contiguity \textsuperscript{72}\textsuperscript{45}_\textsuperscript{96}\textsuperscript{102}\textsuperscript{109}\textsuperscript{14}\textsuperscript{72}as-operative-notional\_deprocrypticism\}\textsuperscript{72} in
reflecting holographically\_<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{72} —of-
the-human-institutionalisation-process\textsuperscript{72}\}) lies with the fact that the ‘social-construct
\textsuperscript{amplituding/formative\_epistemicity>totalising/circumscribing/delineating given prior-
institutionalisation-threshold\_by\_prospective\_uninstitutionalised-threshold\textsuperscript{102}\textsuperscript{72} imbued
secondnatured reproducibility\_mathesis/motif\_thrownness-disposition,-\textsuperscript{72}as\_reproducibility-of-
aestheticisation’ (that is, as to any specific registry-worldview/dimension given thrownness-
disposition) effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed
human-subpotency abstract self-determinative ontological-performance\textsuperscript{72} -<including-virtue-as-
ontology> capacity as to the full-potency of existence’ (as wrongly upheld by \textsuperscript{72}presencing—
absolutising-identitive-constitutedness\textsuperscript{14} postures that fail to appreciate the succession of
projective stances of ‘human \textsuperscript{81}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective
deprocrypticism) but for the ontological-veracity of ‘prospective predicative-effectivity-
sublimation\{as-to-underlying\,ontological-commitment \textsuperscript{:<implied—self-assuredness-of-
ontological-good-faith/authenticity \textsuperscript{72}postconverging\_de-mentating/structuring/paradigming —
identitive-constitutedness\(^1\) ontologically-flawed representation of such ‘human instigated meaninglessness-and-teleology\(^9\) ontological-performance\(^7\)\(-\text{including-virtue-as-ontology}\) capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance\(^7\)\(-\text{including-virtue-as-ontology}\) capacity as to the full-potency of existence’. This reflects the reality that the transcendental meaninglessness-and-teleology\(^9\) of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity–sublimation–\langle\text{as-to-underlying,-ontological-commitment}\rangle\text{<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality}\rangle\) constraining that prospectively transforms human ontological-performance\(^7\)\(-\text{including-virtue-as-ontology}\) capacity’; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment\(^6\)\text{<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality}\rangle\) as the critical enablers for the possibility of prospective transcendental meaninglessness-and-teleology\(^9\). Such an insight divulges the underlying de-mentative/structural/paradigmatic possibility that arise for
sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct
totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold
imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of human meaningfulness-and-teleology
when not subjected to ‘prospective predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment
constraining that prospectively transforms human ontological-performance
-<including-virtue-as-ontology> capacity as to the full-potency of existence’ effectively implies the converging of prior ‘social-construct
totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold
imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ towards deprocrypticism’s ‘prospective predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment
constraining that prospectively transforms human ontological-performance
-<including-virtue-as-ontology> capacity’. Such a ‘notional—deprocrypticism predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment
-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
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>.

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 procrypticism—or-disjointedness-as-of- reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance

<including-virtue-as-ontology> capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness

are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of- reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating meaningfulness-and-teleology whereas there are as of presencing—absolutising-identitive-constitutedness prior-apriorising/axiomatising/referencing–superseded-logical-basis-of-dialogical-equivalence—<as

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

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

becoming/self-conflatedness/formative–supererogating>

as to the fact that with regards to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression;
eliciting-of-prospective-supererogation \textasciitilde in-reflecting-immanent-ontological-contiguity \textasciitilde as-operative-notional-deprocrypticism) in elucidating ontological-contiguity \textasciitilde as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective\textasciitilde), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing-superseded-logical-basis-of-dialogical-equivalence \textasciitilde as-to-psychologismic-apriorising/axiomatising/referencing-\textit{of-attendant-ontological-contiguity }\textasciitilde educed–existentialising/contextualising/textualising-contiguity \textasciitilde conflatedness \textasciitilde {preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness \textasciitilde mechanical-knowledge prospectively in poor ontological-good-faith/authenticity\textasciitilde or outright ontological-bad-faith/inauthenticity\textasciitilde overlooking existence-potency \textasciitilde sublimating–nascence, disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the ontological-contiguity\textasciitilde of-the-human-institutionalisation-process\textasciitilde as to the possibility of the \textit{cumulating/recomposuring–attendant-ontological-contiguity }\textasciitilde successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the underlying ‘notional–deprocrypticism or \textit{amplituding/formative} notional–preempting—disjointedness-as-of\textasciitilde reference-of-thought imbued dimensionality-of-sublimating \textit{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \textasciitilde transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textasciitilde is what accounts for human sublimation as of the succession of prospective institutionalisations’ (associated with its coherencing rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint–imbued-notional–firstnatures–temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
ormality/postconvergence–existentialism-form-factor*). The overall insight we can garner
herein is that all registry-worldviews/dimensions will have their value-construction conception
as of their social-vestedness/normativity–discretely-implied-functionalism presencing–
absolutising-identitive-constitutedness absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag that fails to factor in their
prospective desublimation as to their given notional–procrysticism/notional–disjointedness-as-
of–reference-of-thought and that notional–deprocrysticism prospective sublimation will de-
mentatively/structurally/paradigmatically dismiss fundamentally the registry-
worldviews/dimensions very presencing—absolutising-identitive-constitutedness prior-
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–
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 pretence of being involved in
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
meaningfulness-and-teleology, and so as to the notional–deprocrysticism projected
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-
equivalence<as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–
conflatedness in–{preconverging-disentailment–by}–postconverging-entailment, in-self-

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But rather the mere eliciting of prospective sublimation as of notional-deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold\textsuperscript{102} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} in rendering ontological-bad-faith/inauthenticity\textsuperscript{64} ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional–procrypticism uninstitutionalised-threshold\textsuperscript{02} in prospective desublimation there is ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> requiring ‘the prospective undermining of the prior uninstitutionalised-threshold\textsuperscript{02} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} in rendering ontological-bad-faith/inauthenticity\textsuperscript{64} ridiculous-and-untenable’ (so-construed as ‘the reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-structure of intemporality’\textsuperscript{19}). The possibility for prospective human sublation as to the very essence of human knowledge-reification–gesturing–<in-prospective_psychoanalytic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness {in-{preconverging-disentailment–by} postconverging-entailment}> exercise as
instigating prospective human sublimation’ as all the possibility for prospective human sublimation arises as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension exclusively associated with huma prospective intemporal/longness-of-register-of-‘meaningfulness-and-teleology projection (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) as so-associated with dimensionality-of-sublimating

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming eliciting of prospective ‘human corresponding-
sublimation-inducing,-profound-and-creative

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence <as-
to-psychologismic ~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}–

conflatedness in \{preconverging-disentailment by\} postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating organic-knowledge in ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming so-
constrained by existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-
aestheticisation (which is actually constrained to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~4 foregrounding entailments}

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 prospectively in poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity overlooking existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In order words, the possibility for prospective human sublimation has ever always arisen by undermining ‘the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-

mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ and upholding the ‘messianic-structure of intemporality’; as so-constrained to ‘<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-

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conflatedness \{in \{preconverging-disentailment–by\}–postconverging-entailment, -in-self-becoming/self-conflatedness /formative–supererogating\} as critically constrained to ‘\(<\text{amplituding/formative–epistemicity}>=totalising/circumscribing/delineating \text{attendant–ontological-contiguity}~\text{-educated–existentialising/contextualising/textualising-contiguity}\rangle\)–

enframing/imprintedness\{as-to\ historicity-tracing—in-presencing—\}
hyperrealisation/hyperreal-transposition\} as desublimating’ tend to eliciting ‘the breadth of
human notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>

not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ while ‘genuine knowledge-reification—gesturing<in-prospective
psychologismic—apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }

conflatedness ~in [preconverging disentailment by] postconverging entailment> framework
involving a detour to existence-potency"—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’ tends to be rather constrained to both the
‘messianic-structure of intemporality ’ and its derived deferential-formalisation-transference
secondnaturting. The possibility of such a transformation critically constrained to
‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity"—educed—existentialising/contextualising/textualising-contiguity 

“foregrounding entailment›(postconverging—narrowing-down—sublimation-as-to-
‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation "in-
reflecting="immanent—ontological-contiguity ”;—as-operative—ontological—deprocrypticism) in
elucidating ontological-contiguity ~as-from-prospective—ontological-
normaley/postconvergence—epistemic—or—ontical—projective—perspective>” underlying
notional—deprocrypticism is only possible because of the tight-and-entwined relationship
between the overall human ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —


contiguity~educed–existentialising/contextualising/textualising-contiguity
conflatedness~in~{preconverging–disentailment~by}–postconverging–entailment~as~of~‘the flawed


constitutedness~in~preconverging–entailment~framework~of~human-subpotency
determination~as~to~a~temporal~mere-formulaic–
methodologising/mutualising/organising/institutionalising~human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-{as-to–historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}~as~desublimating”;~that~fail~to~realise~that~‘human~self-
satisfactory~mere-formulaic–methodologising/mutualising/organising/institutionalising
constructs’~are~not~beholden~to~existence~with~regards~to~‘genuine~knowledge-reification–
gesturing<in–prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
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–
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity~educed–existentialising/contextualising/textualising-contiguity}

conflatedness~in~{preconverging–disentailment~by}–postconverging–entailment~in-self–
becoming/self-conflatedness /formative–supererogating> that did not recognise notions like space-time, considered the ether real, did not consider that the laws of physics are different at atomic scale, etc. speaking to ‘human self-satisfactory mere-formulaic–methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any way beholden to existence as to the prospective sublimation of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence<as-to-psychologistic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—

conflatedness <in-[preconverging-disentailment by]-postconverging-entailment,-in-self-

becoming/self-conflatedness /formative–supererogating> 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_psychologistic~apriorising/axiomatising/referencing-{of-attendant–ontological-

contiguity ~educted–existentialising/contextualising/textualising-contiguity }—

conflatedness <in-[preconverging-disentailment by]-postconverging-entailment> framework involving a detour to existence-potency<~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression induced prospective determination which then is de-

mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–

sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-

ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmng –

as-being-as-of-existential-reality>’ induced by budding-positivists (associated with their
persecution), the stage was set for the \textit{foregrounding entailment} \textit{(postconverging narrowing-down sublimation as to 'existence' as sublimating-withdrawal, eliciting-of prospective supererogation} \textit{-in reflecting 'immanent-ontological-contiguity'} \textit{'; as operative notional depseudism}) of such a theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs \textit{prospective-apriorising/axiomatising/referencing superseding-logical basis-of dialogical-equivalence} \textit{(as to psychologistic apriorising/axiomatising/referencing of attendant ontological-contiguity} \textit{~educed—existentialising/contextualising/textualising contiguity} \textit{) conflatedness in} \textit{(preconverging disentailment by) postconverging entailment, in self-becoming/self-conflatedness} \textit{formative supererogating} \textit{as to the tight-and-entwined relationship between the overall human ontological-commitment} \textit{<implied—self-assuredness-of-ontological-good-faith/authenticity} \textit{postconverging dementating/structuring/paradigming as being-as-of-existential-reality} \textit{(across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-as to underlying, ontological-commitment} \textit{<implied—self-assuredness-of-ontological-good-faith/authenticity} \textit{postconverging dementating/structuring/paradigming as being-as-of-existential-reality}) as the critical enablers for the possibility of prospective transcendental 'meaningfulness-and-teleology', without eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism Establishment) 'the breadth of human notional—firstnaturedness—temporal-to-intemporal-dispositions<so construed-as-from-perspective—ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublation' as to the sophistic/pedantic possibility for inducing human temporality /shortness \textit{amplituding/formative} wooden-language\textit{imbued averaging-of-thought} \textit{as to leveling/ressentiment/closed-construct-of meaningfulness-and-
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment framework involving a detour to existence-potency sublimating-nascence, disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness-of-conceptualisation-unforegrounding-disentailment, failing-to-
reflect-‘immanent-ontological-contiguity’ subject to totalisingly-disentailing—
discretion/whim-of-thought associated with presencing—absolutising-identititive-
constitutedness conception as of ‘flawed prior knowledge-reification–gesturing-in-
prior_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -ensed–existentialising/contextualising/textualising-contiguity }—
constitutedness -in-preconverging-entailment framework of human-subpotency determination as to a temporal mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness {as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} as desublimating’ that falsely ignore the de-
mentative/structural/paradigmatic implications of ‘human notional–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-
foregrounding_entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
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> framing doesn’t supersede prospective sublimating existence’s necessitating implications and consequences, at which point existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifests ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to the possibility of prospective human phenomenal/manifest sublimation and desublimation in existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ‘cannot produce any magical logical-congruence implication as of the prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-equivalence<as-to-

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


eliciting-of-prospective-supererogation'-in-reflecting-'immanent-ontological-contiguity'Œ as-operative-notional—deprocrypticism) of physics implied tight-and-entwined relationship between the overall human ontological-commitment Œ-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 Œ-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/inauthenticity¹ 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 Œ-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 Œ-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality>)} associated with the physical sciences and as generally reflected by the social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity–sublimation{(as-to-underlying,-ontological-commitment Œ-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- 
abstract interpositions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant—ontological-contiguity~/~/~educed—existentialising/contextualising/textualising-contiguity~/~/~/ that are not necessarily subject to phenomenal/manifest existence’s ‘foregrounding entailment’ (postconverging—narrowing-down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’—‘in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism); and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest—subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest—subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)” with the ‘supposedly profound phenomenal/manifest—subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)” construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity—<discretely-implied-functionalism> disparateness—of—conceptualisation—<unforegrounding—disentailment,—failing—to—reflect—‘immanent—ontological-contiguity’>; thus
‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency\^\(x\)~sublimating–nascence,~disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity\(^{\(y\)}\)—of-the-human-institutionalisation-process\(^{\(y\)}.\) 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\(\langle\text{in-transitive-conflatedness} \text{–reflexivity, } \text{in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest–subpotencies\(\langle\text{in-transitive-conflatedness} \text{–reflexivity, } \text{in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) (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 ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating } \text{necessitation frame–of–ontological-contiguity} \rangle\)’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating } \text{necessitation frame–of–ontological-contiguity}\rangle\)’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity\(^{\(z\)}\) imbued \(4\) foregrounding entailment\(\langle\text{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,~eliciting-of-prospective-supererogation } \langle\text{in-reflecting–immanent-ontological-contiguity}\rangle;\text{–as-operative-notional–deprocrypticism}\rangle\) of their respective inherent sublimating phenomenal/manifest–subpotencies\(\langle\text{in-transitive-conflatedness} \text{–reflexivity, } \text{in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\).
potency-of-existence’s~sublimating–nascence) wherein for instance with the physics frame–of–ontological-contiguity\(^7\) succession of theories are developed aspiring cogently for ontological-contiguity\(^7\) of the whole physics epistemic-conception phenomenal/manifest–subpotency\(~\in–in-transitive-conflatedness ~reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\) as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity\(^7\)). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity}’\)) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest–subpotencies\(~\in–in-transitive-conflatedness ~reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence\) (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructural–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development), and so comprehensively articulating human organisational and institutional driven/potent sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and evolutionary substitutive/reductionist basis of supposed sublimation as to their ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating attendant–ontological-contiguity}\)–educated–existentialising/contextualising/textualising-contiguity\(^9\)’) foregrounding _entailment–(postconverging–narrowing-down–sublimation–as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in–reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity\(~<\text{as-from-prospective-ontological}-
normalcy/postconvergence-epistemic-or-notional-projective-perspective>'. The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the ‘traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology<-in-preconverging-existential-extrication-as-of-existential-unthought> ) work paradoxically only by impliciting the reality of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies⟨in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩ (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity’, and so as of vague disparateness–of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity ’ of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception
contiguity’’, (as implied as of the requisite ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-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-ontological-contiguity’’; as-operative-notional–deprocrypticism} in elucidating ontological-contiguity <as-from–prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’’), is that (besides their basic epistemic innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification–gesturing <in–prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}~educted–existentialising/contextualising/textualising-contiguity <as-from–preconverging-disentailment–by}–postconverging-entailment> 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–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’’, sublimating implications and consequences). Besides, such claims are often so-
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 <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their <presencing—absolutising-identitive-constitutedness> as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions <presencing—absolutising-identitive-constitutedness> failure to directly grasp their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating-<meaningfulness-and-teleology> across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/common sensicality as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions <presencing—absolutising-identitive-constitutedness> as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing' of the ontological-performance<including-
virtue-as-ontology> of human notional~firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> narratives’: and so
as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression (in
reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity<of-
the-human-institutionalisation-process }, as from human-subpotency ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of–‘meaningfulness-and-teleology’—in-cumulation/recomposuring all along in
reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity<of-
the-human-institutionalisation-process>; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,–institutionalising,–and-Being-ontologising/infrastructure-of–
‘meaningfulness-and-teleology’<) of prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor’) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of the <cumulating/recomposuring–attendant-

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ontological-contiguity > successive registry-worldviews/dimensions reference-of-thought–
and–reference-of-thought–devolving–meaningfulness-and-teleology so-construed as
‘generating varying human sublimating-over-desublimating social-and-institutional-constructs–
of–meaningfulness-and-teleology—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating —{<amplituding/formative>supерerogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}. This
latter insight is critical for all prospective human sublimation as ‘a false sense of a
categorically/absolutely sublimated social-construct ordinariness/commensicality and social-
vestedness/normativity—discretely-implied-functionalism’ effectively renders any prospective
human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact
that even such advocates turn out to be incoherently muted-and-muddled with regards to such
an argument about ‘a false sense of a categorically/absolutely sublimated social-construct
ordinariness/commensicality and social-vestedness/normativity—discretely-implied-
functionalism’, revealing their true motives rather as status quo preserving with regards to
social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology—
in-preconverging-existential-extrication-as-of-existential-unthought). The ‘purist
science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective
upholding of existence-potency—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very
possibility for human progress. In contrast the conception of veracity/truth as from the latitude
of ‘human social-vestedness/normativity—discretely-implied-functionalism’ implied
contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ is
rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency\textsuperscript{39}−sublimating−nascence,−disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation\textsuperscript{46} \texttt{<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ \textsuperscript{1}>}, 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—\texttt{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\textsuperscript{39}−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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/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> accordion–(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\textsuperscript{87} knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and\textsuperscript{90} procrypticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation,\textsuperscript{103} universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought value-construction respectively; pretences of profound intellecction as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness\textsuperscript{87} has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness\textsuperscript{87}. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness\textsuperscript{88} arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as to an epistemically-decadent <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 as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification/contemplative-distension\textsuperscript{87} out of concern about huma prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-
and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification–gesturing—prospective _psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—conflatedness—in–preconverging-disentailment~by—postconverging-entailment is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the the flawed prior _knowledge-reification–gesturing—exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification–gesturing—

Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity–discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of maximalising-recomposuring-for-relative-ontological-completeness<as-to-

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what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
possibility-for-the-later-ontologisation’ is reflected with regards to its prospectively implied
epistemic-abnormalcy/preconvergence construed as of incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation epistemic-projection perspective.
Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and
‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ thus
speak to the fact that huma prospective transcendence-and-
sublimity/sublimation/superrgatory-de-mentativity implied limited-mentation-capacity-
deepening (as to dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension) is actually induced as from human uncomemplative-
distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-
completeness-by-reification/contemplative-distension’ imbued prospectively of both
sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace and
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as
to prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively
preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-
as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
possibility-for-the-later-ontologisation’ prospective desublimating historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition as prospectively obviating
ontology/ontological-veracity. This insightful grasp of the implications of human limited-
mentation-capacity-deepening (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
notional-deprocriptism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) as to sublimating \( \langle \text{historiality/ontological-eventfulness} \rangle \) \( \langle \text{ontological-aesthetic-tracing} \rangle \langle \text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism} \rangle \) as of ‘scality/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating \( \langle \text{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of human-subpotency non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation} \rangle \)’ in presencing—absolutising-identitive-constitutedness. Translated, this ‘scality/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ underlying prospective human ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) with regards to human \( \langle \text{meaningfulness-and-teleology} \rangle \) speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening in constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity\( \langle \text{discretely-implied-functionalism} \rangle \) epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity—sublimation\( \langle \text{as-to-underlying–ontological-commitment} \rangle \langle \text{self-assuredness-of-ontological-good-faith/authenticity} \rangle \langle \text{postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality} \rangle \) is strongly prone to
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 'human-subpotency non-scalarity/beholding-as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ in
.presencing—absolutising-identitive-constitutedness', while the former strongly constrained
to high predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment-
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) is rather relatively
amenable to sublimating 'historiality/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
success and media-and-social influence (in desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent
exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’
(as to the latter’s prospective sublimating historicity/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-
mentating/structuring/paradigming –as-being-as-of-existential-reality>⟩ by budding-
positivists allowed for the enculturation of a human positivism/rational-empiricism social
orientation with regards to the natural sciences (then more-or-less subsequent ‘aspirational
sciences’) epistemic-conceptions phenomenal/manifest–subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) as to
their implicated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity⟩‡ foregrounding _entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in
elucidating ontological-contiguity _<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ as to imbued
positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a
long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) inducing the strongly enculturated predicative-
effectivity–sublimation–(as-to-underlying,-ontological-commitment _<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>⟩ constraining of
positivism/rational-empiricism _meaningfulness-and-teleology _today; likewise the
notional–deprocrypticism epistemicity further speaks to the requisite dispensing-with-
immediacy-for-relative-ontological-completeness _by-reification/contemplative-distension
for the enculturation of a ‘human _deprocrypticism–or–preempting—disjointedness-as-of-
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-

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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-constitutedness14 <amplituding/formative-epistemicity>totalising-self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag'; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification–gesturing-in-prospective-psychologism–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment> is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality>} as critically enabling prospective sublimation’ so-implied as to existence-potency10–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-teleology9–<in-preconverging-existential-extrication-as-of-existential-unthought> ) is how to exploit the fact that there is no ‘103 universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment’
‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
(as-to-underlying,-ontological-commitment)’ and no
‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
(as-to-underlying,-ontological-commitment)’ to de-mentatively/structurally/paradigmatically undermine respectively the
possibility for both Socratic-philosophers’ universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/superragoraty—de-mentativity
meaningfulness-and-teleology by eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated
with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness epistemicity that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and
social stakes cumulatively default to vested-interests as to their presencing—absolutising-identitive-constitutedness<\text{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 at 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}<\text{implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality}>’) (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of 'projecting such a presencing—absolutising-identitive-constitutedness sensibility/decorum of institutional imprimatur' that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification—gesturing—in-prospective psychologismic-apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity \}—
ontological-contiguity ~educated~existentialising/contextualising/textualising-contiguity }

| conflatedness \-in\{preconverging-disentailment\,by\}~postconverging-entailment| that effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{16}\) having to do with human limited-mentation-capacity-deepening\(^{52}\) as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality\(^{52}\), and not a \(^{79}\) presencing—absolutising-identitive-constitutedness\(^{13}\) human-subpotency epistemic-projection in \<amplituding/formative–epistemicity\>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{1}\) so-construed as temporality\(^{78}\). But then the inclination to assume an ontologically-flawed sophistic/pedantic \(^{79}\) presencing—absolutising-identitive-constitutedness\(^{14}\) sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness\(^{7}\) of \(^{56}\) meaningfulness-and-teleology\(^{99}\) as to \(^{56}\) meaningfulness-and-teleology\(^{99}\) 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 \(\text{‘relative-ontological-completeness\’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation\{as-to-underlying,-ontological-commitment \<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality\}’}. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness \(^{1}\) 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 \}
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–

meaningfulness-and-teleology\textsuperscript{1155} at uninstitutionalised-threshold\textsuperscript{102} as to lack of ‘relative-ontological-completeness’\textsuperscript{115}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
\textsuperscript{(as-to-underlying,-ontological-commitment}\textsuperscript{115}—<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>’ inherently induces sophistic/pedantic dispositions (beyond-the-
consciousness-awareness-teleology \textsuperscript{115}—<in-preconverging–existential-extrication-as-of-
existential-unthought> ) with regards to social-stake-contention-or-confliction as to the social
lack of \textsuperscript{103} universal-transparency \textsuperscript{104}—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } in the
face of its prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-
ontological-completeness’\textsuperscript{115}—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
\textsuperscript{(as-to-underlying,-ontological-commitment}\textsuperscript{115}—<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>’ are de-mentatively/structurally/paradigmatically about
phenomenal/manifest sublimation-over-desublimation in existence as to: human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,–
disclosed-from-prospective-epistemic-digression (in reflecting holographically–<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ),
as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity \textsuperscript{101}—postconverging–de-mentating/structuring/paradigming \textsuperscript{70},—over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of–meaningfulness-and-teleology—in-cumulation/recomposuring all along in
reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions reference-of-thought–
and–reference-of-thought–devolving–meaningfulness-and-teleology so-construed as
‘generating varying human sublimating-over-desublimating social-and-institutional-constructs–
of–meaningfulness-and-teleology—in-cumulation/recomposuring of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating–(<amplituding/formative>supererogatory–de-
mentativenss/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/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 sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency \(\{\text{transparency-of-totalising-entailing,-as-to-entailing-}\phantom{\text{amplituding/}}\text{formative–epistemicity}\}\text{totalising–in-relative-ontological-completeness}\) associated with blurriness of meaningfulness-and-teleology poorly amenable to predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment)\(\langle\text{implied—self-}\text{assuredness-of-ontological-good-faith/authenticity}\text{~postconverging–de-}\text{mentating/structuring/paradigming \text{as-being-as-of-existential-reality}}\rangle\); and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity\(\langle\text{discretely-}\text{implied–functionalism}\rangle\), but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supercratory–de-mentativity reflection of the relative-ontological-incompleteness of the \(\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\) succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness \(\langle\text{amplituding/}\text{formative–epistemicity}\}\text{totalising–self-referencing-}\text{syncretising/circularity/interiorising/akrasiatic-drag}\) when analysed as from originariness/origination\(\langle\text{so-construed-as-to-ontological-normalcy/postconvergence}\rangle\text{perspective-scalarising-construal-of-existence}\) perspective of notional–deprocrypticism. Insightfully it can be garnered that blurriness of meaningfulness-and-teleology (as leading to disparateness-of-conceptualisation\(\langle\text{unforegrounding-disentailment,-failing-to-reflect-}\text{immanent-ontological-contiguity}\rangle\) due to lack of the universal-transparency \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\text{amplituding/}\text{formative–}\)
epistemicity→totalising→in-relative-ontological-completeness of sublimating-over-desublimating <amplituding/formative–epistemicity>→totalising/circumscribing/delineating attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity foregrounding entailment→(postconverging→narrowing-down→sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation →in-
reflecting→‘immanent-ontological-contiguity’;→as-operative-notional→deprocrypticism) in elucidating ontological-contiguity <as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional→projective-perspective’) is intimately linked with the <cumulating/recomposuring→attendant-ontological-contiguity >→successive registry-worldviews/dimensions uninstitutionalised-threshold; as to the lack of ‘relative-ontological-completeness’→apriorising/axiomatising/referencing→psychologism enculturated/constructed social-pragmatics-framing-of→predicative-effectivity→sublimation→(as-to-underlying,−ontological-commitment→<implied→self-assuredness-of-ontological-good-faith/authenticity ~postconverging→de-mentating/structuring/paradigming →as-being-as-of-
existential-reality>). In this regards, blurriness of meaningfulness-and-teleology with regards to the respective uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to their respective apriorising/axiomatising/referencing→psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of foregrounding entailment→(postconverging→narrowing-down→sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation →in-
reflecting→‘immanent-ontological-contiguity’;→as-operative-notional→deprocrypticism)) with the induced social universal-transparency →(transparency-of-totalising-entailing→as-to-entailing→<amplituding/formative–epistemicity>→totalising→in-relative-ontological-
completeness) of: base-institutionalisation→apriorising/axiomatising/referencing→
potency as of human notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective-ontological-normalcy/postconvergence> accordoning-⟨as-of-
varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology>⟩ at 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-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 ‘universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative
〈amplituding/formative–epistemicity〉totalising/circumscribing/delineating attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity’
foregrounding__entailment〈postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting—‘immanent-ontological-contiguity’;–as-operative-notional–deprocrypticism⟩ in
elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemie-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 base-institutionalisation–ununiversalisation—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—{as-to-underlying,-ontological-commitment \langle-implied—self-assuredness-of-ontological-good-faith/authenticity \sim postconverging–de-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supерerogation\(^{[96]}\)\), and prospectively—deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment—\(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}~\text{postconverging—de-}
\text{mentating/structuring/paradigming}~\text{as-being-as-of-existential-reality}\>)\) construed-as ‘preempting—disjointedness-as-of—reference-of-thought,—as-to—‘\(<\text{amplituding/formative—}
\text{epistemicity}>\text{growth-or-conflatedness}~/\text{transvalutative—}
\text{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
\(<\text{amplituding/formative—epistemicity}>\text{totalising/circumscribing/delineating}~\text{attendant—}
\text{ontological-contiguity}~/\text{educed—existentialising/contextualising/textualising-contiguity}\)’
\(<\text{amplituding/formative—epistemicity}>\text{totalising/circumscribing/delineating}~\text{attendant—}
\text{ontological-contiguity}~/\text{educed—existentialising/contextualising/textualising-contiguity}\)’
‘foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supерerogation’—in—
reflecting—‘immanent—ontological-contiguity’—‘as-operative-notional—deprocrypticism)’ in elucidating ontological-contiguity—\(<\text{as-from-prospective-ontological—}
\text{normalcy/postconvergence-epistemie-or-notional–projective-perspective}>\) 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-supерerogation\(^{[96]}\)’ (and so over prior positivism—procrypticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment—\(\)
faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-
extistent-reality’) as to their relative ontological-good-faith/authenticity ~postconverging–
de-mentating/structuring/paradigming sublimating affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-
postconverging-or-dialectical-thinking apriorising-psychologism supersede-and-override their prior ‘relative-ontological-incompleteness apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
sublimation (as-to-underlying,-ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-
extistent-reality’) as to their relative ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing apriorising-psychologism and ‘thus establishing the relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism respective aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as logical-basis’ and this is so-reflected with: ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘non-rules—
apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-
mental-disposition, that-is-not-rulemaking apriorising/axiomatising/referencing–psychologism’ for ‘base-institutionalisation—ununiversalisation—meaningfulness-and-teleology induced sublimation as of existence—as-sublimating-withdrawal, eliciting-of-prospective-
supererogation; universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding ‘rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism, that-is-not—

The implication here is that there is no logical-basis/logic,-as-derived-from—transversality.
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality) as to its profound dispensing-with-immediacy-for-relative-
onological-completeness(by-reification/contemplative-distension) reflects the originariness-
parrhesia, as spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
along the <cumulating/recomposing–attendant-ontological-contiguity >-succession of
registry-worldviews/dimensions as to human limited-mentation-capacity-deepening enabling
teology induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
whereas the ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming (as of dimensionality-of-desublimating-lack-of–
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality) as to its lack-of/shallow dispensing-with-immediacy-for-relative-
onological-completeness(by-reification/contemplative-distension) is besotted in
temporality upon the logical-basis/logic,-as-derived-from—transversality<for-sublimating–
existential-eventuating/denouement>–affirmative-and-unaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing of relative-ontological-incompleteness
<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 so-enabled with lack of universal-transparency{(transparency-of-totalising-entailing,—as-
that the successive relative-ontological-completeness\textsuperscript{9} 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 \textsuperscript{8} 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 \textsuperscript{8} 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\textsuperscript{96} as so-induced by notional–asceticism\textsuperscript{4} reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness\textsuperscript{97} registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold \textsuperscript{98} 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\textsuperscript{100}) which rather requires instigative notional–asceticism\textsuperscript{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\textsuperscript{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 96 (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 97 logical-basis/logic,-as-derived-from—transversality—<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffective—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ > is in transversality—<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffective—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ > with the relative-
ontological-incompleteness 88 logical-basis/logic,-as-derived-from—transversality—<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffective—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ >, it is only the sublimation
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 96 that
affirmatively upholds the relative-ontological-completeness 97 over the relative-ontological-
incompleteness 88 (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 97 ~postconverging—de-
mentating/structuring/paradigming as—being—as-of-existential-reality is more than just the mechanical construct but speaks of
the ‘ontological-good-faith/authenticity 97 ~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 ‘meaningfulness-and-teleology’ desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical meaningfulness-and-teleology (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming\(^0\) of ordinary meaningfulness-and-teleology\(^0\). However, this sublimating knowledge ‘ontological-good-faith/authenticity\(^0\)–postconverging–de-mentating/structuring/paradigming\(^0\) 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\(^0\) (even though from a retrospective perspective we can grasp the preconverging/dementing\(^0\)–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\(^0\)–postconverging–de-mentating/structuring/paradigming\(^0\) 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\(^0\)–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^0\) going by its\(^7\) presencing—absolutising-identitive-constitutedness\(^10\) just as we will be disinclined to contemplate about the more veridical preconverging/dementing\(^0\)–qualia-schema of our\(^8\) procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalised-threshold\(^0\) as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^0\)). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\(^0\) speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity\(^7\)–<of-prior-shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia–
schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—as-to-underlying,-ontological-commitment—inferred—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality’ imbued foregrounding entailment(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal.–eliciting-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity’;–as-operative-notional—deprocrypticism) that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity’—postconverging–de-mentating/structuring/paradigming existential-condescension—of-apriorising/axiomatising/referencing–psychologism>’ as to prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, it can be appreciated with respect to budding-positivism and universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the medieval-scholasticism underpinning–suprasocial-construct or where construing meaningfulness in coherent universalising terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity’ existential-condescension—of-apriorising/axiomatising/referencing–psychologism>’ and naïve modern-day—presencing—absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of
dimensionality-of-desublimating-lack-of \{<amplituding/formative>\} supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness \{transvalutative-
rationa\ling/\trans\epistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} (as to the
failure to appreciate that the surpassing of human-subpotency aporeticism is all about
originariness-parrhesia,–as–spontaneity-of-aestheticisation—
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 breakthroughs sublimation projected knowledge
hardly put into question. Likewise, this insight about the requisite ‘ontological-good-
faith/authenticity\{\} existential-condescension–\{of-apriorising/axiomatising/referencing–
psychologism\}’ for organic-knowledge needs to be explicited with regards to the blurriness of
meaningfulness-and-teleology\{\} associated with today’s institutional-being-and-craft
notional~pedantising/muddling/formulaic-hollowing-out—
ontological-completeness\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27} for its elucidation and appropriate seconddnatured institutionalisation that is not dissociated from the very construction-of-the-Self\textsuperscript{2}, 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 \textit{amplituding/formative} wooden-language\textsuperscript{8} (imbued—averaging-of-thought\textsuperscript{5} as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}) hardly showing disinterested interest in genuine knowledge. The blunt fact is that as explained above and clearly obvious with human institutional-development—as-to-social-function-development and living-development—as-to-personality-development the ordinariness of meaningfulness-and-teleology\textsuperscript{99} is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27} (as to a disparateness-of-conceptualisation\textsuperscript{2} \textit{unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity} \textsuperscript{67} which notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing\textsuperscript{5} \textit{amplituding/formative—epistemicity} totalising—in-relative-ontological-completeness ) thrives on this lack of \textsuperscript{10} universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing\textsuperscript{10} \textit{amplituding/formative—epistemicity} totalising—in-relative-ontological-completeness ) with regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about presencing—absolutising-identitive-constitutedness methodologising/mutualising/organising/institutionalising enterprise as to the fact that all given registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness underpinning–suprasocial-construct relate to their given meaningfulness-and-teleology in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence\{(implicitied-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness \})'; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance\{-<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory-involuting-or-guiding-or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation', and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity\{<discretely-implied-functionalism> as otherwise the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\}. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness\{<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\} conception
of sublimating value and ontological-veracity disposition; and so as to the fact that
presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)
actually
tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-
veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology
<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) over ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’ (with regards to its
supererogation
-profundity–postconverging–de-mentating/structuring/paradigming requisite
dispensing-with-immediacy-for-relative-ontological-completeness
-by-
reification/contemplative-distension
 for Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-
and-teleology
), 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
reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given ‘presencing—absolutising-identitive-constitutedness’ ‘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 presencing—absolutising-identitive-constitutedness’ mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose ‘meaningfulness-and-teleology’ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human ‘meaningfulness-and-teleology’ (and so not only with human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ but is equally reflected in a poor-spirited bland conception of human institutional-development—as-to-social-function-development and living-development—as-to-personality-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning—suprasocial-construct projected and preconvergingly—de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed
as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold \(^7\) of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying \(^6\) presencing—absolutising-identitive-constitutedness \(^1\) 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-prospectively-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness \(^4\) <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existing—enframing/imprintedness—(as-to— historicity-tracing— in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity \(^2\) <discreetly-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human \(^5\) historiality/ontological-eventfulness \(^7\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>) that goes beyond \(^8\) presencing—absolutising-identitive-constitutedness \(^1\) and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity \(^6\)—of-the-human-institutionalisation-process \(^8\) while superseding ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in \(^7\) presencing—absolutising-identitive-constitutedness \(^4\)

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constitutedness\textsuperscript{11} <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>\textsuperscript{-}
existentialising—enframing/imprintedness\{as-to_ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} of social-vestedness/normativity\textsuperscript{-}<discretely-implied-
functionalism> and social-stake-contention-or-conflict’, and prospective 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\textsuperscript{5}> rather points to prospective notional–deprocrypticism
aestheticisation–and–aestheticisation-towards-ontology (as to dimensionality-of-sublimating \\text{(\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)) unenframed/unbeholdening/bechancing–supererogation\textsuperscript{10}>
‘bechancing-backdrop of nonpresencing-<perspective–ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>–d uninhibited-
mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—
distortive-originariness/distortive-origination–as-to- historicity-tracing—inhhibited-mental-
aestheticising’ (so-construed as ‘reclamation/recovery of maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{6}—unenframed-conceptualisation’). Such a
‘deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{11} reference-of-thought ontological-
performance\textsuperscript{7}–<including-virtue-as-ontology> (as to its fundamental ontology aspiration) is not
oblivious to the ‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-
reflecting-postconverging-or-dialectical-thinking\textsuperscript{12}–by–preconverging-or-dementing\textsuperscript{13}–
perspectives-of-human—‘meaningfulness-and-teleology’\textsuperscript{14}> underlying human ontological-
performance\textsuperscript{8}<including-virtue-as-ontology> as to the ontological-contiguity\textsuperscript{9}—of-the-
must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold the prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as ‘meaningfulness-and-teleology’ but metaphoricity as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/superrerogatory—de-mentativity; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/superrerogatory—de-mentativity for their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocrypticism are not actually as of ‘meaningfulness-and-teleology’ but rather are as of metaphoricity with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and our positivism—procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-superrerogation) are ever always urged along beyond their uninstitutionalised-threshold given ‘taxingness-of-originariness upon human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' in the face of their
meaningfulness-and-teleology prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence>–existentialism-form-factor’ for the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as effectively involving the veridically uninhibited/decomplexified dimensionality-of-
sublimating—<{amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transeptistic/epistemic-growth-or-
doneness—equalisation} in cognisance-and-integration of the requisite ‘ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming’ existential-
condescension—<of-apriorising/axiomatising/referencing—psychologism>’ for the availing of the
organic-knowledge meaningfulness-and-teleology of base-institutionalisation,
universalisation, positivism/rational-empiricism and notional—deprocrypticism respectively
(as to their respective ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming ‘inducing of their reference-of-thought—and—reference-
devolving—meaningfulness-and-teleology underlying logical-basis/logic,—as-
derived-from—transversality—<for-sublimating—existential-eventuating/denouement>—of-
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-
that de-
human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve
presencing—absolutising-identitive-constitutedness\(^1\)  \(<\text{amplituding/formative–epistemicity}>\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag  
(given that human ontological-performance\(^2\)  \(<\text{including-virtue-as-ontology}>\) cannot be neutrally be separated from human \(<\text{amplituding/formative–epistemicity}>\) totalising~thrownness-in-existence\(^3\) and the reflexive temporal-to-intemporal ontological implications on human ontological-performance \(<\text{including-virtue-as-ontology}>\).

This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholding to human appreciation of the existential implications of the notion and science behind the 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\(^4\)~postconverging–dementating/structuring/paradigming \(<\text{existential-condescension}<\text{of-apriorising/axiomatising/referencing–psychologism}>\)’ 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\(^5\) doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance\(^6\)~<\text{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 \(<\text{amplituding/formative–epistemicity}>\) totalising~thrownness-in-existence\(^7\)’ 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 -implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming –as-being-as-of-existential-reality) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-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 -<amplituding/formative–supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> takes precedence in defining human intellectual-and-moral ontological-performance -<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation. This <amplituding/formative–epistemicity> totalising—thrownness-in-existence implied existential-discursivity—implicated-
sublimation-over-desublimation as to ‘ontological-good-faith/authenticity~postconverging-de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness<metaphoricity~disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology veridically arises. Thus existential-discursivity—implicated-sublimation-over-desublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’. This insight puts into perspective our presencing—absolutising-identitive-constitutedness conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness specific apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educted–existentialising/contextualising/textualising-contiguity }–ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence } – is not of neutrally/objectively sound ontological-performance } –<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our <amplituding/formative–epistemicity>totalising–thrownness-in-existence } and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness } as to overall existential dimensionality-of-sublimating}{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}. Besides such a more stark elucidation as to 

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The bigger point here is that prospective human sublimation underlying prospective knowledge-reification—gesturing—<in-prospective-psychologism—apriorising alexmatising referecing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising—contiguity }—conflatedness in—{preconverging—disentainment by}—postconverging—entailment> in relative-ontological-completeness cannot be engaged with any given registry-worldview/dimension in relative-ontological-incompleteness as if the latter is of a ‘neutrally/objectively sound human ontological-performance’—<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising—contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative—epistemicity>totalising—thrownness-in-existence’ with regards to the fact that human <amplituding/formative—epistemicity>totalising—thrownness-in-existence is already engaged in existential-discursivity—implicated-sublimation-over—desublimation as to ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming) existential-condescension—of—apriorising/axiomatising/referencing—psychologism>’ (and so very much countering the deceptive eliciting in desublimation of <amplituding/formative—wooden-language—{imbued—averaging—of—thought—<as—to—leveling—ressentiment/closed—construct—of—meaningfulness—and—teleology—<as—to—'nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications}> by dominance/ vested—interest actors and sycophantic—sophistry seeming to imply human—subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicated—sublimation—over—desublimation as to ‘ontological-good-faith/authenticity’—postconverging—de-
mentating/structuring/paradigming † implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation † implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation † implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation † implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation † implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 76, 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 )

worldviews/dimensions right up to the originariness/origination so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence


construct—of—‘meaningfulness-and-teleology’ induced desublimating of the effectively-purist-
sublimation

⟨reflecting-prospective—historiality/ontological-eventfulness /ontological-
aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism-determinism’⟩⟩ as to the concreteness/concretism/‘preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—‘existentialising—enframing/imprintedness—
{as-to— historicity-tracing—‘in-presencing—hyperrealisation/hyperreal-transposition⟩—of-
human-ontological-performance—‘including-virtue-as-ontology⟩ of overall prospective
sublimation. Human sublimation as such in reflecting holographically—⟨conjugatively-and-
transfusively⟩ the ontological-contiguity —of-the-human-institutionalisation-process—is
existentially susceptibly instigated mostly as of materially/technically induced sublimation
associated with tools, equipment, technical knowhow and natural science as to their
immediately amenable positive-opportunism—of-social-functioning-and-accordance—social
implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall
‘meaningfulness-and-teleology’. But the overall postconverging—de-
mentating/structuring/paradigming of human sublimation in existence as such is not always
coherent as to the discrepancy in the occurrence of specific sublimations and desublimations
say material and technical sublimation pointing to relative-ontological-completeness and
‘immaterial/social overall relative-ontological-incompleteness —presublimation-construct—of—
‘meaningfulness-and-teleology’ instigating the referencing/registering/decisioning
desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-
to-their-relative-ontological-completeness — reference-of-thought— devolving⟩. In this
regards, we can appreciate how the subsequent immaterial/social sublimation required for
prospective positivism/rational-empiricism came to be appreciated by such thinkers like the
Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated
with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective 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—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\textsuperscript{6}–presublimation-construct–of–"meaningfulness-and-teleology\textsuperscript{8}\"value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising preconverging–"motif-and-apriorising/axiomatising/referencing–"imbuing"existentialising—enframing/imprintedness–\{as-to-history-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\textsuperscript{8} driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}–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\textsuperscript{7}\" of our positivism–procrystalism, 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\textsuperscript{7}\{so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional-deprocripticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness –presublimation-construct–of—meaningfulness-and-teleology; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness–presublimation-construct–of—meaningfulness-and-teleology’ instigating the 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-identitutive-constitutedness’ to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance –<including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholding relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the modern-day political framework as to a period of rather
profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a
distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve presencing—absolutising-identitive-constitutedness\textsuperscript{1} epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity—of—the-human-institutionalisation-process\textsuperscript{4}, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness\textsuperscript{3}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\textgreater rendering the scientific adventure as of a living attendant–ontological-contiguity\textsuperscript{6}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{2} as to human limited-mentation-capacity-deepening\textsuperscript{3} implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{6}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} 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/intelligibility/setup/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 \{\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-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-{\langle \text{as-to-historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\} in supererogation\(^9\) is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation–and–aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\)’ that ultimately enabled and propelled human limited-mentation-capacity-deepening\(^5\) (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-{\langle \text{as-to-historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\} that led to our
modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human 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—procrypticism level of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and its corresponding methods/methodologies/approaches
associated with its institutional-development—as-to-social-function-development and living-
development—as-to-personality-development as to wrongly imply ours is the human generation
that don’t face any prospective aporeticism-overcoming/unovercoming. Along the same line of
intellectual appreciation of prospective sublimation implications as to the fact that nascent-
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-
completeness—reference-of-thought-devolving ‘critically points to an overall nascent
knowledge-reification—gesturing—prospective-psychologism—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 ‘meaningfulness-and-teleology’
conception of the given prospective relative-ontological-completeness registry-
worldview/dimension”; the possibility for ontology/science is effectively ‘an ontological-
contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding
the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-
ontological-completeness induced sublimation as reflected in any subject-matter (as to its
phenomenal/manifest—subpotency—{in-transitive-conflatedness—reflexivity—in-the-full-
potency-of-existence’s—sublimating—nascence}) and so as to the subject-matter underlying
existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming existential-
condescension—{of-apriorising/axiomatising/referencing—psychologism}’ (and so as effectively
reflected by the overall reference-of-thought and ‘reference-of-thought—devolving/subject-
matter ‘relative-ontological-completeness”—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation—{as-to-underlying—ontological-commitment}—implied—self-assuredness-of—
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming
as-being-as-of-existential-reality⟩'). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest–subpotency⟩(in-transitive-conflatedness –reflexivity.–in-the-full-
potency-of-existence’s–sublimating–nascence⟩ (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness ⟨as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩’. The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness ⟨as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-
formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness ⟨as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩’ increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of
profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normaley/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 7-presencing—absolutising-
identitive-constitutedness~ as of beholding-becoming—distortive-originariness/distortive-
origination—as-to~ historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment~by}–postconverging-entailment> for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual–function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipating implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification–gesturing<-in-
It is herein contended that just as the prior
mentating/structuring/paradigming —as-being-as-of-existential-reality>’ to usher in the possibility of their very own seconddnatured institutionalisation unclouded knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
mentating/structuring/paradigming as-being-as-of-existential-reality>’.

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).
mentating/structuring/paradigming –as-being-as-of-existential-reality⟩’ imbuend
foregrounding _entailment ⟨postconverging–narrowing-down–sublimation-as-to
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity’ _;—as-operative-notional–deprocrypticism⟩

(enabling the true and profound attainment of ontological-contiguity⁶⁷ in the social domain
beyond the present practices of disparateness-of-conceptualisation-<unforegrounding-
disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ ⟩). The manifest historical
veracity of human sublimation as underlined by the ‘directly relevant trace of prospective
human effectively-purist-sublimation⟨reflecting-prospective- historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ as to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁶⁶’ (and as rather
‘beholdening wrongly upon the overall relative-ontological-incompleteness⁶⁸—presublimation-
construct–of—‘meaningfulness-and-teleology’ ) is the more accurate conception in reflecting
the overall ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸, and so as to:

human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
potency ≈sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-
the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ≈postconverging–de-mentating/structuring/paradigming ,→over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ≈preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating

Critically thus the veracity of human sublimation is rather as to the originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal—of-existence) perspective of notional—deprocrypticism as effectively reflecting existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, and so as to the fact that the
notional-deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-sublimation\{reflecting-prospective- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perspective–ontological-normalcy/postconvergence-reflected-\{epistemicity-relativism-determinism\}\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\} is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness \{presublimation-construct–of–meaningfulness-and-teleology\}’.

relativism-determinism’}, and so as to ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology’ comprehensiveness of prospective sublimating-nascence (as to the instigating relative-ontological-completeness — apriorising/axiomatising/referencing—psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification—
of-variously-devolving—'axiomatising-conjugations'—so-reflected-in-its-nascent-particular-
sublimations’ (as notional—deprocrypticism ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective
sublimating—nascence’). This comprehensive elucidation highlights that human sublimation is
not inherently haphazard as the wrong perception of haphazardness arises as from the varying
presencing—absolutising-identitive-constitutedness epistemic-projection perspectives
whereas from a comprehensive notional—deprocrypticism epistemic-projection perspective in
ontological-normalcy/postconvergence human sublimation is rather wrongly apparently
haphazard because of human limited-mentation-capacity epistemic-projection perspectives of
apprehension of prospective sublimation with ‘the ontological-veracity of
notional—deprocrypticism epistemic-projection perspective associated with comprehensive
human limited-mentation-capacity-deepening rather reflecting the overall ontological-
contiguity—of-the-human-institutionalisation-process de-mentative/structural/paradigmatic
coherence of human sublimation as of successive ‘reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective
sublimating—nascence’. Thus such a notional—deprocrypticism ontological-
normalcy/postconvergence perspective warrants the requisite amplituding/formative—
epistemicity totalising/circumscribing/delineating relative-ontological-completeness appraisal of singularly induced prospective sublimations as to projected overall human
teleology imbued <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness’/relative-ontological-completeness;
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence> as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming—psychologism” as of
 referencia-of-thought–and–reference-of-thought–devolving–meaningfulness-and-
teleeology comprehendiveness 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
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’, 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—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—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence inclination for presencing—
absolutising-identitive-constitutedness—preconverging—motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—
as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (so-
reflected as of human ‘formativeness—as-to-interсолipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of-
meaningfulness-and-teleology ): defining the construal/conceptualisation of human
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (with regards to the
requisite human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally—
collateralising-beholdening-protohumanity—to—attain-sublimating-humanity—as-to-existence—
potency—to—sublimating—nascence—disclosed-from-prospective-epistemic-digression to
supersede human temporality/*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). Such an ultimate construal of human self-surpassing as
to the notional—deprocrypticism epistemic-projection perspective in ontological-
normalcy/postconvergence effectively grapples with the requisite ‘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—
a—supererogatory—decisionality—of—socioinstitutional—conceptions—as—to—‘their—nascent—sublimations—dynamic—preempting-of-presublimatory—decisionality—numbing—traction—

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desublimation')-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/“meaningfulness-and-
teleology” (as to Being-development/ontological-framework-expansion–as-to-depth-of-
tongtologising-development-as-infrastructure-of–“meaningfulness-and-teleology”’) 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?
<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 ‘presencing—absolutising-identitive-constitutedness’ preconvergence~‘motif-and-
apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness
{as-to- historicity-tracing—preconvergence—hyperrealisation/hyperreal-transposition} as being
‘the
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of human agency’. However, as to a constructive
knowledge-reification–gesturing—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness
~preconverging-disentailment-by}–postconverging-entailment> with respect
to the haunting fact of human <amplituding/formative–epistemicity>totalising–thrownness-in-
existence\textsuperscript{15} as to any such ‘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) speaking to such a <amplituding/formative–
epistemicity–totalising—thrownness-in-existence”, such 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-
ormalcy/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 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 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 can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human meaningfulness-and-teleology (as so-construed as of dimensionality-of-sublimating) (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology concerned mostly with human institutional-development–as-to-social-function-development and living-development–as-to-personality-development in the priorly achieved Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) rather tends
to reconverge to shallow \(<\text{amplituding}/\text{formative–epistemicity}>\) totalising-thrownness-in-existence\(^{13}\) concreteness/concretism/\(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\) existentialising—enframing/imprintedness—\(\{\text{as-to- historicity-tracing—\text{in-presencing}—hyperrealisation/hyperreal-transposition}\}\) of-human-ontological-performance—\(<\text{including-virtue-as-ontology}>\) as reflected by the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\) successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness <\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}> existentialising—enframing/imprintedness—\(\{\text{as-to- historicity-tracing—\text{in-presencing}—hyperrealisation/hyperreal-transposition}\}\) (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human \(^6\text{meaningfulness-and-teleology}\)’); thus as not necessarily speaking of the absolute possibility of human consciousness projection in want for its recurrent parameterisation/reparameterisation—\(\{\text{reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory–decisionality–numbing-traction-desublimation’}\}\) as-so-operationalisng—‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ in optimising human ontological-performance—\(<\text{including-virtue-as-ontology}>\) (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure—\(\{\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}}\}\) ). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism presencing—absolutising-identitive-constitutedness <\text{preconverging–‘motif-and-}
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—inh-presencing–hyperrealisation/hyperreal-transposition) effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as to its inherent <amplituding/formative–
epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’ -<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-constitutedness’<preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—inh-presencing–hyperrealisation/hyperreal-transposition)’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional
ascendence. Such a beholding <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} skews the fundamental ontology question by its inherent <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-<discretely-implied-functionalism>. This latter issue is the ultimate challenge to prospective notional–deprocrypticism institutionalisation ‘unenframed/unbeholding/bechancing–supererogation’ parameterisation/reparameterisation {reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–’their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’}-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology; as of the paradox that a social-setup as to its <amplituding/formative–epistemicity>totalising–thrownness-in-existence is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normaley/postconvergence-reflected–’epistemicity-relativism-determinism’}> as can be appreciated throughout human history). This is explained by the fact that the human can
prospectively reflect the relative-ontological-completeness\(^{17}\) ‘specific overall knowledge-
reification–gesturing\(<\text{in-prospective\ psychologismic\ apriorising\ axiomatising\ referencing}
\{of-attendant–ontological-contiguity \sim\text{educed}\–\text{existentialising/contextualising/textualising-
contiguity}\}\sim\text{conflatedness}\sim\text{in\{preconverging\ disentailment\ by\} postconverging-
entailment}\) of-variably-devolving-'axiomatising-conjugations’-so-reflected-in-its-nascent-
particular-sublimations’ (while as to when it converges to desublimation as failing existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{16}\), it goes on to priorly
reflect the overall relative-ontological-incompleteness ’—presublimation-construct-of—
meaningfulness-and-teleology\(^{99}\) as to its \(^{70}\) presencing—absolutising-identitive-
constitutedness\(^{14}\) \(<\text{preconverging–‘motif-and-apriorising\ axiomatising\ referencing\ ‘imbuing}>>
existentialising—enframing/imprintedness\{\text{as-to\ historicity-tracing\ in-presencing–
hyperrealisation/hyperreal-transposition}\}). The above analysis reflects the fact that human
\(<\text{amplituding/formative–epistemicity}\>\text{totalising–thrownness-in-existence}\sim\text{,}–\text{imbued-projective-
arbitrariness/waywardness}\{\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of–‘\text{amplituding/formative–
epistemicity}\>\text{totalising–conceptualisation}\}>\) is the ‘effective becoming aestheticisation—and–
aestheticisation-towards-ontology construction as to cumulation/recomposuring’ that induces
cultivated/beholding-construct-of—‘meaningfulness-and-teleology\(^{99}\),–ultimately-construed-
as-habit/practice/belief/culture; and so reflected in human Being-development/ontological-
meaningfulness-and-teleology, institutional-development–as-to-social-function-
development and living-development–as-to-personality-development. Human
\(<\text{amplituding/formative–epistemicity}\>\text{totalising–thrownness-in-existence}\sim\text{,}–\text{imbued-projective-
arbitrariness/waywardness}\{\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of–‘\text{amplituding/formative–
epistemicity}\>\text{totalising–conceptualisation}\}>\)
epistemicity>totalising~conceptualisation’ reflects an ‘effectively underlying human beholding—inchng,-apprhending,-and-taming—drive or aestheticising—
‘surrealising/supererogating—drive for <postconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—framing/imprinting—{as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism-
determinism’}>’ (as to manifestly cultivated/beholdening—construct-of— meaningfullness-and-
teology”,-ultimately—construed—as—habit/practice/belief/culture so—reflected as
<preconverging—‘motif—and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—{as—to— historicity—tracing—in—presencing—
hyperrealisation/hyperreal—transposition}). Such an ‘effectively underlying human beholding—inchng,-apprhending,-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’}>’ (inherent to human <amplitudding/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—<amplitudding/formative—
epistemicity>totalising—conceptualisation’}) speaks to human preformulating/preframing/premeaningfullness—<metaphoricity’—disposition—as—to—psyche—
induced—psychologism—of—existential—stake> with regards to formativeness—<as—to—
intersolipsism—of—preformulating/preframing/premeaningful—imbued—mediativity—
derferentialism—of—meaningfullness—and—teleology }; as underlying the possibilities for human
sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence’. Thus it is by such a ‘sublimation-over-
desublimation understanding’ of this <amplituding/formative–
epistemicity>totalising–thrownness-in-existence’,-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’} that the apparently
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of our positivism–procrypticism presencing—
absolutising-identitive-constitutedness |<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–‘existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as the
challenge of the double epistemic orientation to notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation
{reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-
teleology} as highlighted above) can be looked at in a new and enlightening perspective
(beyond such a ‘positivism–procrypticism—apriorising/axiomatising/referencing–
psychologism encultured/constructed social-pragmatics-framing-of—predicative-effectivity–
sublimation-{as-to-underlying,-ontological-commitment ‘<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality>’) and so rather as from a prospective ‘deprocrypticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment

implicated—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>); and so as to the
elucidation of such presencing—absolutising-identitive-constitutedness

preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing~existentialising—
enframing/imprintedness-{as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} induced human <amplituding/formative-
epistemicity>totalising—thrownness-in-existence ~imbued-projective-
arbitrariness/waywardness-{as-to-the-human—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing-process-of—'<amplituning/formative-
epistemicity>totalising—conceptualisation'} deficient ontological-performance ~<including-
virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ and to ‘desublimation as
failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’;

human <amplituding/formative—epistemicity>totalising—thrownness-in-existence ~imbued-
projective-arbitrariness/waywardness-{as-to-the-human—projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—
'<amplituning/formative—epistemicity>totalising—conceptualisation'} notionally speaks of an
underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both
emancipating ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming and human impeding ontological-bad-
faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming underlying
human meaningfulness-and-teleology ontological-performance ~<including-virtue-as-
ontology>. Human <amplituning/formative—epistemicity>totalising—thrownness-in-

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existence -<imbued-projective-arbitrariness/waywardness-{as-to-the-human-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
referencing-process-of—’<amplituding/formative—epistemicity—totalising—conceptualisation’⟩ as
to its ‘effectively underlying human beholdening—including—apprehending—and-taming—drive or
aestheticising—’ surrealisning/supererogating—drive for <postconverging—’motif-and-
apriorising/axiomatising/referencing’—imbuing—existentiising—framing/imprinting—{as-to-
prospective— historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence—reflected—’epistemicity—relativism-
determinism’⟩⟩’ is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting
human ontological-performance —<including-virtue—as-ontology> (with regards to constraining
attendant—ontological-contiguity—educed—existentiising/contextualising/textualising-
contiguity upon human underlying ontological-commitment —<implied—self-assuredness-of-
ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —
as-being—as-of-existential-reality> as to the possibility for sublimation or desublimation)’ as at
defining institutionalisation-threshold or as at defining uninstitutionalised-threshold of
human ontological-performance —<including-virtue—as-ontology>; so-underlined respectively
by the dispensing-with-immediacy—for-relative-ontological-completeness —by-
reification/contemplative-distension associated with postconverging (postconverging-or-
dialectical-thinking—apriorising-psychologism-representation,—as-of-postconverging-
aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-
immediacy-for-relative-ontological-completeness —by-reification/contemplative-distension associated with preconverging (preconverging-or-dementing—apriorising-psychologism-representation,—as-of-preconverging-aestheticisation) as at defining uninstitutionalised-
threshold. In this respect (with regards to the possibility for human sublimation as to
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation”), prospective
originariness-parrhesia—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology’) is underlined by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative–askesis-or-acumen projected perception’ that the disposedness/psychologismic-construct of the generalised social-construct <amplituding/formative> wooden-language{imbued—averaging-
reification/contemplative-distension<in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-
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—}

‘existential and contemplative internal adequation’ respectively for the nascent contemplation
of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness

<preconverging—’motif-and-apriorising/axiomatising/referencing’–imbuing—>

existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual–function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity’—preconverging–de-mentating/structuring/paradigming that covertly and/or overtly project respectively that 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—(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-
conflicatedness /formative—supererogating—(projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—
as to human-and-social–expectations/anticipations—
metaphoricity—\textsuperscript{59}—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{85} and this
‘seeding-misprising ontological-bad-faith/inauthenticity\textsuperscript{64}–preconverging–de-mentating/structuring/paradigming\textsuperscript{65}’ 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\textsuperscript{66}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} and ontological-
bad-faith/inauthenticity\textsuperscript{64}–preconverging–de-mentating/structuring/paradigming\textsuperscript{65} 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,\textsuperscript{103} universalisation–non-positivism/medievalism and
positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal
adequation’ for prospective base-institutionalisation,\textsuperscript{10} 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\textsuperscript{96} 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}—confinedness 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/paradigmng the possibility for
prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently
echoed in modern-day deonto-professional institutional practices); and so by the mere token of
the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised
social-construct <amplituding/formative> wooden-language-{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology
-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
as to its
beholdening to institutional-development–as-to-social-function-development and living-
development–as-to-personality-development so-derived rather as from the prior Being-
Thus in many ways ‘instigative–askesis-or-acumen postconverging-de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations—\textless{}blinded-to-their-relative-ontological-completeness \textgreater{}—reference-of-thought-devolving–as to prospective originariness-parrhesia—as-spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-sublimating—\textless{}amplituding/formative\textgreater{}supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). However, the ontological-veracity of human temporal-to-intemporal ontological-performance \textless{}including-virtue-as-ontology\textgreater{} as at uninstitutionalised-threshold\textsuperscript{102} (so-underlined by human limited-mentation-capacity) speaks to the fact that even the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness—\textless{}presublimation-construct-of—meaningfulness-and-teleology\textgreater{} usurping of nascent-particular/incipient-and-material/technical-sublimations—\textless{}blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving—; as the nascent-particular/incipient-and-material/technical-sublimations—\textless{}blinded-to-their-relative-ontological-
given ‘conceptualisation incompleteness as to ontological-contiguity’
elicits the manifestation of such overall relative-ontological-
incompleteness as presublimation-construct-of ‘meaningfulness-and-teleology’
as defect of beholding apriorising aestheticisation (as of overall relative-ontological-incompleteness as presublimation-construct-of ‘meaningfulness-and-teleology’
wrong historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-material/technical-sublimations—
reference-of-thought—devolving>, underlined by its preconverging-or-dementing—
apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking—
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’>}_)’ (as so-inherent to human <amplituding/formative—epistemicity—totalising—thrownness—in-existence—imbued-projective—arbitrariness/waywardness—\(\text{as-to-the-human—projective/}r\text{eprojective—aestheticising—re-motif—}
and—re-apriorising/re-axiomatising/re-referencing-process-of—\langle \text{amplituding/formative—}
epistemicity—totalising—conceptualisation’\rangle\), actually takes the form of a numbing-traction—
of-desublimating—‘meaningfulness-and-teleology’—\(\text{as-perspective-lost-of—}
’supererogatory—acuity/perspicacity(astuteness/edginess/incisiveness—as-to-the-imbued—
postconverging/dialectical-thinking—of–notional—deprocripticism—\{in-dimensionality-of—
sublimating — \langle \text{amplituding/formative—epistemicity—growth-or—}
'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/in surmountable/unovercomable presencing—absolutising-identitive-constitutedness 
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}) of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human presencing—absolutising-identitive-constitutedness 
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} imbued preconverging—de-
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/decisioning and
reference-of-thought-devolving/devolved–axiomatising-conjugations (holding-forth for
human existential-instantiations’ meaningfulness-and-teleology), as to the sublimating
dynamics of ‘human re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-
completeness — reference-of-thought-devolving> reflecting immanent-existence’s
ontological-contiguity (so-epistemically underscored by the reference-of-thought-and-its-
developing) as knowledge-reification—gesturing—<in-
devolving>’ have to be existentially referenced/registered/decisioned as from the available desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-devolving>’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-devolving>. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-devolving> positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/dissemintative metaphoricity explicited with his thinking proposition and scepticism
exercise engendering as to its dimensionality-of-sublimating

(<supererogatory–de-mentativness/epistemic-growth-or-conflatedness/transvalutive-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

(<supererogatory–de-mentativness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>) universalising-idealisation instigation were in many ways rather beholding to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking’ of reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of

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notional-deprocrypticism’ over the inherent ontological-flaw of the ‘preconverging/dementing\textsuperscript{20} of \textsuperscript{8} reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional-procrypticism’; as to the fact that the \textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—\textsuperscript{r} as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations—\textsuperscript{<blinded-to-their-relative-ontological-completeness—\textsuperscript{20} reference-of-thought—devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising\textsuperscript{17}—referentialism construed as of \textsuperscript{5} historiality/ontological-eventfulness/ontological-aesthetic-tracing—\textsuperscript{<perspective—ontological-normalcy/postconvergence-reflected—\textsuperscript{6} epistemicity-relativism-determinism>}, notional-deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, and so superseding a naïve metaphysics-of-presence\textsuperscript{9}\{implicit{\textsuperscript{21} nontescript/\textsuperscript{20} parsing—\textsuperscript{5} presencing—absolutising-identitive-constitutedness}\} affect-driven mented or stigmatic psychology rather as of a shallow perspective of \textsuperscript{10} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and vaguely articulated as of \textsuperscript{10} universal import but rather manifesting our positivism-procrypticism—\textsuperscript{<preconverging—\textsuperscript{20} motif-and-apriorising/axiomatising/referencing—\textsuperscript{r} imbuing—\textsuperscript{q} existentialising—\textsuperscript{e} enframing/imprintedness}\{a\textsuperscript{21} supererogatory psychologistic protraction of human relevantly induced notional-asceticism\textsuperscript{1} (as to its skirting/peripheral initiation within a \textsuperscript{7} presencing—\textsuperscript{<preconverging—\textsuperscript{20} motif-and-apriorising/axiomatising/referencing—\textsuperscript{r} imbuing—\textsuperscript{q} existentialising—\textsuperscript{e} enframing/imprintedness}\{as-to- \textsuperscript{2} historicity-tracing—in-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\textsuperscript{1} (as to its skirting/peripheral initiation within a \textsuperscript{7} presencing—\textsuperscript{<preconverging—\textsuperscript{20} motif-and-apriorising/axiomatising/referencing—\textsuperscript{r} imbuing—\textsuperscript{q} existentialising—\textsuperscript{e} enframing/imprintedness}\{as-to- \textsuperscript{2} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\})
the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its presencing—absolutising-identitive-constitutedness...

(preconverging—'motif-and-apriorising/axiomatising/referencing’—imbuing)—existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

(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-
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-suprerogation that then
elicits the universal-transparency—{transparency-of-totalising-entailing,—as-to-entailing—
amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness },
untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring<as-to-post-converging-or-dialectical-thinking—
apriorising-psychologism> of the relative-ontological-completeness
apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-
from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-
and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’][>]. But
then with such notional—asceticism associated with notional—deprocrysticism factoring in that
the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on
to contemplate of prospective relative-ontological-completeness sublimation is potentially a
conflatedness \textit{-in-[preconverging-disentailment-by]-postconverging-entailment}> (as referencing any ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness\textsuperscript{67} as to existence—\textit{-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) speak to an underlying human ontological-commitment\textsuperscript{87} \textit{-<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 \textit{-postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality} with respect to social-stake-contention-or-conflicton underlying human ontological-commitment\textsuperscript{66} \textit{-<implied—self-assuredness-of-ontological-good-faith/authenticity -postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>}). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticism overcoming/unovercoming of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textit{meaningfulness-and-teleology\textsuperscript{99} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold\textsuperscript{102} respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{101}universalisation–non-positivism/medievalism, and positivism–procrypticism as to their \textit{presencing—absolutising-identitive-constitutedness} \textit{-<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness\textsuperscript{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}, do not speak of limits to prospective human knowledge-reification–gesturing–\textit{-in-}
prospective_psychologismic~apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \} \text{=} conflatedness \text{-in-} \{preconverging-disentailment\,-by\}–postconverging-entailment\> (as epistemic-constructs referencing prospective ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness\textsuperscript{7} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96}) respectively as of base-institutionalisation,\textsuperscript{105} universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold\textsuperscript{102} of all registry-worldviews/dimensions in their\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{41} \textless \text{amplituding/formative–epistemicity}\textgreater \text{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} , the fact is that their socio-institutional decisional-construct for responding to their own given prospective aporeticism-overcoming/unovercoming take up a notional~pedantising/muddling/formulaic-hallowing-out—\text{in-subontologisation/subpotentiation}\textless \text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}\textless \text{amplituding/formative–epistemicity}\textgreater \text{totalising~in-relative-ontological-completeness} \text{)} and institutional self-preservation nature that falsely turns around (breaks with ‘prospective ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness\textsuperscript{7} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96}’, for knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \} \text{=} conflatedness \text{-in-} \{preconverging-disentailment\,-by\}–postconverging-entailment\> to undermine prospective human knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \} \text{=} conflatedness \text{-in-} \{preconverging-disentailment\,-by\}–postconverging-entailment\>, by wrongly
implying any such prospective construal of ‘prospective ontological-contiguity’ conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as of dimensionality-of-sublimating
\(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness
human aporeticism overcoming/unovercoming to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness\(^8\) \(<\text{amplituding/formative}>\text{entailment—as-to-totalising-contiguous/coherent–factualty-of-variability}\): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity\(^7\) conception of relative-ontological-completeness\(^8\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) for knowledge-reification–gesturing—:<in-prospective\(_\text{psychologismic}\)~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }— conflatedness _in—{preconverging-disentailment–by}–postconverging-entailment’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness\(^8\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) of the universalising-idealisation of Socratic-philosophers’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness\(^8\) \(<\text{amplituding/formative}>\text{entailment—as-to-totalising-contiguous/coherent–factualty-of-variability}\)’ to then falsely justify their non-universalising notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<\text{amplituding/formative–epistemicity}>totalising~in-relative-ontological-completeness } and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective \(^10\) universalising-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with prospective ontological-contiguity’ conception of relative-ontological-completeness\(^8\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) for
that protensively strives to explain everything as of notional-deprocrypticism entailment—as-to-totalising-contiguous/coherent–factuality-of-variability (with such a postmodern-thought conception as human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’—<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of- reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory—unbeholdingen-conflatedness of nascent–human-decisionality-induced-sublimation—<of-blinded-relative-ontological-completeness—imbued, supererogatory— reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as ‘prospective/nascent relative-ontological-completeness
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory unbeholding-conflicatedness
projective-insights as of notional–deprocripticism’ 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
human-institutionalisation-process’. But rather postmodern-thought is of a prospective ‘relative-ontological-completeness
of-notional–deprocripticism-prospective-sublimation}
appraisal of human narratives as to dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
thus implying rather a notional–deprocripticism institutionalisation
‘unenframed/unbeholding/bechancing–supererogation parameterisation/reparameterisation
as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. In other words, the uninstitutionalised-threshold of the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-contiguity
contiguity ~educed–existentialising/contextualising/textualising-contiguity~


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

conflatedness in {preconverging-disentailment by} postconverging-entailment’ is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively
sublimating "meaningfulness-and-teleology" (as to destructuring-threshold 
{uninstitutionalised-threshold \presublimating–desublimating–decisionality}–of-ontological-
performance \langle \nonumber \rangle -<including-virtue-as-ontology> of human ontological-performance \langle \nonumber \rangle -
<including-virtue-as-ontology>) is rather veridically supererogatory in its conception as of
notional–asceticism\langle \nonumber \rangle (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 "meaningfulness-and-teleology"
in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation comprehensive construal of sublimating "meaningfulness-
and-teleology" on presencing-distorted–meritocracy/totalising–sovereign-approporntioning—of-
human-ontological-performance\langle \nonumber \rangle -<including-virtue-as-ontology> terms–as-of-axiomatic-
construct of <amplituding/formative>disposedness/psychologismic-construct-{as-to-
orientation/value-construct/valuation–and–derived-parameterising} and ontologisation’ as so-
reflected by the underpinning–suprasocial-construct (historically involving ‘dominance/vested-
interest structure in relative-ontological-incompleteness ‘–presublation-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 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,
enframing/imprintedness-\{as-to- historicity-tracing—in-presencing—
desublimating—existentialising—decisionality’, thus rather de-mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism—of-social-functioning-and-accordance\textsuperscript{15} relation with the sublimation inducing supererogation\textsuperscript{96}-profundity—postconverging—de-mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘supererogation’-profundity—postconverging—de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-\langle\text{blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving}\rangle’ as rather reflecting the
institutionally-distorted/disjointed conception of approportioning) of recurrent-utter-
uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism and positivism–procrypticism are preconvergingly–de-
mentated/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 implications as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation with respectively base-institutionalisation,
universalisation, positivism and prospective notional–deprocrypticism (so-enabled rather by
supererogatory dimensionality-of-sublimating —{amplituding/formative}supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality/or-
enframing/imprintedness —{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} imbued ‘ontological-good-faith/authenticity-and-
equanimitiy of social/institutional process towards credible social/institutional outcome as
reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification/contemplative-distension'); 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 as to prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
adopt their respective ‘relic/artifactual–beholdening-constitutedness’ presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’
threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\}–
\langle\text{including-virtue-as-ontology}\rangle\text{ reflect human notional–firstnaturedness—temporal-to-intemporal-dispositions–}\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle\text{ in want for the same narrowing-down selection of the intemporal-disposition as to ‘human ‘amplituding/formative–epistemicity\rangle\text{totalising–thrownness-in-existence}^2\langle\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–‘amplituding/formative–epistemicity\rangle\text{totalising–conceptualisation’}\rangle

(speaking of varying temporal-to-intemporal human ontological-performance\}–\langle\text{including-virtue-as-ontology}\rangle\rangle\text{ fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\} for intemporal-disposition selectivity in reflection of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation\{imbued-postconverging/dialectical-thinking \langle‘projective-insights’/‘epistemic-projection-in-conflatedness \langle‘of-notional–deprocrypticism-prospective-sublimation\}\rangle. This thus implies that human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-disposition—as-to-psyche-induced-psychologism-of-existential-stake> is rather ever always caught up in an enframed–unenframed or enframed-overflowing or re-originary—as-unenframed/unbeholdening/outlier-conceptualisation\{imbued-postconverging/dialectical-thinking \langle‘projective-insights’/‘epistemic-projection-in-conflatedness \langle‘of-notional–deprocrypticism-prospective-sublimation\}\rangle stance as to the prospective possibility of the ontological-veracity of human ontological-performance\}–\langle\text{including-virtue-as-ontology}\rangle\rangle as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\}– wherein blurriness as to uninstitutionalised-threshold \} is an epistemic-constraint undermining sublimation and inducing desublimation, and \} universal-transparency\}–\langle\text{transparency-of-totalising-entailing–as-to-entailing–‘amplituding/formative–
uninstitutionalised-threshold /presublimating–desublimating–decisionality\)^{7}\textendash}<including-virtue-as-ontology> presublimating ^{8}\textendash}reference-of-thought/grandest-axiomatic-construct\textendash-as-to-referencing/registering/decisioning \textendash imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism\textendash-or–disjointedness-as-of\textsuperscript{10} reference-of-thought (notional\textendash–procrypticism). Such that the manifested postlogism\textsuperscript{11}\textendash-as-of\textendash compelling\textendash–nonconviction/madeupness/bottomlining\textsuperscript{20}\textendash\textsuperscript{22} (<decontextualising/de-existentialising\textendash-of-attendant-intradimensional–apriorising/axiomatising/referencing\textendash-induced-disontologising\textendash-of-the\textendash‘attendant-intradimensional–ontologising\textendash’–imbued\textendash<contextualising/existentialising–attendant-ontological-contiguity\textsuperscript{67}>; in shallow-supererogation –as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical\textendash‘attendant-intradimensional–apriorising/axiomatising/referencing\textendash’-logical-dueness>\textsuperscript{96}) is directly related to the presublimating reference-of-thought/grandest-axiomatic-construct\textendash-as-to-referencing/registering/decisioning <amplituding/formative> disposedness/psychologismic-construct–(as-to-orientation/value-construct/valuation–and–derived-parameterising) to be cognisant-and-integrative in prelogism\textsuperscript{78} as-of-conviction, in profound-supererogation <existentially-veridical\textendash‘attendant-intradimensional–apriorising/axiomatising/referencing\textendash’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-thinking\textsuperscript{71}–apriorising-psychologism) of the same meaningfulness-and-teleology\textsuperscript{90} articulated as of postlogism\textsuperscript{77} manifestation (articulated rather as preconverging-or-dementing\textsuperscript{90}–apriorising-psychologism) thus inducing the conjugated-postlogism\textsuperscript{77}; and so as to the fact that for instance a postlogism\textsuperscript{77} manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism\textsuperscript{78} as-of-conviction, in profound-supererogation <existentially-veridical\textendash‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as if of postconverging-or-dialectical-thinking apriorising-psychologism) is susceptible to the postlogism of notions-and-accusations-of-sorcery meaningfulness-and-teleology (articulated rather as preconverging-or-dementing apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism-as-of-conviction,-in-profound-supererogation cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation–and–derived-parameterising)’ speaks to the fact that more fundamentally postlogism and social-postlogism implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism and that inherently a presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism and social-postlogism and such a presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism and conjugated-postlogism. Ultimately as from the technical ontological-veracity of originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional-deprocrypticism, disparateness-of-conceptualisation <unforegrounding-
proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’ that enables the possibility for maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations’—reference-of-thought—devolving as if of relative-ontological-incompleteness) presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening ‘meaningfulness-and-teleology’ to human-subpotency’) that is behind the development of all the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions given amplituding/formative wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) so-construed as being of preconverging-or-dementing—apriorising-psychologism epistem-ic-abnormalcy/preconvergence (as so-reflected from the undermined maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-or-dialectical-thinking—apriorising-psychologism conception in ontological-normalcy/postconvergence epistem-projection perspective). As of practical existential implications maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation means that the positivistic disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising) cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology, as to a fundamental positivistic disavowal of its non-positivistic
registry-worldviews/dimensions as of their preconverging-or-dementing—apriorising-psychologism pretend to articulate what ca prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendance-and-sublimity/sublimation/supererogatory—de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what ca prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness is-educed—and—avails—and—re-avails) as of ontological-bad-faith/inauthenticity to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). In a further elucidation, the ‘redouding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-
meaningfulness-and-teleology) is ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) as eliciting effectively-manifest-sublimation/sublime in existence’. But then this equally points out that human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) as rather unbeholding to human-subpotency imbued human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating\(^5\)
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-
postconverging/dialectical-thinking–’projective-insights’/epistemic-projection-in-
conflatedness–’of-notional–deprocrypticism-prospective-sublimation) inducing 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
’t meaningness-and-teleology’/infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’. But then human notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> (as to Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningness-and-teleology,
institutional-development–as-to-social-function-development and living-development–as-to-
personality-development) necessarily reflect suboptimal human-decisionality–<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> capacity due to beholdening-
becoming—distortive-originariness/distortive-origination–as-to–historicity-tracing–inhibited-
mental-aestheticising in want for prospective ‘bechancing-becoming—
originariness/origination–as-to–historiality/ontological-eventfulness’/ontological-aesthetic-
tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-
determinism’>–disinhibited-mental-aestheticising sublimation reclamation/recovery from

\(^{13}\)
faith/authenticity\textsuperscript{69} postconverging de-mentating/structuring/paradigming\textsuperscript{70} as-being-as-of existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment\textsuperscript{4} implied self-assuredness of ontological-good faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of existential-reality\textsuperscript{69} in being epistemic-totalising\textsuperscript{103} resubjectable to existence as sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{96} for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-sublimity/sublimation/sublime/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\textsuperscript{9}). 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 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\textsuperscript{53} is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any presencing absolutising-identitive-constitutedness perspective in amplituding formative epistemicity totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to social-vestedness/normativity discretely-implied-functionalism historicity-tracing in-presencing hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective historicality/ontological-eventfulness ontological-aesthetic-tracing perspective ontological-normalcy/postconvergence-reflected epistemicity relativism-determinism). From this insight
re-ontologisation (however the merits of their underlying case); as to the fact that universal-
transparency\(^1\)\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\langle\)amplituding/formative-
epistemicity\rangle-totalising-\langle\)in-relative-ontological-completeness\rangle over blurriness\(\rangle with regards to
elucidated sublimating/emancipating implications as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\(^\#\) (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 \(\langle\)presencing—absolutising-identitive-constitutedness\(\rangle
\langle\)preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing\rangle—existentialising—
enframing/imprintedness\(\langle\)as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\rangle social-vestedness/normativity\(\langle\)discretely-implied-
functionalism\(\rangle and dominance/vested-interest—drIVENNESS\(\langle\)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\rangle, noting
however that such \(\langle\)universal-transparency\(\rangle\(\langle\)transparency-of-totalising-entailing,-as-to-
entailing-\langle\)amplituding/formative–epistemicity\rangle-totalising-\langle\)in-relative-ontological-
completeness\rangle elucidated sublimating/emancipating implications as from the ‘absolutely-
disruptive hierarchical-order implied as to the implications of existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^\#\)’ is more precisely about the opening-up
of ‘desublimating \(\langle\)presencing—absolutising-identitive-constitutedness\(\rangle
\langle\)preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing\rangle—existentialising—
enframing/imprintedness\(\langle\)as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\rangle social-vestedness/normativity\(\langle\)discretely-implied-
functionalism\(\rangle and dominance/vested-interest—drivenness\(\langle\)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’ to
prospective ontological-veracity as of re-ontologisation of ‘meaningfulness-and-teleology’ to
the extent that such ‘prior desublimating ‘presencing—absolutising-identitive-
constitutedness(preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing)-
existentialising—enframing/imprintedness(as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) social-vestedness/normativity<discretely-implied-
functionalism> and dominance/vested-interest—drivenness<as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation’
dementatively/structurally/paradigmatically reflects ‘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. Omnipotentiality as both incipiently/seedingly and comprehensively
‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness
directedness in existence—as-sublimating-withdrawal—eliciting-of-prospective-
supererogation as eliciting effectively-manifest-sublimation/sublime in existence’ (as of
human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development—as-infrastructure-of—meaningfulness-and-teleology, institutional-development—
as-to-social-function-development and living-development—as-to-personality-development), is
underlined by a psychological-disposition to supererogatory—unbeholdening-conflatedness
(bound to a ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>

data-text-raw-formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of–meaningfulness-and-teleology of intemporal-projection)

over a psychological-disposition to relic/artifactual–beholdening-constitutedness (bound to a
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>-of–meaningfulness-and-teleology of destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-
performance—including-virtue-as-ontology> temporal-dispositions projection); as to the fact
that ‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ as
eliciting effectively-manifest-sublimation/sublime in existence’ is unbholdening 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-conflatedness’. But then the very
‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance
—including-virtue-as-ontology’ takes form as of ‘relic/artifactual–beholdening-
constitutedness secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation’, speaking to the requisite projective
apriorising/axiomatising/referencing-<of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination of
‘supererogatory~unbeholdening-conflatedness’ originariness-parrhesia,–as–spontaneity-of-
aestheticisation’ as from prior ‘relic/artifactual–beholdening-constitutedness secondnatured
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
for convergence towards omnipotentiality (so-construed as reflecting the sublimating possibility

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preconvergingly–de-mentated/structured/paradigmed as to its ricocheting beholding all the way from the very ‘international overarching order of social-stakes-contention-or-confliction


<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction


<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} social-vestedness/normativity-<discretely-implied-
and dominance/vested-interest—drivenness—as-to-its-direct/indirect-eliciting-
by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation’). This
elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising
unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation
not caught up in 70 presencing—absolutising-identitive-constitutedness in order to articulate a
fundamental framework for ontological-veracity elucidation; and so, as of 55 maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
of-blinded-relative-ontological-completeness—imbued, supererogatory—reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology and its induced prospective
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development as underlined in ontological-normalcy/postconvergence so-reflected as
to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness—‘of-notional—deprocrypticism-prospective-sublimation)—intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension—presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—{as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation—
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-
relevant-human-subpotency'—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation} in reflecting the
overall ontological-contiguity—of-the-human-institutionalisation-process, underscores that
the effective mechanism for overcoming ‘relic/artifactual—beholdening-constitutedness
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ lies with the
human capacity for reframing (as of supererogatory—unbeholdening-conflicatedness)
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normaley/postconvergence-reflected—'epistemicity-relativism-determinism'> so-implied as of
notional—deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation—
and—aestheticisation-towards-ontology reframing (as to Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology , institutional-development—as-to-social-function-
development and living-development—as-to-personality-development). Inherently the requisite
originariness-parrhesia,—as—spontaneity-of-aestheticisation for human reframing given human
limited-mentation-capacity is rather more forthcoming with directly graspable contextually
restricted frameworks-of-conceptualisation with human reframing capacity increasingly of
apriorising/axiomatising/referencing{-of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination
impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing
‘sovereign-deference with lack of universal-transparency—(transparency-of-totalising-
entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative—
ontological-completeness }’ and leading to direct/indirect dominance/vested-interest—
drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
threshold-of-institutional-and-social-desublimation> de-mentative/structural/paradigmatic
domination/pre-eminence over social-stake-contentention-or-confliction. The grander issue in this
regards (as to optimal human reframing capacity with regards to the equanimity/balance of
human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present
thus has to do with ‘generalised-and-representative human appreciation of its reifying and
empowering reflexivity potential giving the perplexing/passivising modern-day scale of
organisationally and institutionally preconvergingly–de-mentated/structured/paradigmed
meaningfulness-and-teleology’ as to the fact that modern-day organisational and
institutional structure and purposes (by their social-stakes-contentention-or-confliction) in critical
ways render the sovereign human increasingly more of a mere cog within systems that as of
their technical, bureaucratic and socially-defining <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness—langle-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ purposes are already in many ways decisively de-
mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism-
overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-
representative human appreciation of deconstructive acuity and reappraisal (but for such
institutional and organisational predetermined distorted conception of paucity/deficiency as to
their very <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness—langle-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩
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
supererogatory~ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation106’ (as can be so-constrained as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
‘foregrounding–entailment-{postconverging–narrowing-down–sublimation-as-to–
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’,—as-operative-notional—deprocrypticism)’ so-
reflecting <amplituding/formative>disposedness/psychologismic-construct—(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-
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 "<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-approportioning—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 historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism–determinism’>) (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for supererogatory-unbeholdening-conflatedness’ historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism–determinism’> of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating

reflecting human teleology\textsuperscript{99} or ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’); wherein incipient/seeding


\langle \text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif—}

\text{and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence}\rangle \text{ epistemicity’ underlying ontological-performance}\textsuperscript{72} <\text{including-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective ‘re-originary–as-unenframed/unbeholding/outlier-conceptualisation-}


\text{De-mentatively/structurally/paradigmatically,}
constitutedness\(^{14}\), existentialising—enframing/imprintedness\(\textit{as-to ~ historicity-tracing—}in-presencing—\) hyperrealisation/hyperreal-transposition\) as from \(^{1}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}\) epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation and originariness-parrhesia, as–spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness ⁄relative-ontological-completeness’ \(\langle\text{sublimating–referencing/registering/decisioning, as–self-becoming/self-conflatedness ⁄formative–supererogating—}<\text{projective/reprojective—}aestheticising-re-motif—\) and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence\(\rangle\) as to human-and-social–expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming–psychologism\(^{99}\) (just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating –amplituding/formative–epistemicity》 \textit{totalising/circumscribing/delineating} manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and–aestheticisation-towards-ontology of \(^{5}\) meaningfulness-and-teleology\(^{99}\) is ever always about ‘idealised-typification in epistemic-conflatedness\(^{1}\) sublimation or epistemic apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–\} existentialising/contextualising/textualising-contiguity \(\textit{constitutedness}\(^{1}\) in preconverging–entailment/pseudoconflation \textit{desublimation/gimmickiness’} for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising–decisionality and sublimating–nascence perspectively-reflect respectively ‘notional~\(^{\gamma}\) presencing—absolutising-identitive-constitutedness \(^{1}\) and notional~\(^{\gamma}\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}\) transversal
continuum’, as to ‘thresholding conception of the relationship between perspective
decisionality/human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> and perspective sublimation/desublimation in existence’.
Insightfully, such a perspective distinction between existentialising–decisionality and
sublimating–nascence points out that there is ‘epistemical-reflexive psychological reorientation
of human relation with \textit{meaningfulness-and-teleology} as to the contrast between
‘blurriness in existentialising–decisionality’ and \textit{universal-transparency}\{\textit{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\} of sublimating–nascence’; wherein \textit{universal-transparency}\{\textit{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\} of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness-reference-of-thought-devolving>) is relatively bound to elicit individual and social positive-opportunism—of-social-functioning-and-accordance deferential-formalisation-transference of existentialising–decisionality while ‘blurriness\textsuperscript{7} in existentialising–decisionality’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness–presublimation-construct–of–\textit{meaningfulness-and-teleology} desublimating–existentialising–decisionality (thus undermining the requisite relative-ontological-completeness \textsuperscript{7} \textsuperscript{43} reference-of-thought–and–\textsuperscript{7} \textsuperscript{7} \textsuperscript{7} \textsuperscript{7} \textsuperscript{7} \textsuperscript{7} reference-of-thought–\textsuperscript{7} \textsuperscript{7} devolving–\textit{meaningfulness-and-teleology} comprehension 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
more readily makes ‘desublimating nonsense’ of human existentialising–decisionality
meaningfulness-and-teleology failing ‘genuine knowledge-reification–gesturing–in
prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological
contiguity –educed–existentialising/contextualising/textualising-contiguity
conflatedness in {preconverging-disentailment by} postconverging-entailment framework
involving an immediate potent detour to existence-potency ~sublimating–nascence, disclosed
from-prospective-epistemic-digression while the relative ‘blurriness in existentialising–
decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning
induce a relative orientation in the social towards presencing—absolutising-identitive
constitutedness social-vestedness/normativity <discretely-implied-functionalism>
existentialising–decisionality meaningfulness-and-teleology (so-enabled by poor
direct/immediate potent constraining to existence—as-sublimating-withdrawal, eliciting-of
prospective-supererogation). In this regards, many such social-and-institutional-frameworks
of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow
ontologisation/subontologisation’ as to the existentialising–decisionality psychological
disposition of defaulting individual and social ‘beholdening as sovereignising–imbued
subontologisation/subpotentiation’ due to ‘blurriness in existentialising–decisionality’. It is
herein contended that the most fundamental issue with regards to huma prospective
comprehensive emancipation/sublimation (as promptly reflected with nascent
particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological
completeness – reference-of-thought– devolving> and requisite expansive relative
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence’
with regards to sublimating–nascence teleological-inflection {as-to-more-profound
nondisjointing <amplituding/formative–epistemicity>totalising/circumscribing/delineating)}
has to do with this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations 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–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’) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic ‘presencing—absolutising-identitive-constitutedness’ existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’); and this ‘human existentialising–decisionality dual
given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as $7 \text{ m/s}^2$ for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation to then imply that genuine knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}  

conflatedness \in\{preconverging-disentailment\ by\}_{postconverging-entailment} cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification–gesturing\:<in\-

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

conflatedness \in\{preconverging-disentailment\ by\}_{postconverging-entailment} as to the de-
mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification–gesturing\:<in\-

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

conflatedness \in\{preconverging-disentailment\ by\}_{postconverging-entailment} inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing\:<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }  

conflatedness \in\{preconverging-disentailment\ by\}_{postconverging-entailment} for sublimation but rather more critically overt articulation of the ‘veridical de-
mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising–frame of knowledge is the very requisite condition for eliciting the true ‘meaningfulness-and-teleology’ of any given specific knowledge-reification–gesturing\:<in-prospective-psychologismic~apriorising/axiomatising/referencing\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}  

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conflatedness \text{-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_psychoconstitutional-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness \text{-in-\{preconverging-disentailment-by\} postconverging-entailment}\> for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-
sublimations<-blinded-to-their-relative-ontological-completeness =~ reference-of-thought-
devolving> where the underlying registry-worlrdview/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 \text{\{universalising-
idealisation Socratic-philosophers sublimating–existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating–existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding \text{<amplituding/formative–epistemicity>totalising–thrownness-in-existence},-
imbuend-projective-arbitrariness/waywardness-{as-to-the-human–projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
\text{\{<amplituding/formative–epistemicity>totalising–conceptualisation\}) as to sublimating–
nascence epistemic-conflatedness\text{\textsuperscript{13}} 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 \text{meaningfulness-and-teleology} \text{\textsuperscript{19}} elucidates as to its \text{\textsuperscript{18}}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_psycho/psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging disen/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 }—conflatedness -in–preconverging-disentailment–by–postconverging-
entailment>’ rather than veridically ‘knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in–preconverging-disentailment–by–postconverging-entailment> as of its
very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’
and as so-reflected when mere-formulaic
methodologising/mutualising/organising/institutionalising as of human-subpotency is construed
as doing away with priorly requisite-and-relevant
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/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
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 aetiolisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and so as to mediocre rationales of their very own ‘ presencing—absolutising-identitive-constitutedness’

deficient underpinning–suprasocial-construct that poorly appreciate dimensionality-of-
sublimating\(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\(\langle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\) are naively construed ‘as inherently superseding prospective human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology\(99\) as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’ and so ‘by the mere
presencing—absolutising-identitive-constitutedness\(14\) \(<\text{preconverging–’motif-and-}
\text{apriorising/axiomatising/referencing’–imbuing–}\text{existentialising—enframing/imprintedness–}
\langle\text{as-to–}\text{historicity-tracing—in-presencing–}\text{hyperrealisation/hyperreal-transposition}\rangle\) mystic of
institutional pre-eminence whether intellectual or administrative/governmental’ as we can
appreciate in such a case like Edward Snowden’s with a human desublimating–existentialising–
decisionality of vague ‘behindening as sovereignising–imbued-
subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while
paradoxically there is now an emerging social clamouring for increasing social and online
privacy as a requisite for prospective human sublimation/emancipation as to the positive-
opportunism—of-social-functioning-and-accordance\(75\) sublimating–existentialising–
decisionality of ‘unbehindening sublimating–nascence ontologising-depth of the full-potency of
existence’). Ultimately, such preconverging–de-mentating/structuring/paradigming intellectual
or administrative/governmental institutions desublimating–existentialising–decisionality as to
social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to
align with their given \(79\) presencing—absolutising-identitive-constitutedness\(14\) \(<\text{preconverging–’motif-and-}
\text{apriorising/axiomatising/referencing’–imbuing–}\text{existentialising—enframing/imprintedness–}
\langle\text{as-to–}\text{historicity-tracing—in-presencing–}\text{hyperrealisation/hyperreal-transposition}\rangle\) (as poorly subjected to the genuine social intellectual–
conception of approportioning); and as any such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} gesturing is inherently construed as superseding prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ which <universal-transparency>{transparency-of-totalising-entailing, as-to-entailing:<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} (as herein articulated) is exactly what accounts for human-subpotency
entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness as to "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation (as it can be appreciated for instance that the lack of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/"distantiation of contemplative existentialising-frame as to transversality-<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ in a non-positivistic social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic dispositions to cultivate non-positivistic 56 meaningfulness-and-teleology in such a social-setup), and critically in this regards it principally involves 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 undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-(imbued-and-

Such muddlement is more critically as of the inconsistency associated with both sceptical arguments (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 \(10^2\) universal-transparency \(10^3\) \{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle \} totalising~in-relative-ontological-completeness as to a dementative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity\(64\) in desublimating~existentialising~decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of ‘meaningfulness-and-teleology’’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(96\). Critically the ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-\langle blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving\rangle is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(96\) thus relatively undermining such ‘beholding 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 ‘beholding as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness, wherein blurriness is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-\langle in-prospective.psychologismic–apriorising/axiomatising/referencing- \{of-attendant–ontological-
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 universal-transparency\textcopyright transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity\textcopyright totalising–in-relative-ontological-completeness of knowledge-reification–gesturing–in-prospective\textcopyright psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educated–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\textcopyright psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educated–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 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 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—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as herein
underlied with notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology in nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating-existentialising-decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness of the social which can effectively be brought to exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment by} postconverging-entailment> process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’). In this regards, it is contended that the argumentation articulated herein are strictly striving towards

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 }

confatedness —in—{preconverging-disentailment—by—}—postconverging-entailment> is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic “meaningfulness-and-teleology” is not developed to go about articulating/relating-to “meaningfulness-and-teleology” as to the prior social-stake-contention-or-confliction of non-positivistic “meaningfulness-and-teleology”), and so by the mere implications of dimensionality-of-sublimating

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} (even as such prospective “meaningfulness-and-teleology” tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} by the prior “presencing—absolutising-identitive-constitutedness”
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/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—drivenness—equalisation\}). It is this fact that explains why no underpinning—suprasocial—
construct is able to coherently explain human-subpotency  

desublimation to existence-potency  
sublimating–nascence, disclosed-from-prospective-
epistemic-digression in reflecting holographically <conjugatively-and-transfusively> the 
ontological-contiguity of-the-human-institutionalisation-process since it will always be 
caught-up in its presencing—absolutising-identitive-constitutedness <preconverging–‘motif-
and-apriorising/axiomatising/referencing’–imbuing> existentialising—
enframing/imprintedness <as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> as to its underlying presencing-distorted—
meritocracy/totalising—sovereign-appropoportioning—of-human-ontological-performance 
<including-virtue-as-ontology> desublimating–existentialising–decisionality. In other words 
‘the legislation for huma prospective sublimation’ (as to sublimating–existentialising–
decisionality) lies with the firstnatured intemporal individuation relation to existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation and the positive-
opportunism—of-social-functioning-and-accordance arising thereof (as of a minimum) for 
human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses, 
Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, 
Teslas, Einsteins, etc. didn’t ask for any prior consent from the rest of the human species to 
undertake whatever sublimation they envisioned about humanity making nonsensical the idea 
that there is any ‘generalised human deterministically constraining contemplation of 
prospective sublimating’. Humanity as such has always been, is and will ever always be about 
intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-
function-development and living-development—as-to-personality-development implications) 
and in that regards the triteness of human notional–pedantising/muddling/formulaic-hollowing-
enframed-conceptualisation and {amplituding/formative} wooden-language—{imbued—averaging-of-thought—⟨as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩} patently doesn’t count (given the latter associated temporal desublimating—existentialising—decisionality in preconverging—existential-extrication—as—of—existential-unthought that fails aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism—determinism); and this is the case fundamentally since such intemporal disposition projected prospective sublimating—nascence engages human ontological-commitment—⟨implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as—being—as—of—existential-reality> 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⟩). The fact is the intellectual exercise is more acutely/incisively about identifying the relevant aporeticism 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—{in—subontologisation/subpotentiation—{blurring/undermining—of—prospective—totalising—entailing,—as—to—entailing—⟨amplituding/formative—epistemicity⟩totalising—{in-relative-ontological—
vague proceduralism (beyond-the-consciousness-awareness-teleology\(^\text{1}\)-\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\)) as to the simple fact that human prospective destructuring-threshold\(\langle\text{uninstitutionalised-threshold}/\text{presublimating-desublimating-decisionality}\rangle\) of-ontological-performance\(\langle\text{including-virtue-as-ontology}\rangle\) means that human \(5\text{meaningfulness-and-teleology}\) is ever always caught up prospectively between intellectualism sublimating-existentialising-decisionality and notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\rangle\) 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—in-subontologisation/subpotentiation); so-underscored by the ever always present challenge for human dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\text{supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as to requisite epistemic-conflatedness\(\langle\text{implied projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’}\rangle\). In this respect, notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\rangle\)
completeness } poor appreciation of notional–self-distantiation–imbuement–re-motif-and-re-apriorising/re-axiomatising/re-referencing‘/‘distantiation of contemplative existentialising–frame as to transversality‘<for-sublimating–existential-eventuating/denouement>–of-assertive-and-unassertive–disambiguated–‘motif-and-
and-teleology while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness—presublimation-construct-of—meaningfulness-and-teleology desublimating—existentialising—decisionality. This ‘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—prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity — Kid—ontological-existentialising/contextualising/textualising-contiguity — conflatedness — in—preconverging—disentailment—by—postconverging—entailment can be further elucidated along the same lines (with regards to institutional-development—as-to-social-function-development and living-development—as-to-personality-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that the social-construct ‘meaningfulness-and-teleology’ as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence, with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness—{as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (beyond-the-consciousness-awareness-teleology<in—preconverging—existential-extrication—as—of—existential-unthought>) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct ‘meaningfulness-and-teleology’ that the
‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
mentativeness/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–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepiSTEMICITY/anamnestic-residuality/spirit-drivenness–equalisation}’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology\[^{13}\] -{in-preconverging-existential-extrication-as-of-existential-unthought}\[^{99}\]) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness\[^{88}\]—enframed-conceptualisation or \[^{5}\]<amplituding/formative> wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}\[^{56}\]) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong presencing—absolutising-identitive-constitutedness’ \[^{79}\]<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations\[^{[blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>}]\[^{82}\] is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing–{in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–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<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educated–existentialising/contextualising textualising-
contiguity }—conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment> arising relatively in blurry domains-of-study/domains-of-interest where such
‘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 ~educated–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-
apriorising/axiomatising/referencing’ (as of Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
construed as from ‘\(1\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) as to the notional contrast between social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) and re-orginariness/re-origination availing with regards to ‘relative-ontological-incompleteness\(\langle\text{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<\text{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\rangle\) as to human-and-social–expectations/anticipations—metaphoricity”—as-rede-mentating/restructuring/reparadigming—psychologism” along the same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating <amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness” \(\langle\text{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<\text{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\rangle\) as to human-and-social–expectations/anticipations—metaphoricity”—as-rede-mentating/restructuring/reparadigming—psychologism” just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-typification in epistemic-conflatedness’ sublimation or epistemic
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging
entailment/pseudoconflation desublimation/gimmickiness’ for eliciting
sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’). As we can appreciate that more
critically than any individual persons punctual existential ontological-performance—
<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments manifested
in any registry-worldview/dimension are more decisively explained by the given registry-
worldview’s/dimension’s ‘destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}—of-ontological-performance—
<including-virtue-as-ontology> dynamics of notional—firstnaturedness—temporal-to-
temporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’ (with the grandest deeds of ontological-performance—
<including-virtue-as-ontology>/morality/ethics/etc. rather reflected in the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity of any such destructuring-threshold
{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-
performance—<including-virtue-as-ontology> as to prospective human
‘sublimating~referencing/registering/decisioning self-becoming/self-conflicatedness’/formative—
supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence>’ rather
than any nombrilistic presenting—absolutising-identitive-constitutedness conceptual
naiveties of ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc.
wrongly construed as of human de-mentative/structural/paradigmatic flawed
‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness’<in-
perspective—epistemic-epistemic—abnormalcy/preconvergence>). All the more profound and truer
notion of ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc. rather lies with prospective dimensionality-of-sublimating -
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc. and so overriding their nombrilistic “presencing—absolutising-identitive-constitutedness”
conceptual naiveties of ontological-performance\textsuperscript{72} \textendash \textless including-virtue-as-ontology\textgreater /morality/ethics/etc. This \textquoteleft non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox\textquoteright \ is exactly what underlies the flawed circular manifestation of \textquoteleft human \textquoteright \ presencing\textendash absolutising-identitive-constitutedness\textsuperscript{14} \textless \textit{amplituding/formative-epistemicity} totalising\textendash self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} \textendash \textsuperscript{18} in relative-ontological-incompleteness\textsuperscript{8} \textless \textit{presublimation-construct-\textendash of-\textendash meaningfulness-and-teleology} desublimating\textendash existentialising\textendash decisionality\textquoteright \ 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 \textless \textit{amplituding/formative} supererogatory\textendash de-mentativeness/epistemic-growth-or-conflatedness \textendash \textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation} \textendash in reflection of profound-supererogation with regards to human \textquoteleft sublimating\textendash referencing/registering/decisioning self-becoming/self-conflatedness \textendash \textit{formative-supererogating\textendash projective/reprojective\textendash aestheticising-re-motif\textendash and\textendash re-apriorising/re-axiomatising/re-referencing\textendash in-perspective\textendash ontological-normalcy/postconvergence}\textquoteright \ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand \textquoteleft separate from human construction-of-the-Self\textquoteright \ thus wrongly implying dimensionality-of-desublimating-lack-of \textless \textit{amplituding/formative} supererogatory\textendash de-mentativeness/epistemic-growth-or-conflatedness \textendash \textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation} \textendash as to de-mentative/structural/paradigmatic flawed \textquoteleft desublimating\textendash referenced/registered/decisioned self-presence/self-constitutedness \textendash \textit{in-perspective\textendash epistemic-abnormalcy/preconvergence}\textsuperscript{14} \textendash \textendash \textsuperscript{17}).
entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ project’ as to its beyond-the-consciousness-awareness-teleology⟩→<in-preconverging-existential-extrication-as-of-existential-unthought⟩ existentialising–frame. This prospect of human temporality⟩∈⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩⟩}&hellip;
backdrop-of-inherent-immanent-existence’s–sublimation-structure<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’); and as so-reflected with human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression in reflecting holographically.<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’. This critical pure-ontology analysis point out that ‘meaningfulness-and-teleology’ cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification–gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment> ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness 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
completeness’ so-associated with human limited-mentation-capacity-deepening\(\)}. It is important to note in this regards that ‘knowledge-reification–gesturing–<in-prospective_psycho
dologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological–
contiguity ~ined–existentialising/contextualising/textualising-contiguity\\} =
conflatedness \(\in\{preconverging-disentailment\ by\}–postconverging-entailment\>\)
‘historiality/ontological-eventfulness\{/ontological-aesthetic-tracing–<
perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–
determinism’\}’ is the more profound conception of ontology and science (as to human dimensionality-of-
sublimating \(\langle\ amplituding/formative\>\) supererogatory–de-mentativeness/epistemic-growth-or
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}), and so as of the ‘profound supererogatory appraisal-and-reappraisal
(that supersedes mere-manipulable formulaicaity)’ 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 formulaicaity 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-
conflatedness ~educed–existentialising/contextualising/textualising-contiguity ~educed–existentialising/contextualising/textualising-contiguity

with this shallow-supererogation explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science. In many ways this pedantic science-ideology construal of knowledge as of presencing—absolutising-identitive-constitutedness conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness <in-perspective–epistemic-abnormalcy/preconvergence >
(without or poorly appreciating the profound-supererogation involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness/formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-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 ~educated–existentialising/contextualising/textualising-contiguity }— conflatedness in [preconverging-disentailment by] postconverging-entailment”). It is herein contended that in many ways as to human ontological-good-faith/authenticity/postconverging–de-mentating/structuring/paradigming, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming>), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ and not even when it elicits wooden-language ⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-oderminating 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
existentialising–decisionality; as so-reflecting the overall dynamics of human
amplitude-form/formative wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the reference-of-thought categorical-imperatives/axioms/registry-
television }, social and intellectual pedantic incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation as well as dominance/vested-interest with this
dynamic inducing ‘temporal beholdening as sovereignising—imbued-
subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification–gesturing—<in-
prospective psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity —educed–existentialising/contextualising/textualising-contiguity }—
confusedness in—{preconverging-disentailment by} postconverging-entailment>), and
critically social sublimation/emancipation necessarily requires human aporeticism
overcoming/unovercoming along these intimately-and-dynamically reinforcing
existentialising—frames of human destructuring-threshold—{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}—of-ontological-performance—
<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just
mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the
prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and
decades, as to the capacity for the human to redefine humanity in the light of the societal and
technological transformations of the past few decades and the resultant/developing geopolitical
context. It is herein contended that the incapacity for such a collective reconstrual of humanity
(as to ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency
of existence implied as to the very inherent knowledge-reification–gesturing—<in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal 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-

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
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-beholdinging–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>) carry a ‘bogus reflex of attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language} (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology } as well as pedantic } incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation’ rather to the veridical genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of dominion/statal–logic} (preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdinging–<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 ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>
accountability’ as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-<in-
prospective psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educted–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’—embraced-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing-<in-prospective psychologismic-apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity →-educed–existentialising/contextualising/textualising-contiguity → conflatedness →-in-{preconverging-disentailment by}→ postconverging-entailment tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, 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←in-prospective Psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity →-educed–existentialising/contextualising/textualising-contiguity → conflatedness →-in-{preconverging-disentailment by}→ postconverging-entailment}→ as determining sublimating–existentialising–decisionality)’. In our modern-day context, the very
essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic

(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>) subverting the sublimating–existentialising–decisionality of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} socio-econo-political social-stake-contention-or-
confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal–logic’ (preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigmig–psychologism’–as-to-its-specific–collateralising-beholdening<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism>) calamitous conception and relation
to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for ‘presencing—absolutising-identitive-constitutedness’<preconverging-'motif-and-apriorising/axiomatising/referencing’-imbuing>existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating–existentialising–decisionality destructuring-threshold<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-ontological-performance<including-virtue-as-ontology>, and so as to the fact that human technical-and-associated-organisational-development central to human social formation and social-enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic<preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening<-whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social–vestedness/normativity<-discretely-implied-functionalism> dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks-of—referencing-registering/decisioning sublimating–existentialising–
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific–collateralising-beholdening<-whether–trepidatious-or-warped-
or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity<-discretely-implied-functionalism>} (as falsely implying the perpetuation of the relative-ontological-incompleteness –presublimation-construct–of–’meaningfulness-and-teleology desublimating–existentialising–decisionality as so-manifested with ancient-sophists over prospective universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in
beholdening-<whether—trepidatious-or-warped-or-preclusive-or-occlusive>-and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>> involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating—existentialising—decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign—function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating—existentialising—decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the dominion/statal—logic—<preconverging/shallow—supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious—or-warped—or-preclusive—or-occlusive>-—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>> relation with the human sovereign—function/posture. Such a Machiavellianism riding-the-wave of the underpinning—suprasocial-construct <preconverging—‘motif—and—apriorising/axiomatising/referencing—’imbuing>—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the human sovereign—function/posture thrives on social and intellectual pedantic incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation with the cultivation of disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political
disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their 'very inherent knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity \~\text{\~educed–existentialising/contextualising/textualising-contiguity} \}—
conflatedness \~\text{\~in-\{preconverging-disentailment by\}–postconverging-entailment}>

as determining sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated false public debates) to which human sovereign–function/postures gullibly get caught up in or which ultimately discourages public interest and participation or lead to protest votes; with such misanalysis typically characterised by false process/processive bothsidesism

\langle\text{\~preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}\rangle–\text{existentialising—}
enframing/imprintedness\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} reflex (banded about as supposedly the very summum of democratic impartiality) relation to any sublimating ‘meaningfulness-and-teleology’. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity \~\text{\~educed–existentialising/contextualising/textualising-contiguity} \}—
conflatedness \~\text{\~in-\{preconverging-disentailment by\}–postconverging-entailment}>

ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity\~\text{\~preconverging–de-mentating/structuring/paradigming} as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). Critically, this
Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaic 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 \[ \langle \text{amplituding/formative} \rangle \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}, \] and so prospectively requiring human re-orginariness/re-origination as of \( \text{‘relative-ontological-incompleteness’/relative-ontological-completeness} \) \( \langle \text{sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}> \) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism”. In this regards the genuine social intellectual—function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-exacted-desublimating—as-to-preconverging—de-mentating/structuring/paradigming—by—existence-exacted-sublimating—as-to-postconverging—de-mentating/structuring/paradigming (as of \( \text{‘relative-ontological-incompleteness’/relative-ontological-completeness} \) \( \langle \text{sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}> \) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism”. In this regards the genuine social intellectual—function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-exacted-desublimating—as-to-preconverging—de-mentating/structuring/paradigming—by—existence-exacted-sublimating—as-to-postconverging—de-mentating/structuring/paradigming (as of \( \text{‘relative-ontological-incompleteness’/relative-ontological-completeness} \) \( \langle \text{sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}> \) as to human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism”.

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

sublimating–existentialising–decisionality, such that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the given human <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) elicitation’ in totalisingly-disentailing—discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement across all the ages of human history is cynically used against human sovereign–function/posture in need for its prospective genuine social intellectual–function/posture). Such catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to subliminally induced <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }=–

conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> as determining sublimating–existentialising–decisionality’; and critically this ‘subliminally induced <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) reflex’ is a reflex that has ever always existed across
reference-of-thought-devolving> sublimating-existentialising-decisionality (however the
devolved/devoluted-referencing-narrowness with respect to overall social-and-institutional-
frameworks-of—referring/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-and-teleology) as to overall
social-and-institutional-frameworks-of—referring/registering/decisioning
sublimating-existentialising-decisionality’. Thus in the face of the enframed-conceptualisation
associated with human dominion/statal—logic—preconverging/shallow-supererogating—human-
and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—
as-to-its-specific—collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive-
or-occlusive—and—its-consociated-dominance/vested-interest-subontologising—skewed-
influence-as-to-social—vestedness/normativity—discretely-implied-functionalism—,
pedantic—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
<amplituding/formative> wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiac-drag/denatured/preconverging—dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology}, it is the genuine social intellectual—function/posture existentialising—frame that
projects of the requisite ‘reclamation/recovery of maximalising—recomposuring—for-relative-
ontological-completeness—enunframed-conceptualisation’ for the prospect 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 so-underlied by the succession of relative
ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as to Being—
teleology\textsuperscript{9} desublimating–existentialising–decisionality) in want for prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition (as to \textsuperscript{8} reference-of-thought–and–\textsuperscript{8} reference-of-thought–\textsuperscript{8} devolving–\textsuperscript{8} meaningfulness-and-teleology\textsuperscript{8} comprehensiveness of prospective sublimating–nascence\textsuperscript{8}), thus speaking to the ‘relative-ontological-incompleteness\textsuperscript{8}/relative-ontological-completeness\textsuperscript{8}’

\begin{tabular}{l}
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>) \textsuperscript{8}
\end{tabular}

as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{8}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{8} with respect to inherent existence’s sublimating–nascence (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development–as-to-social-function-
development and living-development–as-to-personality-development). This nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation–<as-to-absolute-referencing–of–meaningfulness-
and-teleology\textsuperscript{8}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ is effectively what holographically–<conjugatively-and-
transfusively> reflects the seedingness/incipience of human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} as of ‘sublimating aestheticisation–and–aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating–so-reflected-as-institutional-manifestations) underlying the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8}’ so-associated with human limited-mentation-capacity-deepening\textsuperscript{5} ‘unbeholdening sublimating–nascence
undertaken with many a subject-matter failing ‘supererogatory–aestheticising–as-from-perspective–ontological-normalcy/postconvergence‘—re-

transposition conception), as to foundational issues and point-of-departure of knowledge-
reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-
contiguity }— conflatedness —in-{preconverging-disentailment by}–postconverging-
entailment>; wherein the Derridean quasi-transcendental deconstruction and Foucauldian
archaeology/genealogy postures (as of human knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications in knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness —in-{preconverging-disentailment by}–postconverging-entailment>) strive to
supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in
the ‘implicit conceptualisation of a foundational point-of-departure of knowledge-reification–
postconvergingly–de-mentating/structuring/paradigming–out the
ontological-contiguity —of-the-human-institutionalisation-process with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfullness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development). This
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism difference between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology’ > upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology > upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construed of the inherent nature of the highway of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional–deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity—of-the-human-institutionalisation-process”) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology > upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification–gesturing-<in-prospective_psycho~logicism~apriorising/axiomaticising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }——confalatedness— in {preconverging-disentailment by]—postconverging-entailment> for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–
of meaningfulness-and-teleology > upon social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating—existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporetism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their 79 presencing—absolutising-identitive-constitutedness14 shallow-supererogation96 of manifest in-effect absolution<as-to- apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness <in—preconverging— entailment> inclinations) as a given and rather come-up-with/reflect ‘stratagems of extricable 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 implicit conceptualisation of social-vestedness/normativity<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporetism overcoming/unovercoming (as of the ‘requisite profound-supererogation66 entailing<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness46 historiality/ontological-eventfulness38/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> implications of aporetism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence{implicitied—'nondescript/ignorable—void ’-as-to— presencing—absolutising-identitive-constitutedness } imbued 79 presencing—absolutising-identitive-constitutedness14 social-vestedness/normativity}
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholding-constitutedness dementatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification–gesturing—
relativism-determinism' and 'historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification—gesturing—prospective psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity —conflatedness —in—preconverging—disentailment—by—postconverging—entailment—social-and-institutional-frameworks—referencing/registering/decisioning sublimating—existentialising—decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation’ entails ‘amplituding/formative—epistemicity’ totalising—in-relative—ontological-completeness sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign—function/posture is very much conscious of the social-stake—contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual—function/posture can effectively speak to. 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 ontological-contiguity of-the-human—institutionalisation—process, is ‘human existentialising—framing/imprinting—historiality/ontological—
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>/ over ‘human
-preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentiaising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} of presencing—absolutising-identitive-
constitutedness\footnote{14} social-vestedness/normativity-<discretely-implied-functionalism> inducing
subontologisation/subpotentiation’ as so reflected in the ‘sublimating aestheticisation—and—
aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
institutional-manifestations)’ as to ‘fatedness-of-sublimation-over-desublimation to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process ’. This is in contrast to an obviating \footnote{9} presencing—
absolutising-identitive-constitutedness\footnote{14} epistemic conception as of ‘discrete inherence of
sublimating/desublimating—modalisation:<as-to-absolute-referencing—of–\footnote{5} meaningfullness-
and-teleology’> on the basis of presencing—absolutising-identitive-constitutedness\footnote{14} social-
vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ (in an absolutising \footnote{preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentiaising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}). Thus the
veridical \footnote{nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic
conception rather speaks to ‘supererogatory—aestheticising-<as-from-perspective–ontological-
normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing \footnote{40} historiaility/ontological-
eventfulness\footnote{39}/ontological-aesthetic-tracing-<perspective–ontological-
determinism'⟩' in reconstrual as to its ‘effectively underlying beholdening—inking,-
apprehending,-and-taming—drive or aestheticising—"surrealising/supererogating—drive for
<postconverging~'motif-and-apriorising/axiomatising/referencing’—imbuing>
existentialising—framing/imprinting{as-to-prospective— historicity/ontological-
eventfulness /ontological-aesthetic-tracing<perspective—ontological-
normaely/postconvergence-reflected—'epistemicity-relativism-determinism’⟩}; (so-underlying
the ‘<amplituding/formative—epistemicity>totalising—thrownness-in-existence’ re-
aestheticising/re-motif<in-postconverging—narrowing-down~'sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-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-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—historicality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation >) of human aestheticising—
'surrealising/supererogating—drive for <postconverging~'motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentialising—framing/imprinting{as-to-
prospective—historicality/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_circumscription/totalitative–restructuring’—educing–
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein-specifically—relevant—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-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein-specifically-relevant–human-subpotency’–epistemic-perspective–of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) existentialising implications, (so-underlying the ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence⟩ re-aestheticising/re-motif—⟨in-postconverging–narrowing-down–‘sublimation–of-
taste–hermeneutically/reprojectively/supererogatingly/zeroingly–educing–conceptivity/epistemic–reflexivity/epistemicity–relativism–determinism–of-
historiality/ontological–eventfulness⟩/ontological–aestheticising–tracing’,–as–to–existence—
as–sublimating–withdrawal,—eliciting–of–prospective–supererogation ⟢ and re-procession/re-
automatism–as–to–re-apriorising/re-axiomatising/re-referencing⟩<in-postconverging–
narrowing–down–‘sublimation–of–apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly–educing–conceptivity/epistemic–
reflexivity/epistemicity–relativism–determinism–of–historiality/ontological–
eventfulness⟩/ontological–aestheticising–tracing’,–as–to–existence—as–sublimating–
withdrawal,—eliciting–of–prospective–supererogation ⟢) of human aestheticising—
‘surrealising/supererogating–drive for ‘<postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising—framing/imprinting⟩{as-to–
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<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
determinism\rangle with regards to Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (so-
associated with the relative perennity of human language, cultures, institutions, etc. but rather
relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation —
to—profound-supererogation\textsuperscript{[66]} constraining/unconstraining existentialising—anxiety-imbued-
beholding-inducing,-<preconverging~'motif-and-apriorising/axiomatising/referencing'–
imbuing>-existentialising—enframing/imprintedness{as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition} (in want of prospective human
aestheticising—\textsuperscript{[7]}'surrealising/supererogating-drive for <postconverging~'motif-and-
apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting{as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
determinism\rangle} imbued interlay/organicalism/aestheticising-handle-{imbued-
supererogatory—projective-arbitrariness/waywardness-
of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising–re-margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential
ontological-performance\textsuperscript{[7]}<-<including-virtue-as-ontology>/potentiation’ for prospective human
apoteticism overcoming/unovercoming in reconstrual of ‘amplituding/formative–
epistemicity—totalising—thrownness-in-existence’ as to re-aestheticising/re-motif<in-
postconverging–narrowing-down–‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic–
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'>} projected sublimating/desublimating ontological-performance’-<including-
virtue-as-ontology> of ‘meaningfulness-and-teleology’ (as to their separate-and-
intermingling manifestation in <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’}>), 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. This analysis (as to fundamental human
existentialising—anxiety-imbued-beholdening-inducing,—<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprintedness-
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) brings out
the fundamental reason for human ‘discrete inherence of sublimating/desublimating—
modalisation—<as-to-absolute-referencing–of—meaningfulness-and-teleology’ > on the basis of
„presencing—absolutising-identitive-constitutedness“¹/² social-vestedness/normativity
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in an
absolutising <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness{(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}) as so-associated with the ‘lesser-renewal/aversity-to-
profound-renewal 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'\rangle\textsuperscript{'} with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-'meaningfulness-and-teleology\rangle \textsuperscript{'} (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence nature of existence rather misconstrued in epistemic-abnormalcy/preconvergence due to human limited-mentation-capacity for projection/reprojection. Consequently, besides the genuine social intellectual–function/posture as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as postconverging–de-mentating/structuring/paradigming the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, in many ways throughout history, human secondnaturedness relation to such an ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human dominion/statal–logic\{preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening\langle\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\rangle\text{–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social–vestedness/normativity–\langle\text{discretely-implied-functionalism}\rangle\text{, pedantic }^{5}\text{ incrementalism-in-relative-ontological-incompleteness}^{5}\text{—enframed-conceptualisation and }^{<\text{amplituding/formative}>\text{ wooden-language–\{imbued—temporal–mere-form/虚拟ities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology }\text{\rangle}\text{ rather speaks to a positive-opportunism—of-social-functioning-and-accordance\rangle\text{ supererogatory–de-mentativity (herein construed as unsustainable for the possibility for prospective}}}$
constitutedness in preconverging entailment as to the given registry-worldview/dimension

bound to fail ‘human sublimating/desublimating—modalisation—meaningfulness-and-teleology’ upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’; and so by the mere token that on the basis of the punctual disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and entailment—(as-to-totalising-contiguous/coherent–factuality-of-variability) the possibility for the ontological-contiguity—of-the-human-institutionalisation-process cannot be explained as to the fact that their punctual will warrant the world to de-mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete inherence of sublimating/desublimating—modalisation—meaningfulness-and-teleology’ on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity inducing of subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-basis/logic,—as-derived-from—transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ inherent to any relative-ontological-incompleteness registry-worldview/dimension validating its prospectively projected relative-ontological-completeness registry-worldview/dimension but rather an ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’—<including-virtue-as-
ontology>’ as to projective-insights/epistemic-projection-in-conflatedness of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness

ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity’ —as-rede-
mentating/restructuring/reparadigming—psychologism <postconverging—’motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting<as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflected—’epistemicity-relativism-
determinism’>) of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment —
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation’) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional—
procrypticism/notional–disjointedness-of—reference-of-thought’ as to their ‘discrete inheritance of sublimating/desublimating—modalisation<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 rather falling back to the prior uninstitutionalised-threshold genuine social intellectual–function/posture as it provides meaningfulness-and-
teleology infrastructure reflected as Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—the meaningfulness-and-
teleology for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their
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 (underlied by dimensionality-of-sublimating—⟨<amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩) that enables the secondnatured positive-opportunism—of-social-functioning-and-accordance of ‘punctual ⟨amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up
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’ 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–nascent
associated with ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-
their-relative-ontological-completeness—reference-of-thought—devolving’
sublimating–existentialising–decisionality (however the devolved/devoluted–referencing-
narrowness with respect to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality)’ ultimately translates into
requisite ‘reference-of-thought—and—reference-of-thought—devolving’ ‘meaningfulness-
and-teleology’ comprehensiveness of prospective sublimating–nascent (over relative-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ ontologically-
veridical construal of entailings ⟨amplituding/formative–epistemicity⟩ totalising in relative-
ontological-completeness’ implications’, and critically-so as human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
 ⟨postconverting~‘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’⟩⟩ (involving
‘existentially-decontextualised play/gaming/exercising of ⟨postconverting~‘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’⟩⟩ projected sublimating ontological-performance ⟨including-virtue-as-ontology⟩ of ‘meaningfulness-and-teleology’ together with ‘effective existentially-
contextualised instantiation/actualisation of ⟨postconverting~‘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’⟩⟩ projected sublimating/desublimating ontological-performance ⟨including-virtue-as-ontology⟩ of ‘meaningfulness-and-teleology’’, as to their separate-and-
intermingling manifestation in ⟨postconverting~‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩ existentialising—framing/imprinting {as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’⟩⟩ as so-reflected in human Being-development/ontological-framework-


(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition—


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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’<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of ‘meaningfulness-and-teleology’ in want for ‘prospective—nonpresencing—perspective—ontological-normalcy/postconvergence’
<postconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—framing/imprinting—
(as-to—prospective—historiality/ontological-eventfulness—ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism—determinism’></perspective—ontological-normalcy/postconvergence>
meaningfulness-and-teleology<as-to—metaphoricity>
In the bigger scheme of things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness’<discretely-implied-functionalism>
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine social intellectual—function/posture ‘is not in a process/processive bothsidesism equivalence of contention’ with ‘punctual <amplituding/formative—epistemicity>totalising—self-referencing—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}<as-to—preconverging—entailment> as to the given registry-worldview/dimension—
<preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
existentialising—framing/imprinting—\{as-to-prospective–historiality/ontological-

eventfulness /ontological-aesthetic-tracing—\langle perspective–ontological-

normalcy/postconvergence-reflected—\{epistemicity-relativism-determinism\'}\}\ of ordered human

firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of

underlying human ontological-commitment —\langle implied—self-assuredness-of-ontological-good-

faith/authenticity —postconverging–de-mentating/structuring/paradigming—\langle 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—\langle amplituding/formative–epistemicity\rangle totalising—in-relative-

ontological-completeness \} of \langle meaningfulness-and-teleology\} arising when 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\} — 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—\langle amplituding/formative–epistemicity\rangle totalising—in-relative-ontological-

completeness \} as it fails to address huas prospective human aporeticism

overcoming/unovercoming fails to appreciate the implications of the \langle 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—\langle as-to-absolute-referencing—of— meaningfullness-and-teleology\} > on the basis of

presencing—absolutising-identitive-constitutedness\} and 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-
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective– nonpresencing> –as-
veridical-epistemicity-relativism-determinism of entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness implications over modern-day
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 ⟩ totalisingly-disentailing—discretion/whim-of-thought’ (as to relative
⟨blurring/undermining⟩ subontologising/subpotentiation (associated with the modern-day underpinning–suprasocial-
construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology
and as to technocratic and capitalistic motives and as relayed mediatically) across the decades
comes up punctually during election cycles with vague disenfranchising/desublimation notions
of no critical relevance to prospective social re-ontologisation as-associated with the strategic,
inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology-infrastructure as to preconverging/shallow-supererogating-human-and-social–expectations/anticipations—dementating/structuring/paradigming—psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation<as-to-absolute-referencing—of—meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation
across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation\[96\] 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\[96\] 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—dementating/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 aporeticm 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—framing/imprinting—⟨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—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-beeing-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–projection) articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness 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–meaningfulness-and-teleology’ > on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied.
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

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

\[\langle\text{amplituding/formative\:supererogatory\:de-mentativeness/epistemic-growth-or-conflatedness/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\:equalisation}\rangle\]). The point here is that the notion of notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/'distantiation of contemplative existentialising–frame as to transversality—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 —educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> in an
equivalence relation (as to contention) with distractive-alignment-to—reference-of-thought—
<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—

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hyperrealisation/hyperreal-transposition), their prior ‘firstnated enabling transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as of the genuine social intellectual-
function/posture’ are ever always ‘re-originary–as-unenframed/unbeholdingen/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 secondnatedly 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 secondnated institutionalisation is this ‘ungraspable/conflating
perspective ontological-normalcy/postconvergence underlying firstnatedness re-
ontologisation/omnipotentiality’ to which ‘habituated secondnatedness institutionalisation
ever always prospectively presents ‘presencing—absolutising-identitive-constitutedness
social-vestedness/normativity in distractive-alignment-to-reference-of-thought<of-
apriorising/axiomatising/referencing>’10. In the bigger scheme of things notional–self-
distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>‘distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative-
disambiguated—motif-and-apriorising/axiomatising/referencing’ as to knowledge-reification–
conflatedness—in—{preconverging-disentailment by}?–postconverging-entailment> is
effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-
confliction distractive-alignment-to-reference-of-thought<of-
apriorising/axiomatising/referencing>0 failing dispensing-with-immediacy-for-relative-
ontological-completeness—by-reification/contemplative-distension>11 that enables/allows

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acccrual of sublimation-over-desublimation from existence itself as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (beyond human-subpotency mutualising). This supererogatory-unbeholdening-confoundedness of the genuine social intellectual–function/posture implies that is not entrapped/beholdening to an equivalence relation with any given relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating–existentialising–decisionality (of underpinning–suprasocial-construct

preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) imbeded distractive-alignment-to reference-of-thought—of-apriorising/axiomatising/referencing> just as the same can be said of budding-positivists science with medieval scholasticism or Socratic-philosophers universalising-idealisation with non-universalising sophists or all such human emancipation

as-to-entailing<-amplituing/formative–epistemicity>totalising~in-relative-ontological-completeness )

\text{distractive-alignment-to-'}\text{reference-of-thought-<of-apriorising/axiomatising/referencing>'), 'human profound-supererogation' in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness in-duced--avails--re-avails with regards to prospective re-ontologisation/omnipotentiality' over any given underpinning–suprasocial-construct

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—(in-determining-human–ontological-performance—<including-virtue-as-ontology>) or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojecting/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing> beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true attendant—ontological-contiguity~educed—existentialising/contextualising/textualising—
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 ′meaningfulness-and-teleology′ as to its prospective uninstitutionalised-threshold (9) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); and this is effectively the critical posture of the genuine social intellectual–function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness<br />preconverging~′motif-and-apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} for the possibility of re-ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness/formative–supererogating<br />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-
developing renders such an exercise less problematic than with regards to the
imposing/impostoring self-presence/self-constitutedness of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality prone to presencing—
absolutising-identitive-constitutedness). Thus the genuine social intellectual–function/posture
is ever always about emphasising the ontological-veracity of human knowledge rather
constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
for prospective human re-ontologisation/omnipotentiality (however the remoteness to
immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-
identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuing> existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition)) as this is exactly what makes-
available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-
over-desublimation function/posture that is most important and cannot be allowed to be
undermined by the immediacy-driven/nombrilistic positive-opportunism—of-social-
functioning-and-accordance of presencing—absolutising-identitive-constitutedness social-
vestedness/normativity<discretely-implied-functionalism>) and so especially in opening-up
prospective registry-worldviews/dimensions as to human Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology and the positive-opportunism—of-social-functioning-and-accordance then arising with the corresponding institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, the notion of dimensionality-of-sublimating \((\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mendativeness/epistemic-growth-or-conflatedness}/\text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) associated with the genuine social intellectual—function/posture notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/’distantiation of contemplative existentialising—frame as to transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>’, is the very same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>’ 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 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—
\{<\text{amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\} \text{ 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

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>

the genuine social intellectual–function/posture is of most profound-supererogation\textsuperscript{5} about relaying a
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{6}—unenframed-
conceptualisation for human re-ontologisation/omnipotentiality across the
\langle cumulating/recomposuring–attendant-ontological-contiguity \rangle succession of registry-
worldviews/dimensions so-underlined as to dimensionality-of-sublimating\textsuperscript{7}
\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle (and we can appreciate that the \langle cumulating/recomposuring–
attendant-ontological-contiguity \rangle-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\textsuperscript{1} of social-stake-contention-or-confliction’ and the ‘prospective
registry-worldview’s/dimension’s nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle 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\textsuperscript{1} /ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle 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 \textsuperscript{1}’ while the former rather ‘is reflective of
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} that is poorly contemplative of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal warrant for
human limited-mentation-capacity-deepening'); so-underlying the contrast that
historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflectepistemicity-relativism-determinism> implications of
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving> are relatively readily
appraised as to their relative-ontological-completeness while historiality/ontological-
eventfulness/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflectepistemicity-relativism-determinism> implications of
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality are rather prone to presencing—absolutising-identitivet
constitutedness are prone to relative-ontological-incompleteness distorted-
originariness/distorted-origination historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about
the human and humanity is the capacity for profound-supererogation (as to human limited-
mentation-capacity-deepening implication of nonpresencing/<perspective–ontological-
ormalcy/postconvergence>) and so ‘more than just a positive-opportunism—of-social-
functioning-and-accordance’ relation to meaningfulness-and-teleology’ as of the registry-
worldview/dimension station/locus of <amplituding/formative–
epistemicity>totalising–thrownness-in-existence,’-imbued-projective-
arbitrariness/waywardness{(as-to-the-human–projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing-process-of..<amplituding/formative–
epistemicity>totalising–conceptualisation’) in 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’ is critically ‘the
manifestation of the very ontological-normalcy/postconvergence nature of existence but for the
confusion of human limited-mentation-capacity induced 79 presencing—absolutising-identitive-
constitutedness’14’. 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 73 (rather than truly of diagonal contrast with distractive-
alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>), and so in the
sense that existence as of its ontological-normalcy/postconvergence is unbefoldening to human
limited-mentation-capacity (as to its <amplituding/formative–
epistemicity>totalising–thrownness-in-existence 15, -imbued-projective-
arbitrariness/waywardness<as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of’<amplituding/formative-
epistemicity>totalising–conceptualisation’) which beholding ‘wrongly projects a contrastive
equivalence relation’ between notional-self-distantiation<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> and distractive-alignment-to- 17 reference-of-
thought<of-apriorising/axiomatising/referencing> 16; 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 7 is-educed–and–avails–and–re-avails (and not a contrastive
equivalence ‘submission-to and making-up-to human-subpotency epistemic-
abnormalcy/preconvergence’ in relative-ontological-incompleteness 18 as wrongly implied
with  distractive-alignment-to 18 reference-of-thought<of-
apriorising/axiomatising/referencing>'), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous 'historiality/ontological-eventfulness'/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as to a human genuine social intellectual–function/posture (underlied by ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distinctive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness<sup>8</sup>, 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-
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–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 ~educted–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 ~educted–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}–postconverging-entailment and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest~subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s~sublimating—nascence) critically explains existence’s `phenomenality–by–epiphenomenalities supervening—as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for– conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to ‘human consciousness point-of-departure for their knowledge-reification–gesturing–in-prospective-psychologism/–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~conflatedness <in–preconverging-disentailment–by–postconverging-entailment> and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening-as-supererogating determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); as to the fact that the enlightening ushered as of intemporal firstnaturally across the <cumulating/recomposing–attendant-ontological-contiguity > successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their <postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting{as-to-prospective–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-
ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}
constitutedness\textsuperscript{\textendash}in preconverging entailment (effecting-parsimony-as-of-shoddiness-and-incompleteness-to\textendashmeaningfulness-and-teleology\textsuperscript{\textendash}and apriorising/axiomatising/referencing\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}—conflatedness \textsuperscript{\textendash}in \{preconverging disentailment–by\} postconverging entailment(effecting-wholeness-as-of-profoundness-and-completeness-to\textendashmeaningfulness-and-teleology \textsuperscript{\textendash}). The undergirding notional\textendashself-distantiation\textendash<imbued\textendashre-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation \textsuperscript{\textendash}can be appreciated from a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity insight, wherein for instance individuals notional\textendashself-distantiation\textendash<imbued\textendashre-motif-and-re-apriorising/re-axiomatising/re-referencing> (beyond-the-consciousness-awareness-teleology\textsuperscript{\textendash}<in preconverging existential-extrication-as-of-existential-unthought> \textsuperscript{\textendash}) say in a non-positivistic like an animistic social-setup notionally implies a \textless supererogatory–human-subpotency\textgreater–effecting \textquotesingle psychosomatic reactivity as to the animistic apriorising/axiomatising/referencing\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (which will define such an animistic social-setup conception of \textquotesingle 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 ~educated–existentialising/contextualising/textualising-contiguity \}—relation-to-the-world’ along the same lines of our modern-day \textquotesingle positivistic psychological science’ which it is herein contended as well is rather of a \textquotesingle 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
appropriate prospective notional~self-distantiation~<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> arising from profound contemplation and understanding of the
underlying <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ (reflecting the ‘psychological placeboic-
palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-
effectively enamoured to its psychological practices ‘apparently sublimating ontologising-depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold’ of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception’ (wherein arises ‘the dereification threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—‘attendant—intradimensional’—prospectively—

disontologising—preconverging/dementing —apriorising—psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation knowledge-reification—
gesturing—<in—prospective—institutionalising/apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity —educed—existentialising/contextualising/textualising—contiguity }—

confatedness —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—the—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’ 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 ~transversality<for-sublimating–existential-
contiguity—of-assertive-and-unassertive–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’—so-undertaken by the genuine social intellectual–
function/posture as to prospective nonpresencing–<perspective–ontological-
normalcy/postconvergence> over the prior perspective epistemic-
abnormalcy/preconvergence, in reflection of human dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured
meaningfulness-and-teleology percolation-channelling–<in-deferential-formalisation-
transference>). Thus, in both instances inherent existence exudes of a deterministic constraining
that is not beholdening to any given human registry-worldview/dimension presencing—
absolutising-identitive-constitutedness<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—<in-presencing–hyperrealisation/hyperreal-transposition), with this
constraining as of existence-potency~sublimating–nascence—disclosed-from-prospective-
epistemic-digression implying that it is the human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology that adapts/adjusts to existence
(and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-
good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’)
psychological science conception’ or for that matter any given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising–
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}); in reflection of the fact that human ‘social and
individual consciousness is supererogatorily at the very driving seat of human psychology’ as
being about an altogether ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of—social-emanance as to attendant—ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity’ (as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein-specifically-
relevant—human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation)) built up by
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
instigated ontological-contiguity—of-the-human-institutionalisation-process’ as of difference-
conflatedness—as—to-totalitative-reification-in-singularisation—as-to-the—
nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity-
relativism-determinism <amplituding/formative—epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-
contiguity’ underlying the institutional-cumulation/institutional-recomposure{(as-to-
historiality/ontological-eventfulness—ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity—relativism—determinism’>}). The ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of—social-emanance as to attendant—ontological-contiguity—educted—
hyperrealisation/hyperreal-transposition); inherently-so because human
\textit{\textsuperscript{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-\textit{\textsuperscript{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
‘\textit{\textsuperscript{supererogatory-human-subpotency}–effecting imbed epistemic-totalising }
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
‘meaningfulness-and-teleology’ as to existentialising-frame (and so reflecting the ‘full
incipient supererogating breadth of human intelligibility transmutation’ enabling the appraisal
of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that
underlies the possibility for human sublimation-over-desublimation as to aporeticism
overcoming/unovercoming), hence speaking to the truer unbefolding,-as-to-re-originary
backdrop of ‘human epistemic-totalising’/circumscribing/delineating agency’ underlied by
human notional–self-distantiation-\textit{\textsuperscript{imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing}} instigative \textit{\textsuperscript{supererogatory-human-subpotency}–effecting. This critically speaks
to the incipiently-and-notionally ‘self-reflexive–instigative-eventuating\textit{\textsuperscript{as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s–eventuating-sublimating-validation/desublimating-}
invalidation) of human embodied-consciousness motif-and-

apriorising/axiomatising/referencing-of-attendant-ontological-contiguity ~educed-

existentialising/contextualising/textualising-contiguity }—elicited-incipience-of-

existentialising–decisionality’ undergirding the ‘full incipient supererogating breadth of human

intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued

epistemic-totalising33 preformulating/preframing/premeaningfulness of notional–originariness-

parresia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then

‘meaningfulness-and-teleology99 as to existentialising–frame); with existentialising–frame

speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising

given human limited-mentation-capacity’ that is ‘human social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction’ as the perpetually supererogating medium for the

‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally,

human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is thus

critically

‘(formativeness<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-

meaningfulness-and-teleology ) empowering<to-Self> and (formativeness<as-to-

intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-

deferentialism>-of—meaningfulness-and-teleology ) empowering<to-Other>’ in order for ‘the

possibility of the sublimating social to arise as to human-and-social–

expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–

psychologism’ involving the requisite human limited-mentation-capacity-deepening for

‘eventual human ontologising-over-disontologising ontological-performance’<including-

virtue-as-ontology>’ (as to 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-
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } conflatedness ~educted–existentialising/contextualising/textualising-contiguity ~educted–existentialising/contextualising/textualising-contiguity } (when the existentialising–leeway-thresholding, allowing-formatively-for-<disontologising-
subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-
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-
impératives/axioms/registry–teleology } (when the existentialising–leeway-thresholding,–
allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-
enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-
reflexive–instigative-eventuating> disontologisingly underwhelms/disenhances hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective epistemic-
totalising ~resubjecting or totalising-entailing–reconstrual of attendant–ontological-
contiguity~educted–existentialising/contextualising/textualising-contiguity }–in-elucidation-or-
reification for prospective ontologisation/re-ontologisation); and so-illuminating with both instances respectively human social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing ‘existentialising–frame of ~postconverging–‘motif-and-

aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing, in-perspective—ontological-normaley/postconvergence’ underlying human ‘epistemic-growth/disquiet/discomfort—induced-sublimation, as-from-existence’s—effusing/ecstatic—
inlining-as—historiality—{science/authenticity/nonextrication}—beyond-mer-formulaicity-—

historicity-tracing—{science-ideology/fashionability/distraction} as to construction-of-the—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as-to-the-imbued—
postconverging/dialectical-thinking—of—notional—deprocripticism—{in-dimensionality—
sublimating—<amplituding/formative—epistemicity—growth-or—
conflatedness /scalarisation-as-to-rescalarisation-as—re-ontologisation}’) (inducing

desublimating notional—pedantising/muddling/formulaic-hollowing-out—in—
subontologyisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—

as-to-entailing—<amplituding/formative—epistemicity—totalising—in-relative-ontological—
completeness ᵇ) as well as generalised <amplituding/formative—wooden-language—{imbued—
temporal—mere-form/virtualities/dereification/akrsiatic-drag/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—
re-apriorising/re-axiomatising/re-referencing><in-postconverging–narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing-
<supererogatory–human-subpotency>–effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional~self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating
<supererogatory–human-subpotency>–effecting (whether as to direct knowledge acquisition or
appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-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 as–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- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued
professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification–gesturing—prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging-disentailment by] postconverging-entailment> sublimating–existentialising–decisionality implications). It is herein contended however counterintuitive that the idea of understanding 100% of knowledge content at one go (as commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of hermeneutic/reprojecting/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be ‘the popular choice’ to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the ‘broad existential panoply of human epistemic-growth/disquiet/discomfort–{induced–sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality–
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension’’ necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of attendant–ontological-contiguity”’–educated–existentialising/contextualising/textualising-contiguity”’~in-elucidation-or-reification). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort {induced-sublimation, as from—existence’s—effusing/ecstatic—inlining–as—historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as—historicity-tracing—{science-ideology/fashionability/distraction}} to the education of children and young people can be particularly detrimental to critical thinking (while cultivating ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to”’ meaningfulness-and-teleology’’) due to the overly denatured and insufficiently challenging—and—dependence-eliciting existentialising-frame of”’meaningfulness-and-teleology”’ (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising”’~resubjecting or totalising-entailing–reconstrual of attendant–ontological-contiguity”’~educated–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\(^96\) and so rather than ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^99\)’ with a poor sense of the prospective attendant–ontological-contiguity\(^97\) educed–existentialising/contextualising/textualising-contiguity\(^97\) in-elucidation-or-reification of knowledge content as to epistemic-totalising\(^3\) resubjecting or totalising-entailing–reconstrual). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^99\)’ 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\(^97\) educed–existentialising/contextualising/textualising-contiguity\(^97\) in-elucidation-or-reification of knowledge content as to epistemic-totalising\(^3\) resubjecting or totalising-entailing–reconstrual) enabling appropriate social ‘epistemic-growth/disquiet/discomfort\(^{⟨\text{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality–}\{\text{science/authenticity/nonextrication}\}-\text{beyond-mere-formulaicity-as- historicity-tracing–}\{\text{science-ideology/fashionability/distraction}\}⟩\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-reification/contemplative-distension\(^7\)’, 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-
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
habitation for an enlightened sovereign engagement with public decision-making policies and
technicalities’; and in this regards it is herein contended that unlike it can naïvely 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-prospectivePsychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }
confalatedness <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 deferential capacity for notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate ‘epistemic-growth/disquiet/discomfort–induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness′-by-reification/contemplative-distension’ over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual–function/posture that is much more than a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the
individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-as-from-existence’s—effusing/ecstatic-inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mercardicity-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 totalitative construal of the genuine social intellectual–function/posture parallel intellectual contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-{in-deferential-formalisation-transference} enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment’ <implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> so-reflected as of social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>”). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distinctive-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 /scalarisation-as-to-rescalarisation-as—re-ontologisation}\} wherein ‘an elicited
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
meaningfulness-and-teleology’ undermines the individual’s and social ‘conscious-and-
active epistemic-totalising’ re-procession of the existentialising–frame re-apriorising/re-
axiomatising/re-referencing of ‘meaningfulness-and-teleology’ while overemphasising rather
a ‘subconscious-and-passive epistemic-totalising’ re-automatism relation with the
existentialising–frame re-apriorising/re-axiomatising/re-referencing of ‘meaningfulness-and-
teleology’ as elicited with 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 imbued
theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon
the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly
original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating
technicity/profundity capable of veridically responding to social and institutional aporeticism
overcoming/unovercoming’ as to social dynamics of percolation-channelling—<in-deferential-
formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-
processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting 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 self-assuredness-of-ontological-good-faith/authenticity postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality> so-reflected as of social notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-
stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distinctive-alignment-to\(^\text{1}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^\text{0}\) 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 intellec-tion-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 \(<\text{amplituding/formative–epistemicity}\>_\text{totalising–thrownness-in-existence}\)\(^\text{5}\), ‘human \('\text{meaningfulness-and-teleology}'\)\(^\text{9}\) is effectively of episticem-totalising\(^\text{13}\) consequence reflecting episticem-totalising\(^\text{13}\) growth/conflatedness\(^\text{1}/\text{postconverging as to attendant–ontological-contiguity}\)\(^\text{7}\)~educated–existentialising/contextualising/textualising-contiguity\(^\text{10}\)-in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening\(^\text{13}\) (thus implying human \('\text{meaningfulness-and-teleology}'\)\(^\text{9}\) profoundness/ontologising-depth is of notional–nondisjointedness/contiguity/coherence as of \('<\text{amplituding/formative}＞\text{disposedness/psychologismic-construct–(as-to-orientation/value-construct/valuation–and–derived-parameterising)} \text{and }<\text{amplituding/formative}＞\text{entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability)}\)\(‘\text{underlined as to its given prospective }\text{foregroundering _entailment–(postconverging–narrowing-down–sublimation-as-to-}\text{'existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation }\text{'-in-}
contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness /postconvergence instigatively drive public debates rather than ‘the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }= constitutedness ~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–reference-of-thought-<of-apriorising/axiomatising/referencing> and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’
sublimation/desublimation’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to-‘reference-of-thought<of-apriorising/axiomatising/referencing>’ issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness<as-to-interolsolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teletology reflective of nonpresencing,<perspective–ontological-normalcy/postconvergence> epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in preconverging-existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications detour to existence-potency<~sublimating–nascence,—disclosed–from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>' (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating–existentialising–decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a ‘barest and passive/poorly-reflexive conception of sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) that is ‘much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising–decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign–function/posture’; so-underlying the more profound-supererogation notion of sovereignty associated with ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of veridical social knowledge percolation-channelling-<in-deferential-formalisation-transference>. The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness– ⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ political culture/discourse that by its self-drivenness/self-containment at critical moments of the
democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the very same social themes are recurrently and superficially raised as to a numbing-traction—of-desublimating—meaningfulness-and-teleology—{as-perspective-lost-of—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism—{in-dimensionality-of—sublimating—<amplituding/formative—epistemicity>growth-or-conflatedness—scalarisation-as-to-rescalarisation—as—re-ontologisation}—treatment); so-reflecting a ‘habituatedness/mental-colonisation of the sovereign—function/posture to the presencing—absolutising-identitive-constitutedness social-vestedness/normativity’ cynically construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing—no
tional—pedantising/muddling/formulaic-hollowing-out—in-
‘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} ⟩. The bigger point
here has to do with the requisite knowledge-reifying-and-empowering conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant
implications as to ‘social and institutional notional~self-distantiation–<imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing>’/distantiation of contemplative existentialising–
frame as to transversality<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ elicited ontological-normalcy/postconvergence
recovery-of/making-available of prospective ontologising-depth of meaningfulness-and-
teleology (in so-overriding sovereignising disposition for beholdening subontologisation/subpotentiation as associated with social 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 〉 desublimating–existentialising–decisionality imbued dystressive-alignment-to-
reference-of-thought–<of-apriorising/axiomatising/referencing>’ as to huma prospective re-
ontologisation/omnipotentiality drive; and so-reflected with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development.
Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically
at the very core of ‘human social-and-institutional-frameworks-of—
conflatedness -in- {preconverging-disentailment-by}- postconverging-entailment> as to 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications' enabling the conceptualisation of momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing-><perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, and further contriving to undermine anti-intellectually (as to confusion between intellectual engagement and bland media-driven influence) a genuine social intellectual–function/posture projective resolutioning of such prospective human and social aporeticism overcoming/unovercoming as so-fraudulently directed against the prospective sublimating–existentialising–decisionality of many a postmodern thought and other critical thinkers. Such a disontologising 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 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
inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension’” (and not flawed normalised/stereotyped/selfhelping/feel-
good conception of knowledge). We can appreciate in this regards that the specialist whether
astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a
‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism imbued theoretical/conceptual/operant implications’ acting upon the
breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference>
estisticalising–frame of intellectualism involving genuine social intellectual–function/posture
projection of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity as first-level technicity/profundity elucidation (as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) with
fellow specialists and then of derived-knowledge implications percolating to the appraisal of
‘overall social intellection-aptitude body’, and not a directly
normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the
general public in distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> (undermining such a sublimating/emancipating cogent
percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame
imbued notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> conception which is exactly what best defines and upholds human sovereign–
function/posture as to appropriate coherence between concrete–social-reality-<as-to-manifest-
sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-
manifest-sublimation/desublimation> with respect to public outcomes of social-stake-
contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human
social-and-institutional-frameworks—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 historicity—{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—educed—existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification of knowledge content as to epistemic-totalising—I—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 sovereignty relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment>

for prospective Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of notional-self-distantiation-imbued-re-motif-and-re-apriorising/re-axiomatising/re-referencing/>/distantiation of contemplative existentialising-frame as to transversality/<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguating–motif-and-apriorising/axiomatising/referencing’
imbuing
historiality/ontological-eventfulness>/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism‘. It is important
here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-
and-material/technical-sublimations&lt;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 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&lt;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 Copernicauses, 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
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’

effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional-originariness-parrhesia—-as—spontaneity-of-aestheticisation is so-underlined notionally as of ‘both human <self-reflexive>-willed—thought and <self-reflexive>-willed—will <amplituding/formative—epistemicity>totalising/circumscribing/delineating’ (with regards to constraining existentialising—decisionality taking/making), reflecting the fact that human intelligibility (individual and social) undergirding ‘self-reflexive—instigative-eventuating—(as—to—teleological—instigative/incipient—

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


- human lack of visibility of prospective ontologising-depth and epistemic-totalising implications as so-undermining prospective ontologisation (as from the <<self-reflexive>>-willed–thought of the genuine social intellectual–function/posture projection of prospective
human transcendence-and-sublimity/sublimation/supererogatory—and-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<discreetly-implied-functionalism> and
notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation),
institutionalising percolation-channelling-<in-deferential-formalisation-transference>
defaulting into a ‘subconscious-and-passive epistemic-totalising re-automatism relation with
the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-
and-teleology’
(in shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-
and-active epistemic-totalising re-procession of the existentialising–frame re-apriorising/re-
axiomatising/re-referencing of meaningfulness-and-teleology’ (as so-reflecting ‘the requisite
dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly
of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
human<amplituding/formative–epistemicity>totalising–purview-of-construal’ in-accounting-
for prospective human limited-mentation-capacity-deepening with regards to ‘human relative
epistemic-abnormalcy/preconvergence in relation to the already given ontological-
normalcy/postconvergence nature of existence’ with the profoundness of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation speaking of more than just
mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence
of profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness in generating-
and-regenerating/maintaining-oversight-of
methodologising/mutualising/organising/institutionalising alignment to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation and so in
as to the fact that the veracity of knowledge is much more than ‘a conception as of the self-presence/self-constitutedness of presencing—absolutising-identitive-constitutedness ≤<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness ⟨as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ but rather as of prospective ‘relative-ontological-incompleteness/relative-ontological-completeness’

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/postconvergence epistemic-projection knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}—conflatedness~in-{preconverging-disentailment–by}–postconverging-entailment> or for that matter natural science and true scientific knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}—conflatedness~in-{preconverging-disentailment–by}–postconverging-entailment>, wherein the knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}—conflatedness~in-{preconverging-disentailment–by}–postconverging-entailment> is totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation)
- epistemic-projection perspective lost of instigative/incipient profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation (in dimensionality-of-sublimating

\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) inducing ‘nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness} – \text{reference-of-thought-devolving}\rangle\) 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-\(<\text{blinded-to-their-relative-ontological-completeness} – \text{reference-of-thought-devolving}\rangle\) sublimating–existentialising–decisionality), and so-critically eliciting \(<\text{amplituding/formative}>\text{wooden-language}\rangle\) (in the bigger picture and more starkly we can appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness – presublimation-construct–of–meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising \(<\text{preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing‘–existentialising–enframing/imprintedness}\rangle\) (as-to-historicity-tracing—in-presencing—)}
hyperrealisation/hyperreal-transposition) but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving’ sublimating—existentialising—decisionality’ critically warranted not just with such staked 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).

elicited-incipience-of-existentialising–decisionality’ as to ‘epistemic-
growth/disquiet/discomfort’ induced-sublimation-as-from-existence’s effusing/ecstatic-
inlining-as- historicality–science/authenticity/nonextrication-beyond-mere-formulaicity-as-
historicity-tracing–science-ideology/fashionability/distraction} as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension’ as central to the attendant–ontological-
contiguity educed–existentialising/contextualising/textualising-contiguity of such
meaningfulness-and-teleology implied prospective knowledge-reification–gesturing<in-
prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity educed–existentialising/contextualising/textualising-contiguity conflatedness in [preconverging-disentailment by] postconverging-entailment as to
organic-knowledge, with the consequence that a ‘flatmindedness’/banality/flimsiness relation
with the same knowledge construed as of mere reproducibility—mathesis/motif/thrownness-
disposition, as–reproducibility-of-aestheticisation imbued positive-opportunism—of-social-
functioning-and-accordance unsightful about originariness-parrhesia, as–spontaneity-of-
aestheticisation ‘is bound as of threshold-of–<self-reflexive>-willed–will to be developed into
desublimating beholdening-becoming—distortive-originariness/distortive-origination as-to-
 historicity-tracing–inhibited-mental-aestheticising of present—absolutising-identitive-
constitutedness<preconverging~motif-and-apriorising/axiomatising/referencing–imbuing–
existentialising—enframing/imprintedness—as-to- historicity-tracing—historical-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 and notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—in-relative-ontological-
completeness} \rangle (such that the prospective \text{deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension projection is of a nonpresencing-
\langle\text{perspective—ontological-normalcy/postconvergence}\rangle 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—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument —for—conceptualisation in reflection of human dimensionality-of-sublimating-\langle\text{amplituding/formative}—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\rangle’ and so over ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-
scalarity/beholding—\langle\text{amplituding/formative—orientation/value-construct/valuation—and—derived-parameterising}\rangle and \langle\text{amplituding/formative—entailment}\rangle}

\text{presencing—absolutising-identitive-constitutedness}^{14} \langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—self-referencing-syncetising/circularity/interiorising/akrasiac-drag }^{14}\rangle - a human \text{presencing—absolutising-identitive-constitutedness}^{14} \text{imbued ‘}\langle\text{amplituding/formative—disposedness/psychologismic-construct—(as-to-orientation/value-
construct/valuation—and—derived-parameterising}\rangle and \langle\text{amplituding/formative—entailment}\rangle
to-totalising-contiguous/coherent–factuality-of-variability)’ of ‘punctual
<amplituding/formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiasic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation\(^6\) of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } –constitutedness -in–preconverging-entailment> as to the given registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\’ and so effectively oblivious and ‘lacking in conscious protensivity as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation\(^6\) relative to ‘their abstractly conceivable profound-supererogation potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation\(^6\) of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } –constitutedness -in–preconverging-entailment>’ 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
ontologising’ and ‘empowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising’) as to the relative beholdening inconsideration associated with the temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity=<discretely-implied-functionalism> and notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ (thus reflecting why for instance the democratic process is bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ and the potential manifestation of the social-setup’s self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth as of the full-potency of existence’); and it is critically the genuine social intellectual–function/posture imbuing knowledge-reification–gesturing<in-
prospective_psycho\_logistic\_\_apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \} = \text{ conflatedness  \_in-\{preconverging-disentailment\_by\}\_postconverging-entailment> as of \text{ maximalising-recomposuring-for-relative-ontological-completeness}—\text{unenframed-conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism that carries the potential for pushing and making-available/elicitng 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>
esternalising→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 perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ implications for prospective re-ontologisation’ so-underlying the dynamics of prospective human ‘epistemic-growth/disquiet/discomfort→{induced-sublimation, as-from-
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’).

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—inhaling-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> 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} 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 wooden-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—their poor
appreciation and deriding of any such notion of the postconverging–de-
mentating/structuring/paradigming possibility that makes-available worldview
conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
imbued
theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-
ontological-incompleteness’/relative-ontological-completeness
⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating←projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩) as to human-and-social–expectations/anticipations—
metaphoricity←as-rede-mentating/restructuring/reparadigming–psychologism’
); as to a
decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
imbued
theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for
instance is what allows for the expectations/anticipations underlying physical
engineering/application or chemical engineering/application or biological engineer/application
as to generated material productions (as without abstract science contemplation the very
imagination of derived technologies will not arise) and along the same lines it can only be of
the utmost disappointment to realise that at the very core of academic institutionalised social
and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project
the lack of the least insight about the 46historiality/ontological-eventfulness
/ontological-
aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism-determinism’ of social and philosophical ‘knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
imbued
theoretical/conceptual/operant implications’ as underlying the effective sublimating human and
social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and 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<in-perspective–epistemic-abnormalcy/preconvergence> of presencing—absolutising-identitive-constitutedness<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩, existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigmning—as-being-as-of-existential-reality> as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (and it is in this regards that human history speaks of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking~‘projective-insights’/‘epistemic-projection-in-conflatedness~‘of-notional~deprocrypticism-prospective-sublimation}) as to human-
subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘ nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold 02 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—apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold as of preconverging-or-dementing—apriorising-psychologism) as nondescript/ignorable—void and so in a 79 presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). But then ontology/science being as of existence doesn’t kowtow—and—subject-to the ‘little human
unshackling/memetic-reordering/institutional-recomposuring

self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif—
syncretising/circularity/interiorising/akrasiatic-drag speaking to the more fundamental human psychology as ‘postconverging—dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ (as superseding by such an underlying ‘psychological historiality/ontological-eventfulness/ontological-aesthetic-tracing’ of notional—self-distantiation—imbued—re-motif—and—re-apriorising/re-axiomatising/re-referencing’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold notional—disjointedness of motif-and-
apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing  

–qualia-schema’ naively of their given in their presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in their presencing—absolutising-identitive-constitutedness

<preconverging–motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness

(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). In this regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory–dementativity however its crossgenerational and diffusionary nature is an ‘empirical fact’ that can be counted upon for prospective human ‘nonpresencing–perspective–ontological-normalcy/postconvergence’ anachic-growth/anarchisation for re-ontologisation’ as to the fact that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall underlying social-construct ontological-commitment

prior_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—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
ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuings>–existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology> explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> implications of human limited-mentation-capacity-deepening ) and so over an existence-driven <self-reflexive>-willed–thought; in a flawed prior_knowledge-reification–gesturing-<in-prior_psychologismic–apriorising/axiomatising/referencing-<of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity> constitutedness <in–preconverging-entailment> that poorly appreciates the two-sided
epistemic-veracity of undergirding human ‘self-reflexive-instigative-eventuating-{as-to-
 teleological-instigative/incipient-
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-apriorising/axiomatising/referencing-{of-attendant-
tonological-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-mere-formulaicity-as- historicity-tracing-
\{science-ideology/fashionability/distraction\}) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness” ~by-reification/contemplative-distension”.
This 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 noitional~pedantising/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\(\langle\text{amplituding/formative–de-mentativeness/epistemic-growth-or-conflicatedness/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\rangle\) as to profound dispensing-with-immediacy-for-relative-ontological-completeness\(\langle\text{by-reification/contemplative-distension}\rangle\) (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity\(\langle\text{as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising}\rangle\) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness\(\langle\text{social-vestedness/normativity}\rangle\) stifles the true re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\text{imbued-postconverging/dialectical-thinking~‘projective-insights’/epistemic-projection-in-conflicatedness~‘of-notional–deprocrypticism-prospective-sublimation}\rangle\) potential for huma

prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing\(\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\) anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~purview-of-construal as of human limited-mentation-capacity-deepening\rangle\) not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology notional–pedantising/muddling/formulaic-hollowing-out—in-subontology/subpotentiation\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing~\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\) exercise’) is all about human candidity/candour-capacity for effectively tackling prospective human aporeticism overcoming/unovercoming as to profound
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-growth/disquiet/discomfort’ as induced-sublimation, as from existence’s effusing/ecstatic-inlining-as-historiality {science/authenticity/nonextrication} beyond mere-formulaicity as historicity-tracing {science-ideology/fashionability/distraction} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension and doesn’t carry false promises of shallow supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of presencing—absolutising-identitive-constitutedness but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from nonpresencing<perspective—ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective nonpresencing<perspective—ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing {of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—relation-to-the-world than just meaningfulness-and-teleology within prior mere-formulaicity—as to mere-formulaic—methodologising/mutualising/organising/institutionalising (as of human-subpotency non-scalarity/beholdening—as to what has gone before aesthetically-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–
apriorising/axiomatising/referencing’ imbuing ‘historiality/ontological–
eventfulness>/ontological-aesthetic-tracing—perspective—ontological–
normaley/postconvergence-reflected–epistemicity–relativism–determinism’ (as to the precedence of inherent existence possibility for sublimating–nascence to which human-subpotency subjects itself) and not conceptualisations of distractive-alignment-to—reference-of-thought<of-apriorising/axiomatising/referencing>³⁰ (that wrongly imply that human totalisingly-disentailing—discretion/whim-of-thought takes precedence over inherent existence possibility for sublimating–nascence). It is only after establishing a prospectively sound
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world (in the case of

(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 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 "procripticism–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—of-the-human-institutionalisation-process‘such a deprocrypticism imaginary is claiming to be the very rule of human civilisation’ as to the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism–procrypticism basis for advancing prospective deprocrypticism/nondisjointing’ but for ‘the inherent nonpresencing<perspective–ontological-normalcy/postconvergence> nature of existence’ instantiated hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-
mentation-capacity-deepening (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absoluted as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging-entailment as to their given presencing—absolutising-identitive-constitutedness as so-fraudulently implied by our positivism–procrpticism 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 absoluted as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging-entailment as to their given presencing—absolutising-identitive-constitutedness as so-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 intellecction-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening. 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 implied and projected by proponents of relativism’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction–of-desublimating–meaningfulness-and-teleology {as-perspective-lost-of-supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking –of–notional–deprocripticism–{in-dimensionality-of-
sublimating — <amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as-re-ontologisation}'). Such ‘strategic and cynical institutionalised notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’ it is herein contended is much more potently effective in preconvergingly–de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of bigotry/prejudice/narrow-mindednes as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective human aporeticism overcoming/unovercoming as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human ‘epistemic-growth/disquiet/discomfort—(induced-sublimation,—as-from-existence’s—

What then can be pertinently contemplated from this summary articulation of human ontological-performance\(^{72}\)-<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\(^{1}\) of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ (so-reflected as to the ‘dementative/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—


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’). It is herein contended that ‘the veridical prospect of human intelligibility for ontologisation’ is of necessity (given human limited-
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 02, 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-
infrastucture-of–meaningfulness-and-teleology ) arises effectively as of ‘a prospective
nonpresencing-<perspective–ontological-normalcy/postconvergence> change in knowledge-
reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in–{preconverging-disentailment–postconverging–
entailment} in —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-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness —in–{preconverging-disentailment–postconverging-entailment} for
prospective ontologisation/re-ontologisation in —unenframed-conceptualisation as to rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-
threshold of recurrent-utter-uninstitutionalisation at which point it is of a disontologising
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 undermining our present 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). The implication of this human ‘fundamental
ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’) is that the mental-reflex of ‘a mutual logical
coherent engagement’ is only as pertinent when speaking of ‘a common knowledge-reification—
gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment–by}–postconverging-entailment> as of
apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but where prospective
nonpresencing—<perspective–ontological-normalcy/postconvergence> intimates a fundamental
variance in knowledge-reification–gesturing—<in—
prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment–by}–postconverging-entailment> as to
relative-ontological-incompleteness<sup>18</sup> (incrementalism-in-relative-ontological-
incompleteness<sup>19</sup>—enframed-conceptualisation) by relative-ontological-completeness<sup>17</sup>
ontologisation/re-ontologisation is rather one of prospective human 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-
ormality/postconvergence> in reflection 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'>. Hence, such re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking–'projective-insights'/'epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation} rather reflects a most profound-
supererogation 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’ for prospective intelligibility, as of ‘full incipient supererogating
breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–
effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of
notional–originariness-parhesis,—as–spontaneity-of-aestheticisation’ before the incipience of
metaphoricity and then ‘meaningfulness-and-teleology as to existentialising–frame);
wherein it is rather as to a fundamental ‘<supererogatory–human-subpotency>–effecting
imbued epistemic-totalising preformulating/preframing/premeaningfulness of
imperatives/axioms/registry-teleology} in its genuine social intellectual–function/posture’
(and in so-doing undermining the falsehood explicited 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-
contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism’ by such notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation). The latter point very much explains the title herein as to the
connection between psychopathy/postlogism and a human hermeneutic psychology
of-sublimating}  

subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-
functionalism>, 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} and ‘generalised social <amplituding/formative> wooden-language-{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology}. In this regards, the idea that the pertinence of
Socratic-philosophers ‘ununiversalising-idealisation ontologising/re-ontologising’ lies in an
equivalence/correspondence relation with Ancient-sophists ‘non-universalising disontologising’
secondnatured social-setup or budding-positivists ‘positivism/rational-empiricism
ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-
scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that matter
postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’ lies
in an equivalence/correspondence relation with present-day ‘disjointing totalisingly-
disentailing—discretion/whim-of-thought disontologising’ secondnatured social-setup; are
naiveties of human distractive-alignment-to—reference-of-thought<of-
apriorising/axiomatising/referencing> (as to the fact that prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is all about intellectually-and-morally
superseding its Age as to relative-ontological-completeness—maximalising-recomposuring-
for-relative-ontological-completeness—enunframed-conceptualisation and not subjecting-
itsel/succumbing to the relative-ontological-incompleteness—incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation of its Age, and as so-inherently
warranted by existence-potency\textsuperscript{39}–sublimating–nascence, disclosed from prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort\textsuperscript{5} (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{8}–by-reification/contemplative-distension\textsuperscript{27}).

Prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{14}–<in-perspective–epistemic-abnormalcy/preconvergence > inclinations (even if that arises incidentally/parenthetically as of the induced secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{3} 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 \textsuperscript{7} reference-of-thought as to \textsuperscript{8} reference-of-thought–devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort\textsuperscript{3} (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{8}–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

In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ imaginaries’ cannot be beholdening to its presencing—absolutising-identitive-constitutedness social-vestedness/normativity

(just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture with regards to their technical or scientific undertaking).

Such a conception of the genuine social intellectual–function/posture (as it so-reflects ‘the human notional~philosophy<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness >existentialising–frame of
existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of ‘media-driven, social networking, popularity-seeking as well as institutional imprimaturing conception of supposed intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’) supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of intellectualism to human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ which is in want for its prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology imaginary. The blunt reality of true intellectualism couldn’t be more diametrical as to the fact that the genuine social intellectual–function/posture involves unaccommodating the social-setup’s presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest in-effect 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 ascendancy is nothing but a bogus social-setup’s auto-congratulatory exercise of ‘supposed intellection and morality’ that cannot answer to the inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments\(105\)/limitations of its Age (let alone prospectively uphold ‘human-decisionality’\(\langle as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation\rangle\) omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality). In the bigger scheme of things as to \(51\) nonpresencing-\(\langle perspective–ontological-normalcy/postconvergence\rangle\) epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \(103\) 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 \(35\) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (noting that the notion of ‘huma prospective notional–self-distantiation–\(\langle\)imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\(\rangle\) induced psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-confoundedness /formative–supererogating<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing—in-perspective–ontological-normalcy/postconvergence>’ is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort⟨induced-sublimation,—as-from—existence’s—effusing/ecstatic–inlining—as—historiality—{science/authenticity/nonextrication}—beyond-mere-formulaicity—as—historicity-tracing—{science—ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive–instigative-eventuating—{as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faith-drivenness/supererogating—for-human-intelligibility,—preceding-existence’s—eventuating—sublimating—validation/desublimating—invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising—contiguity }—elicited-incipience-of-existentialising—decisionality’ as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already dementatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity to pursue it or not). The blunt fact is that society is never its own inherent intellectual-and-moral absolute reference and thus is in want for its intellectual-and-moral development explaining why progress happen and the role of the genuine social intellectual–function/posture being about encouraging such progress, with the consequence that an ‘ingratiating supposedly intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or—
confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology\(^\text{99}\)<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-and-impediments\(^\text{105}/limitations). This disparity–of-momentousness/magnanimity/scale/magnitude underlies the
abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and
ontological-contiguity\(^0\) ~educed–existentialising/contextualising/textualising-contiguity\(^0\) of human ontological-performance\(^2\) ~<including-virtue-as-ontology>/potentiation implications translates into ‘(\(\text{nonpresencing}\)~<perspective–ontological-normalcy/postconvergence>~deascriptivity\(\text{interlay/organicalism/aestheticising-handle-}\{\text{imbued-supererogatory-projective-arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—}\text{for~‘aestheticising–re-margining/re-edging/re-acuity—}\text{as-postconverging_circumscriptive/totalitative–restructuring’}\}\) educing~

\text{sublimation/desublimation}\(\)’ so-construed as angling-of-imaginary. Contrastively, ‘living-
development–as-to-personality-development psyche of individuation’ as to notion-al–ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-
contiguity\(^2\) ~educed–existentialising/contextualising/textualising-contiguity\(^0\) of human ontological-performance\(^1\) ~<including-virtue-as-ontology>/potentiation implications translates into ‘\(\text{presencing—absolutising-identitive-constitutedness}\)’ ascription

\text{interlay/organicalism/aestheticising-handle-}\{\text{imbued-supererogatory-projective-arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—}\text{for~‘aestheticising–re-margining/re-edging/re-acuity—}\text{as-postconverging_circumscriptive/totalitative–restructuring’}\} educing~

\text{sublimation/desublimation}\(\)’ so-construed as psychical-nascency. Critically as to the ‘full
incipient supererogating breadth of human intelligibility transmutation’ (as
‘\(<\text{supererogatory–human-subpotency}>\text{effecting}\) imbued epistemic-totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\(^7\) and then
meaningfulness-and-teleology\(^9\) as to existentialising–frame); human ‘self-
reflexive–instigative-eventuating\(\{\text{as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–}\)
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-apriorising/axiomatising/referencing‐{of-attendant-ontological-contiguity ‐educed‐existentialising/contextualising/textualising-contiguity ‐} elicited-incipience-of-existentialising‐decisionality’ as to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ undergirds both angling-of-imaginary as to ‘human projection of postconverging-nonextricatory-existential-preempting-of-existential-unthought predisposition manifested as to abstract-projection drivenness’ and psychical-nascency as to ‘human projection in preconverging-existential-extrication-as-of-existential-unthought predisposition manifested as to mere outturn-projection drivenness’. Critically, the de-mentative/structural/paradigmatic possibility for dimensionality-of-sublimating ‐{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (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 ’) 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
nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as to the fact a casual exercise contemplating why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects ‘the overarching dementative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to its imbued psychical-nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality’ in positivising/rational-empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ as to occultic/alchemic dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope
demonstration is more naturally-and-potently unsettling/unarguable/disarming by its
sublimating rational-empiricism/positivising implications than say an abstractly contemplated
contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-
reification–gesturing<in-prospective psychologistic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness | in {preconverging disentailment by} postconverging-
entailment> as to ^reference-of-thought-^ and ^reference-of-thought-^ devolving’ is the
appropriate ‘social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’. Psychical-nascency thus speaks to the fact that
‘human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality de-mentatively/structurally/paradigmatically have a potent
prospective disontologising psychosomatic grip’ (as of <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing> existencialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) upon
human ontologising/re-ontologising capacity in re-originary—as-unenframed/unbeholdening/outlier-conceptualisation,(imbued-postconverging/dialectical-
thinking ~‘projective-insights’/‘epistemic-projection-in-conflatedness ~‘of-
notional~deprocrypticism-prospective-sublimation) even at the exclusion of prospective
ontologising implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation~; as so-incipiently manifested and reflected notionally with the human
psychical-nascency of individuative and social ‘full incipient supererogating breadth of human
intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>–effecting imbued
epistemic-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). Contrastively, human angling-
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-sublation) encounter/confrontation with existence—
as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation }<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and
in so-doing establish/re-establish momentous/sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-

normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>; and so as the
most profound of human knowledge-reification–gesturing<-in-

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


confatedness -in-{preconverging-disentailment by}–postconverging-entailment> exercise
underlying the human institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-

normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) imbued
<cumulating/recomposuring–attendant-ontological-contiguity > successive registry-

worldviews/dimensions ‘relative-ontological-completeness knowledge-reification–gesturing}
conflatedness —as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world
deepening speaks to the most profound human contemplative insight then it is historically explicative of most profound human knowledge and science as to its nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection and speaks to the ontological-veracity of ‘history at the service of prospective knowledge implied as of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as it can be appreciated in this regards that the relative unblurriness as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human aporeticism overcoming/unovercoming required for prospective knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } conflatedness ~in {preconverging-disentailment by} postconverging entailment> in the sense that for instance in many ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-disentailing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of ‘positivising supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism overcoming/unovercoming’ and along the same axiomatic-construct lines, though in contrast to the above positivism/rational-empiricism example of the reference-of-thought as grandest-axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-
as to 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 

postmodern thinkers (however contended/argued as successful or not) as what existentially enables prospective sublimating \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing\textsuperscript{38}⟨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/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} encouter/confrontation with existence (as of limited-mentation-capacity-deepening\textsuperscript{53})’ in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise ‘devoid of the supererogatory acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} encounter/confrontation with existence’), merely reflects a psychical-nascency \textsuperscript{13}preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness-{as-to- historicality-tracing—in-presencing—hyperrealisation/hyperreal-transposition} that hardly articulates existential prospective human aporeticism overcoming/unovercoming but in many ways consciously or unconsciously manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing’ and further underlying in many ways the crisis of the humanities (as to when the humanities are ‘conceptualised as of desublimating beholdening to presencing—absolutising-identitive-constitutedness\textsuperscript{14} social-vestedness/normativity\textsuperscript{14} <discretely-implied-functionalism> \textsuperscript{<preconverging–‘motif-and-}
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness—
as-to- historicity-tracing—im-presencing–hyperrealisation/hyperreal-transposition)’, rather
than ‘projecting/reprojecting of sublimating/emancipating nonpresencing—perspective—
on-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-reflecting—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—
implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity as so-
underlied by angling-of-imaginary are rather altogether clear and straightforward as hereafter
articulated. It is an existential impossibility as to ontological-inveracity/ontological-
impertinence for intelligible discursivity between relative-ontological-incompleteness’ and
relative-ontological-completeness knowledge-reification–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
differing apriorising/axiomatising/referencing—of-attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity —relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, with such an
ontologically-flawed exercise inevitably inducing as to human psychical-nascency a
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ) disontologising desublimation relation to human ‘social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ as uninstitutionalised-threshold (as so
manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-
philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-
scholasticism ‘non-positivising disontologising’ in the face of budding-positivists
‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended present-
day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ in the
face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as
to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ’); as
so-underlying the sublimating ontological-good-faith/authenticity or desublimating
ontological-bad-faith/inauthenticity existentialising–decisionality associated with
transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ (as to the fact
that ‘axiomatic-constructs including the reference-of-thought as grandest-axiomatic-contract
are rather of teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility’
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation). There
can be ‘no common logical-basis/logic,-as-derived-from—transversality-<for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-
and-apriorising/axiomatising/referencing’ > for intelligible discursivity between the relative-

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


postconverging–de-mentating/structuring/paradigming implications (and go on to behold

Hence the most coherent and unfailing epistemicity basis of science speaks to ‘inherent sublimation-over-desublimation’ as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> establishing/re-establishing of sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> associated with
requisite attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity \[\text{induced } \text{‘epistemic-}
\text{growth/disquiet/discomfort-}\{\text{induced-sublimation,-as-from-existence’s—effusing/ecstatic–}
\text{inlining-as- } \text{historiality-}\{\text{science/authenticity/nonextrication}-\text{beyond-}\text{mere-formulaicity-as-}
\text{historicity-tracing-}\{\text{science-ideology/fashionability/distraction}\} \} \text{ as to construction-of-the-}
\text{Self in dispensing-with-immediacy-for-relative-ontological-completeness }\^\text{3} \text{-by-}
\text{reification/contemplative-distension }\} . \text{ Such a conception of epistemicity is rather all-}
\text{englobing with regards to all human knowledge as to the reality of }
\text{hermeneutic/reprojecting/supererogating/zeroing }
\text{supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for human }
\text{<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought }
in \text{apriorising/axiomatising/referencing-}\{\text{of-attendant–ontological-contiguity ~duced–}
\text{existentialising/contextualising/textualising-contiguity } \} \text{—conflicatedness }\text{in-}\{\text{preconverging–}
\text{disentailment–by} \} \text{ postconverging-entailment (as to Being-development/ontological-}
\text{framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}
\text{meaningfulness-and-teleology , institutional-development–as-to-social-function-}
\text{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 }
\text{supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’ as }
experiential contrivance/arrangement of ordinary/usual life though in a different
capacity/potentialisation such that in reality scientific experiments or observations are just
circumstantial/contextualised elaborateness of natural human
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as so-construed as actually
‘implicated-or-explicated–philosophically’ in driving the exactifying/precisioning–of-
sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications> insight for such
scientific experiments or observations) and not overriding the very same human
hermeneutic/reprojecting/supererogating/zeroing
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity
(reflecting the fact that the notions of scientific experiments and observations are just
extensions of a human hermeneutic/reprojecting/supererogating/zeroing
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary
existential experience and observations). Such a ‘nonpresencing-<perspective–ontological-
normalcy/postconvergence> conception of epistemicity it is herein contended is of most
profound social and overall knowledge aporeticism overcoming/unovercoming relevance.
Human angling-of-imaginary (unlike the predisposition to mere-formulaicity-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> of human psychical-
nascency) construes of knowledge as of emergent social conception and instigation for
knowledge formation/creation (and so beyond and unfazed by its supposed manifest
institutional capture/catchmenting) with regards to the veridical existential veracity of
knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of
human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction
imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’. In this
regards, desublimating attitudes of mere institutional imprimaturing do not necessarily
constrain the possibility for divergent social interests for prospective existential ontologising/re-
ontologising conception for sublimating knowledge-reification–gesturing-<in-
prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—
conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment> (and critically veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest in demonstrating its effective intellectual relevance whereas an institutionalised notional-peonitising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness} tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturing and institutional-legalism poorly upholding/perpetuating the veridical knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,—as—spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation with human limited-mentation-capacity-deepening ’ and as so-failing to prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)). Such an incipient social conception and instigation of prospective genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity—postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity—preconverging-de-mentating/structuring/paradigming ’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-
assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’. and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-⟨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-reflect-epistemicty 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 implicated notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicited herein as of the ontological-contiguity—of-the-human-institutionalisation-process (implied de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’) are tantamount to ‘an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential’ undergirding the actualities of societies and individuals reflected as human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to
personality-development’); as so-reflecting the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising-contiguity’ (as herein underscored by the ahistorical nature of human prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold, and as so-reflecting underlying human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’) upon which such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is so-bound to ‘elicit the veridical manifestation of prior/present/prospective human sublimating ‘historiality/ontological-eventfulness’ ontological-aesthetic-tracing—<>epistemicity-relativism-determinism’ of ontological-contiguity’ over ‘naïve accidented/disparate’ conceptualisation as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity<>discretely-implied-functionalism bound to fall into ‘beholdening historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing—<>epistemic-projection of ontological-contiguity’ (as to a fundamental lack of knowledge-notionalisation that explains everything as to both manifest knowledge and ignorance explanations). Basically, given that such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is even more unsettling (as to the psychologismic~apriorising/axiomatising/referencing—<>ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity
existentialising-decisionality of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity), in many ways the ‘communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ (just as it can fairly be argued that even budding-positivists never really grasped the full veracity of their prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rational-empiricism thought associated ‘psychologismic-apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~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 prospective relative-ontological-incompleteness’ exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised-threshold (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness ‘as to its flawed in-effect absolution—<as-to—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging—
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

\[<\text{amplituding/formative} \text{supererogatory-de-mentativity/epistemic-growth-or}\]
\[\text{conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}>\]

(undergirding the

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


nondisjointedness/entailment-of-prospective- nonpresencing> as to postmodern human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation

<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> is so-fundamentally underlied by the very same dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (that effectively supersedes/attends-to underlying desublimating human preconverging–existential-extrication-as-of-existential-unthought). It is effectively the lack of dimensionality-of-sublimating

<discretely-implied-functionalism> in human distractive-alignment-to—reference-of-thought-of-apriorising/axiomatising/referencing as to manifest dimensionality-of-desublimating-lack-of

between human psychical-nascency shallow-supererogation\textsuperscript{96} and angling-of-imaginary profound-supererogation\textsuperscript{96} respectively). As to human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\textsuperscript{exuding-hermeneutically/reprojectively/supererogatingly/zeroingly-in-<amplituding/formative-epistemicity-totalising-as-from-'existence's-effusing/ecstatic-inlining'};-as-
'interlay/organicalism/aestheticising-handle-{manifest-supererogatory-de-mentative-amplituding-or-mental-aestheticising-attuning}\textsuperscript{98};-in-supererogatory-projective-arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-'aestheticising-re-margining/re-edging/re-acuity—in-postconverging/preconverging_circumscripive/totalitative-restructuring'—educing-
sublimation/desublimation> (driving \textsuperscript{15} de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} dynamics), the
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation over incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation; as to fact that ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively ‘an already achieved potential as to the fundamental dimensionality-of-sublimating’}.

\[\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\] beyond any ‘mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of existentialising actualisation of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. Such that existentialising as to actualisation is rather effectively about ‘postconverging—dementating/structuring/paradigming to fundamental dimensionality-of-sublimating’


apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted
constitutedness is relatively unsophisticated/narrow-minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-numbing when it comes to projecting/countenancing (as to the ontological-performance <including-virtue-as-ontology>/morality/ethics/etc. of ‘lifespan existentialising veracity of conceptualisation’) ‘the veridical psychologismic-apriorising/axiomatising/referencing {of-attendant-ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-dissentailment by? postconverging entailment implications of postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-performance <including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism beyond lifespan mental-projection’, (whereas with the very same requisite sublimating gesturing but rather within the existentialising–frame of any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness as to its institutional-development–as-to-social-function-development and living-development–as-to-personality-development ‘even as to lifespan existentialising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension for appropriately sublimating ontological-performance <including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-
personality-development’), fundamentally speaks to ‘the exercise of epistemic—projective-
equalisation of human station of \( \mathcal{P} \) presencing—absolutising-identitive-constitutedness \( \mathcal{P} \) as to
prospective \( \mathcal{P} \) nonpresencing-\( \mathcal{P} \) perspective—ontological-normalcy/postconvergence-
epistemic—projective-equalisation’ as to the attained/achieved underlying ‘veridical
ontological-performance’-\( \mathcal{P} \) including-virtue-as-ontology of human intelligibility’ (as so-
undergirding human institutional-cumulation/institutional-recomposure-\( \mathcal{P} \) ); and so in
reflecting the attained/achieved manifest ‘psychologismic—apriorising/axiomatising/referencing-\{of-attendant—ontological-
contiguity —educated—existentialising/contextualising/textualising-contiguity \} —
conflatedness —\( \mathcal{P} \) preconverging—disentailment—postconverging entailment — implications
as of the very same fundamental dimensionality-of-sublimating \( \mathcal{P} \) \{\<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\} — in attendant—ontological-contiguity —\( \mathcal{P} \) —educated—
existentialising/contextualising/textualising-contiguity — induced ‘epistemic-
growth/disquiet/discomfort—\( \mathcal{P} \) induced—sublimation—as—from-existence’s—effusing/ecstatic—
lining-as—historiality-\{science/authenticity/nonextrication—beyond—mere—formulaicity-as-
historicity-tracing-\{science-ideology/fashionability/distraction\} \} as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification/contemplative-distension — (as attained/achieved elicited/prompted/stimulated
‘multicenturies-long human crossgenerational Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—’ meaningfulness-
and-teleology \( \mathcal{P} \) prospective transcendence-and-sublimity/sublimation/supererogatory—de-

appreciated in the sense that in the bigger picture ‘all the life and rational of life that is/exists’ of the respective existential mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ‘procrypticism—or—disjointedness-as-of-reference-of-thought as of their respectively attained/achieved human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc., and so as to human 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<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ (underlying their implicated prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—
historicity-tracing-{science-ideology/fashionability/distraction} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. That said, the reality as to human limited-mentation-capacity is that a registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ is ever always sub-par to the requisite human intemporal-prioritisation-of-reference-of-thought—as-conflicatedness-or-ontological-reprojecting potential for the prospective ‘exercise of epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ (explaining why such a possibility can only arise as to intemporal-prioritisation-of-reference-of-thought—as-conflicatedness-or-ontological-reprojecting eliciting/prompting/stimulating angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ and not the epochal in-effect absolution-as-to—apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—constitutedness—in—preconverging-entailment> conception of psychical-nascency implied ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as practically reflected in the ‘existentialising—frame of supposed friendship/family/social/professional values that-fail/if-failing the possibility for the very same fundamental dimensionality-of-sublimating—(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation))’; and as so-reflected with successive registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ as to their given presencing—
absolutising-identitive-constitutedness\textsuperscript{14} imbibed

\[<\text{amplituding/formative}>\text{disposedness/psychologismic-construct-}{\text{as-to-orientation/value-construct/valuation-}\text{and-}\text{derived-parameterising}}\text{ and }<\text{amplituding/formative}>\text{entailment-}{\text{as-to-totalising-contiguous/coherent-factuality-of-variability}}\]\ of ‘punctual
\[<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\text{ rather measuring-up success/accomplishment/aspiration in shallow-supererogation} \text{ of manifest in-effect absolution-}{\text{as-to-apriorising/axiomatising/referencing-}{\text{of-attendant-ontological-contiguity}}\text{ }\sim\text{educated-existentialising/contextualising/textualising-contiguity}\}\]

constitutedness \text{--in--preconverging-entailment} as to the given registry-worldview/dimension
\[<\text{preconverging-}{\text{motif-and-apriorising/axiomatising/referencing-}{\text{imbuing-}{\text{existentialising-}{\text{enframing/imprintedness-}{\text{as-to-}{\text{historicity-tracing-}{\text{in-presencing-}{\text{hyperrealisation/hyperreal-transposition}}}}}}}}}}\text{’ (which is prospectively in relative-ontological-incompleteness \text{--presublimation-construct-}{\text{of-}{\text{meaningfulness-and-teleology}}}\text{)
desublimating-existentialising-decisionality, and so as from blatant brutish conquest/subjugation conception associated with ‘measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation} \text{ of manifest in-effect absolution-}{\text{as-to-apriorising/axiomatising/referencing-}{\text{of-attendant-ontological-contiguity}}\text{ }\sim\text{educated-existentialising/contextualising/textualising-contiguity}\}\]

constitutedness \text{--in--preconverging-entailment},’ dominion protection conception associated with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-supererogation\textsuperscript{6} of manifest in-effect absolution-\text{as-to-apriorising/axiomatising/referencing-}{\text{of-attendant-ontological-contiguity}}\text{ }\sim\text{educated-existentialising/contextualising/textualising-contiguity}\], \text{to the very natural-order-of-things conception associated with ‘measuring-up success/accomplishment/aspiration in its}}
complex and global modern-day ‘social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-
re-ontologising’ poorly cognisant of its prospective disontologising and even when apparently
so-cognisant is susceptible to ‘superficial mere-formulaic—
conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-
teleology’ that at best projects of palliation in lieu of the full veridical prospective
ontologising-and-re-ontologising possibilities). The veracity of human
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) with regards to the underlying rescheduling of the human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology (implied
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness
/formative—supererogating—projective/reprojective—
aestheticising—re-motif—and—re-arriorising/re-axiomatising/re-referencing—in-perspective—
ontological-normalcy/postconvergence) speaks to the fact that the human/human-
mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
arriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
as to its existentially
manifest disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming
—or—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming ’ (whether of direct-capacity or deferential-capacity as to
the possibility for sound/virtuous/veracity—of human ontological-performance
<including-virtue-as-ontology> or human vices—and-impediments) ‘with no room for any human neutral
mental-state conception of human ontological-performance
<including-virtue-as-ontology>’
as to the reality of the aporeticism overcoming/unovercoming implications of human
Thus the epistemic veracity of human ontological-performance implies that the human as to its existentially manifest human ontological-performance can only ever be (consciously or unconsciously) of ontological-good-faith/authenticity ~ postconverging – de-mentating/structuring/paradigming imbeded psychologismic ~ apriorising/axiomatising/referencing- {of-attendant – ontological-contiguity ~ educed – existentialising/contextualising/textualising-contiguity } — conflatedness in [preconverging disentailment by] postconverging entailment or ontological-bad-faith/inauthenticity ~ preconverging – de-mentating/structuring/paradigming imbeded psychologismic ~ apriorising/axiomatising/referencing- {of-attendant – ontological-contiguity ~ educed – existentialising/contextualising/textualising-contiguity } — constitutedness in preconverging entailment; with regards to ‘human ontological-performance’ in the attendant – ontological-contiguity ~ educed – existentialising/contextualising/textualising-contiguity of existentially-instantiated human aposteriorising/logicising/deriving/intelligising/measuring – meaningfulness-and-teleology’ as so-underlined with human self-reflexive – instigative-eventuating {as-to-teledoological-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. 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 imbeded
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity  }—
constitutedness—in–preconverging entailment, so-underlying and pointing to the fundamental drivenness of ontology/science as to dimensionality-of-sublimating

(＜amplituding/formative＞supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and so rendering the aspiration for prospective human profound-supererogation the most central element of ontology/science (beyond mere-formulaicity-＜as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising＞ which is rather so-invented/formed/created from prior human profound-supererogation and ever always in want for prospective human profound-supererogation). Saliently thus the articulation of knowledge as to its more and more human profound-supererogation exigency of the ‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-＜perspective–ontological-normalcy/postconvergence＞ epistemic—projective-equalisation’ (as from living-development—as-to-personality-development to institutional-development—as-to-social-function-development to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) is much more than just ‘passive transference of mere-formulaicity-＜as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising＞ as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ but more critically and potentially speaks to ‘the requisite individual-by-institutional-by-social notional–self-distantiation-＜imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing＀ appraisal for veridical organic-knowledge’; such that in reality knowledge as to organic-knowledge can only be truly construed as to ‘its human profound-supererogation’
individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness-or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating

prospectively induced transversality→sublimating→existential-eventuating/denouement→of-affirmative-and-unaffirmative→disambiguated→motif-and-apriorising/axiomatising/referencing’). In this respect, the coherence of the sublimating limited-mentation-capacity-deepening underlying human history (as to Being-development/ontological-framework-expansion→as-to-depth-of-ontologising-development-as-infrastructure-of→meaningfulness-and-teleology, institutional-development→as-to-social-function-development and living-development→as-to-personality-development) is more readily underscored with the ‘non-presencing→perspective→ontological-normalcy/postconvergence→anarchic-growth/anarchisation for re-ontologisation’ reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world intellectual-and-moral profound-supererogation so-underlined as to their respectively elicited re-originary→as-unenframed/unbeholdening/outlier-conceptualisation→(imbued-postconverging/dialectical-thinking→‘projective-insights’/‘epistemic-projection-in-conflatedness’→of-notional→deprocrypticism-prospective-sublimation) transversality→for-sublimating→existential-eventuating/denouement→of-affirmative-and-unaffirmative→disambiguated→motif-and-apriorising/axiomatising/referencing’ as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-sublimating’→(<amplituding/formative>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-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normale\textendash/postconvergence>); and so-reflected in prospective ‘nonpresencing–
\langle\text{perspective–ontological-normalcy/postconvergence}\rangle \text{ manifest re-originary–as–
unenframed/unbeholding/outlier-conceptualisation\langle\text{imbued-postconverging/dialectical-
notional–deprocrypticism-prospective-sublimation} \rangle \text{ transversality–for-sublimating–
and-apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous
attendant–ontological-contiguity –educed–existentialising/contextualising/textualising–
contiguity\textsuperscript{10} of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness\textsuperscript{11} /formative–supererogating<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normale\textendash/postconvergence>\rangle \text{ induced prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity in voiding/annulling the successive prior
registry-worldview’s/dimension’s supposedly ‘inherent-and-collective social
approbative/sanctioning secondnatured reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation institutionalisation-threshold’ which rather
speaks of their successively given ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ uninstitutionalised-threshold\textsuperscript{102}. In order words, it is self-deceptive to contend
that any given registry-worldview/dimension has an internal/inherent \text{presencing–
absolutising-identitive-constitutedness\textsuperscript{14} prior knowledge-reification–gesturing–<in-
prior\text{ psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}}=
constitutedness \text{ in preconverging entailment> (as to mere-formulaicity–<as-to-mere–

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conflatedness /formative–supererogating/<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) induces prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. The bigger point here, is to draw-out-the-dividing-line/make-the-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> as to its human sublimating 46 historiality/ontological-eventfulness 18 /ontological-
aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’⟩ assignment’ 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 its human desublimating 47 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’; as so-reflecting the fact that thinking/thought/notional–philosophy-<as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness ,-beyond-a-convenient-division-of-labour-conception-of-knowledge> veridically
commences only after a developed sense of ‘nonpresencing-⟨perspective–ontological-
normalcy/postconvergence> manifest re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking ‘projective-
insights’/‘epistemic-projection-in-conflatedness ‘of-notional–deprocripticism-prospective-
sublimation) transversality＜for-sublimating–existential-eventuating/denouement＞of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous attendant–
ontological-contiguity 47 educed–existentialising/contextualising/textualising-contiguity 40 of
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflicatedness/\langle\text{projective/reprojective--
aestheticising-re-motif--and--re-apriorising/re-axiomatising/re-referencing, in-perspective--ontological-normalcy/postconvergence}\rangle\text{, and as underlied by dimensionality-of-sublimating--}
\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}\text{ imbued profound-supererogation as to postconverging--nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ as of ‘intemporal-prioritisation-of- reference-of-thought’--as-conflicatedness-or-ontological-reprojecting, and so-implied with regards to ‘the ontological-good-faith/authenticity/postconverging--de-mentating/structuring/paradigm\text{ing} \text{ imbued psychologismic--apriorising/axiomatising/referencing, of-attendant--ontological-contiguity ~educed--existentialising/contextualising/textualising-contiguity }\text{ --conflicatedness in {preconverging-disentailment--by}--postconverging-entailment of the sublimating--existentialising--decisionality of implicated nascent-particular/incipient-and-material/technical-sublimations<\text{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-function-development and living-development--as-to-personality-development\text{). With the absence of such an implicated/explicated conceptualisation of ‘nonpresencing--\langle\text{perspective--ontological-normalcy/postconvergence}\rangle\text{ manifest re-originary-as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical--}}\rangle\text{,}}\text{}}
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) transversality<-for-sublimating–
existental-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated–‘motif-
and-apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous
attendant–ontological-contiguity ~educated–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–
tonological-normalcy/postconvergence>) the very hallmark of
notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } reflected in ‘the ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigmning } imbedded
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
constitutedness in–preconverging-entailment of desublimating–existentialising–decisionality
as prospectively failing to reflect implicated nascent-particular/incipient-and-material/technical-
sublimations<blinded-to-their-relative-ontological-completeness – reference-of-thought-
developing> or explicited social-and-institutional-frameworks-of—
referencing/registering/decisioning of human ‘meaningfulness-and-teleology ’ (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development). Critically, even
the claim made (as to 71 presencing—absolutising-identitive-constitutedness13 social-

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vestedness/normativity\textsuperscript{\textless discretely-implied-functionalism\textgreater} for such psychologismic\textsuperscript{\textless apriorising/axiomatising/referencing\textgreater}-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—

constitutedness\textsuperscript{\textless in–preconverging-entailment \textgreater} is veridically in many ways the manifestation of the failure (as to prospective distracting-alignment-to- reference-of-thought-\{of-apriorising/axiomatising/referencing\}\textsuperscript{\textless \textgreater}) to reflect the more human supererogatory—wholesomeness/profound-supererogation\textsuperscript{\textless exigency of the ‘exercise of the epistemic—projective-equalisation of human station of \textsuperscript{\textless \textgreater} presencing—absolutising-identitivet,constitutedness\textsuperscript{\textless in–preconverging-entailment \textgreater} as to prospective \textsuperscript{\textless \textgreater} nonpresencing-\{perspective–ontological-normalcy/postconvergence\} epistemic—projective-equalisation’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\{meaningfulness-and-teleology\}\textsuperscript{\textless \textgreater}. In the sense that human intelligibility is rather notionally (as to individual-by-institutional-by-social notional–self-distantiation-\{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing\}) veridically reflected as of psychologismic\textsuperscript{\textless apriorising/axiomatising/referencing\textgreater}-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—

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 –educted–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 –educted–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 rather as of epistemic-totalising ~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 ~resubjecting or totalising-entailing~reconstrual’ implying notionally that supererogatory—wholesomeness/profound-supererogation\textsuperscript{96} of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic-totality\textsuperscript{37} construal of human–textuality-<as-to-existentialising/contextualising/textualising>’ (as so-reflecting \textsuperscript{41}historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectedd–epistemicity-relativism-determinism\textsuperscript{41}>) 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’ (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, institutional-development–as-to-social-function-development and living-development–as-to-personality-development. This further speaks to the fact that the conception of citation as of academic practicalities (with derived social and institutional conception) is in many ways rather a practicality out of a \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{15} blurriness’ (so-reflected as from prospective knowledge generation ‘imbued intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness\textsuperscript{13}-or-ontological-reprojecting

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notional-citationality lies with the ‘relative-ontological-completeness’
reference-of-thought-devolving’ as of the ‘supererogatory-wholesomeness/profound-supererogation’
sublimating-nascence reflected from the positivism/rational-empiricism registry-worldview/dimension
(consequent cumulating/recomposuring aestheticisation-and—aestheticisation-towards-ontology)
infused with overall physics as so-influenced-and-shaped by Newtonian physics’ in
so-imbuing Einstein’s <amplitudizing/formative—epistemicity>totalising—thrownness-in-existence
reference-of-thought—devolving as to his <amplitudizing/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought epistemic-projection of
prospective physics apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in {preconverging-disentailment—by}—postconverging-entailment. Thus
notionally a supererogatory—wholesomeness/profound-supererogation of
notional—citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality
of human—textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising—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—
beholding-constitutedness’ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
Newtonian physics (but rather it is his appropriate notionial—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-conflectedness /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—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 <cumulating/recomposuring—attendant—ontological—contiguity—successive registry-worldviews/dimensions. In other words, notional—citationality cannot veridically be removed from manifest human limited-mentation-capacity-deepening exercise of
ontological-normalcy/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 02 ‘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 96) 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 102’ as so-reflected as to any given registry-worldview/dimension ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ as to the de-mentative/structural/paradigmatic dualising of the ontological-performance 72—<including-virtue-as-ontology> of human notional–firstnaturesdness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> with regards to prospective uninstitutionalised-threshold associated temporal-individuative-firstnatures disontologising and intemporal-individuative-firstnatures ontologising/re-ontologising; and so-effectively validating human intelligibility veridical conception as to ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholding/outlier-conceptualisation—{imbued-postconverging/dialectical-thinking—‘projective—

enframing/imprintedness—{as-to— historicity-tracing—in-presencing—

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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>’). Fundamentally, the reason for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing 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—in-prospective_psychologismic–apriorising/apiomatising/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
theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification–gesturing\(<\text{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing-}\>
{of-attendant\_ontological-contiguity \~educed\_existentialising/contextualising/textualising-contiguity }\)\(\sim\) conflatedness \(\sim\) in \{preconverging\_dissentiment by\} \{postconverging\_entailment\} potential as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness\(\hat{\sim}\)’. This insight moreover points out that with regards to the ‘potential for absolute knowledge as to human intellectual-and-moral responsibility implications’ all humans are ‘technically-speaking’ in ontological-bad-faith/inauthenticity\(\hat{\sim}\)preconverging–dementating/structuring/paradigming\(\) to the absolute knowledge so-implied as from nonpresencing-\(<\text{perspective\_ontological-normalcy/postconvergence}\) epistemic-projection (as so-reflected ‘from a notional–deprocrypticism’ nonpresencing-\(<\text{perspective\_ontological-normalcy/postconvergence}\) epistemic-projection in a protensive-consciousness ratiointiguity/ratiocination-as-referentialism—implicit\_attendant–ontological-contiguity\(\hat{\sim}\)educed–existentialising/contextualising/textualising-contiguity\(\) knowledge-notionalisation construal’ of the ‘<cumulating\_recomposuring–attendant-ontological-contiguity \~successive registry-worldviews/dimensions specific \~reference-of-thought preconverging/dementing\(\)–qualia-schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness\(\)–<in-perspective\_epistemic-abnormalcy/postconvergence\> specific ontological-bad-faith/inauthenticity\(\hat{\sim}\)preconverging–de-mentating/structuring/paradigming\(\)’ as so-underlining the manifest specific \~reference-of-thought preconverging/dementing \~qualia-schema\>). The saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity\(\hat{\sim}\)preconverging–de-mentating/structuring/paradigming\(\) implications ‘as to inherent human limited-mentation-capacity induced <amplituding/formative–
epistemicity>totalising-thrownness-in-existence manifested as to the
<cumulating/recomposuring-attendant-ontological-contiguity >successive registry-worldviews/dimensions respective self-presence/self-constitutedness
<in-perspective-epistemic-abnormalcy/preconvergence> underwhelming levels of ontological-performance
<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming for intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails); as so-reflected in the cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness’ (as so-underlined by fundamental dimensionality-of-sublimating
\<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)). It is in this respect for instance that in many ways the Encyclopédists involved even ‘aristocrats’ and socially well-off persons 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 the appreciation of social deconstruction beyond ‘accentuated identitive conceptions’ as of poorly-reflexive and un-recreative dispositions in the circularity of mere presencing—absolutising-identitive-constitutedness purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ (rather than veridically of implicated-and-explicated attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort—{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as historicality—{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’).

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⟩. The very fact that the human/human-mind/human-
subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as to its existentially
manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—or—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity—preconverging–de-
mentating/structuring/paradigming ’ whether of direct-capacity or deferential-capacity as to
the possibility for sound/virtuous/veracity-of human ontological-performance ⟨including-
virtue-as-ontology⟩ or human vices-and-impediments ⟨⟩ ‘with no room for any human neutral
mental-state conception of human ontological-performance ⟨including-virtue-as-ontology⟩’
(as to the reality of the aporeticism overcoming/unovercoming implications of human
'amplituding/formative–epistemicity⟩totalising~thrownness-in-existence ⟩); rather speaks to
both ‘the prospective entailing and prior disentailing implications of all prospective knowledge-
reification–gesturing⟨in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by} postconverging-
entailment⟩ as to knowledge-notionalisation’ (as to the fact that prior recurrent-utter-
uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism
by-reification/contemplative-distension associated with prospective knowledge reification. As it is rather bent to adopt a prospective distractive-alignment-to-reference-of-thought posturing to such prospective knowledge reification gesturing associated with a cynicism that is unresponsive to the educing–and–availing–and–reavailing of relative-ontological-completeness as to dimensionality-of-desublimating-lack-of

(⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ impliciting that ‘afterall all the mentality that exists’ respectively in recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,

universalisation–non-positivism/medievalism and positivism–procrypticism is respectively ‘non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’,

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ and ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’; as to an preconverging-existential-extrication-as-of-existential-unthought normalising mentality (‘usurping intellectual purpose/veracity’ as to inherent postconverging-nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’). Furthermore an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing—qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking—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-
as-operative-notional–deprocrypticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since there is no neutral human mental-state of human ontological-performance <including-virtue-as-ontology> but for the appraisal from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection. This is so-equally graspable for instance in the patent case of say a God-of-plane or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as ‘explained away by a circumstantial thorough positivistic/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising-frame is so-thoroughly beholdening to its ‘mystical/spirits conception of things’ going by its ingrained reference-of-thought specific preconverging/dementing–qualia-schema’ that at best only a circumstantial constraining is induced (and not a positivistic/rational-empiricism knowledge value as to its prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to fallback/relapse into such a ‘mystical/spirits conception of things’ (so-reflected ‘in the generationally ingrained animistic psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment’ from which it has to cross-generationally 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–de-mentating/structuring/paradigming as-being-as-of-existential-reality>’ as it can hardly be expected that the systematicity/entailment of a
positivistic/rational-empiricism intelligibility (as to such a circumstantial demonstration of positivistic/rational-empiricism knowledge) will instantly prevail in the animistic social-setup as adopted knowledge value (‘knowledge value’ so-reflected herein as <amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation—and—derived-parameterising}); and this insight is reflected in the crossgenerational underlying psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—confatedness 11—in {preconverging—disentailment—by}—postconverging—entailment as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity 40 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 27 in transversality<for—sublimating—existential-
eventuating/denouement>—of-affirmative—unaffirmative—disambiguated—‘motif—apriorising/axiomatising/referencing’ as to self-becoming/self-confatedness 11/—formative—supererogating—<projective/reprojective—aestheticising-re-motif—re—apriorising/re-
axiomatising/re—referencing,—in-perspective—ontological-normalcy/postconvergence>)
associated with all prospective transcendence—sublimity/sublimation/supererogatory—de-
mentativity. It can be garnered from this analysis that once the conception of ‘meaningfulness—
and—teleology 99 raises up the prospective human aporeticism overcoming/unovercoming issue
of human ‘social-functioning—and—accordance—as—of—social-stake—contention—or—confliction
imbuing existentialising—frame of disontologising/ontologising—and—re—ontologising’
in \textsuperscript{7} presencing—absolutising-identitive-constitutedness \textsuperscript{14} social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>\textsuperscript{7}} to misportray and derride the potential for human crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant–ontological-contiguity\textsuperscript{<educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}} induced ‘epistemic-growth/disquiet/discomfort\textsuperscript{<induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as–historiality–{science/authenticity/nonextrication}-beyond-mere-formulaicity-as–historicity-tracing–{science-ideology/fashionability/distraction}}\textsuperscript{67} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{<by-reification/contemplative-distension}}\textsuperscript{67}). Critical to such an insight and as previously emphasised is notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\textsuperscript{(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\textsuperscript{<implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>\textsuperscript{67}} (as the more centrally defining element of human angling-of-imaginary) as to a disposition to a conscious or unconscious \textsuperscript{7} presencing—absolutising-identitive-constitutedness \textsuperscript{14} social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>}. For instance, such a \textsuperscript{6} nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection reflected of such a term like metaphoricity\textsuperscript{7} 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\textsuperscript{96} are doing tangibly is metaphoricity\textsuperscript{7} as to psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity }\textsuperscript{–educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{7}}—
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 imbu...
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–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity } =
confiliatedness ~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–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity } =
confiliatedness ~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 qualitative-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbedd self-presence/self-constitutedness \( \langle \text{in-perspective–epistemic-abnormalcy/preconvergence} \rangle \) as from prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection so-implied as human de-mentation\( \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-} \newline \text{mentation–stranding-or-attributive-dialectics} \rangle \) as to Being-development/ontological-framework-expansion as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This in many ways is rather telling about the nombrilistic presencing—absolutising-identitive-constitutedness of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence\( \langle \text{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} \rangle \) conception as to profound ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbedd theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not about ‘presublimating relic/artifactual–beholdening-constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ of no effective prospective ontological elucidation insight but rather ‘the issue of history is philosophically epistemic and about human limited-mentation-capacity-deepening implications’ so-reflecting the sublimating momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> underlying history (as so-enabled only by a developed sense of metaphysics-of-absence\( \langle \text{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} \rangle \)). But then across the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions the true aporeticism
overcoming/unovercoming problem 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

laconically and surprisingly not 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—inde-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,–
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } (since in the depths of their mind both proclivities are already very much
‘subconsciously aware’ of their respective ontological-good-
faith/authenticity†~postconverging–de-mentating/structuring/paradigming ‡ and ontological-
bad-faith/inauthenticity †~preconverging–de-mentating/structuring/paradigming ‡ as can be
appreciated with the Galileo telescope demonstration situation implied transversality:<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ in the selectivity of
prospective knowledge), but rather in many ways (beyond the inherent valid knowledge
determination as to such a transversality:<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ in the selectivity of prospective knowledge) the
relevant aporeticism overcoming/unovercoming problem of prospective knowledge-reification–
gesturing-<in-prospective.psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —

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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\textsuperscript{26} imbuing human ontological-commitment \textsuperscript{13}<\textit{implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming— as-being-as-of-existential-reality}>\textsuperscript{17} 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\textsuperscript{99}) the crossgenerational nature of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant—ontological-contiguity\textsuperscript{40}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40} 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\}\textsuperscript{27} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification/contemplative-distension\textsuperscript{27} for human prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. In many ways the 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> 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\textsuperscript{<for—sublimating—existential-eventuating/denouement}>—\textit{of-affirmative-and-unaffirmative—}
existential-unthought of notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } only arising as to the blurriness of successive human registry-
worldviews/dimensions ‘social-functioning-and-accordance—as-of—social-stake-contention-or-
confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’
uninstitutionalised-threshold 02 that then allows for the possibility of disontologising (as of an
ontologically-flawed disontologising desublimating gesturing across the
<cumulating/recomposuring—attendant-ontological-contiguity >successive registry-
worldviews/dimensions while wrongly projecting an in-effect absolution—<as-to—
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-
entailment> 70 presencing—absolutising-identitive-constitutedness 44 that conveniently stymies
the conception of human re-rationalisations and so-explaining why it-cannot-account,—nor-is-it-
interested-in-accounting-for the ‘full experiment/experientiality that is the human social-
emanance’ herein construed as to the overall ontological-contiguity 67—at human-
institutionalisation-process 68 as reflecting the ‘substantive
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of—social-emanance as to attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity ’). In this respect ‘human consciousness
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 —of—the-human-institutionalisation-process of the
conflatedness in {preconverging-disentailment by} postconverging entailment’ given human limited-mentation-capacity and thus requiring for prospectively sublimating ontological-performance\(^1\) <-including-virtue-as-ontology> the need for human limited-mentation-capacity-deepening\(^2\) as to epistemicity-relativism-determinism implied psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging entailment. Thus ‘an incidental to any given station-of/epochal presencing—absolutising-identitive-constitutedness\(^4\) 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\(^6\) ~preconverging–de-mentating/structuring/paradigming\(^8\) 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 \(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) that may just as well justify prior \(^7\) presencing—absolutising-identitive-constitutedness\(^4\) incidental station-of/epochal in-effect absolution<-as-to- apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } ~constitutedness in {preconverging entailment} as to prior desublimation/non-transcendence/non-emancipation and in-effect speaks to the notional–distractive-alignment-to- reference-of-thought-<-of-apriorising/axiomatising/referencing>\(^9\) to the overall ontological-contiguity\(^7\) —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 \(\langle\text{amplituding/formative}\rangle\)-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as to ‘profound-supererogation elicited cumulating/recomposuring of successive reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation’), notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\(\langle\text{amplituding/formative–epistemicity}\rangle\)-totalising–in-relative-ontological-completeness) conveniently projects futurally ‘a representation of the-human/humanity which potential is supposedly only as veridical as to the mortal’s conveniently mortal threshold of preconverging–existential-extrication-as-of-existential-unthought’. In other words, the notional~philosophy-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness-beyond-a-convenient-division-of-labour-conception-of-knowledge exercise can thus be construed as rather involved in ‘human existential re-creativity’ with regards to the incipient veracity of a human de-mentative/structural/paradigmatic dualising of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation \(^6\) to profound-supererogation \(^7\) threshold of constraining sublimation over desublimation. Such a ‘human existential re-creativity’ of prospective ontologising-and-re-ontologising possibilities (reflecting the full human ontologising-drive scope as to the ‘exercise of the epistemic—projective-equalisation of human station of \(^7\)presencing—absolutising-identitive-constitutedness\(^4\) as to prospective
conflatedness - in {preconverging-disentailment by} postconverging-entailment> implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ -between—prior-
shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema> as to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing’ inevitably lays a claim to the
prior_knowledge-reification–gesturing-<in-
prior_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
constitutedness - in pane-entailment> prospective ‘epistemic-decadence’ or
teleological-decadence<- in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} (not for an idle purpose as to ‘a presence social-stake-contention-or-
confliction’ implication) but rather as to the fact that such prior_knowledge-reification–
egesturing-<in-prior_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
constitutedness - in pane-entailment> has-failed/is-failing prospectively (given its
psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
constitutedness - in pane-entailment) the requisite profound-supererogation
associated with the prospective 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> (beyond

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subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)} with such complexification rendering the possibility for prospective sublimation/transcendence/emancipation rather tedious as to the requisite ‘crusading relation to prospective knowledge’ for its aporeticism overcoming/unovercoming; besides the prior_knowledge-reification–gesturing-in-
conflatedness—in–{preconverging-disentailment by}–postconverging-entailment’ necessarily projecting of a human ‘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\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle

that challenges the conceptualisation of the-human/humanity as about the collective notion of the-human/humanity as to the mere construal of any given registry-worldview/dimension institutionalisation-threshold’ (and so as of an ontologically potent reflection of the-human/humanity as to the profound ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism

imbued theoretical/conceptual/operant implications’ arising from the dynamic and contrasting relation of ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting postconverging-nonextricatory-existential-preempting-of-existential-unthought on the one hand and preconverging-existential-extrication-as-of-existential-unthought circumventive/distractive-temporal-prioritisation-of-reference-of-thought on the other hand, as so manifestable in varying magnitudes within the same human individual, collective individuals, institutions and society as to manifest/lack-of human limited-mentation-capacity-deepening as of transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ underlying the broad reality of both a human institutionalisation-threshold and a human uninstitutionalised-threshold in comprehensively reflecting the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to the overall ontological-contiguity—of-the-human-institutionalisation-process(10) with the further ontological-veracity herein that the human/humanity can be defined at its barest as to transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
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-deepening
13 for prospective sublation), so-reflected as to human limited projective epistemic capacity (as to the ‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identititive-constitutedness
14 as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’) for prospective sublminating–nascence poorly going all the way (as of prospectively dispensing-with-immediacy-for-relative-ontological-completeness
7 -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 inveracity/impertinence; and likewise such a requisite ‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ insight
can projectively be grasped when it comes to our positivism/rational-empiricism and
prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought.
Critically thus, it is in the very nature of all presencing—absolutising-identitive-
constitutedness social-vestedness/normativity 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 to then undermine their requisite prospectively implied ‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (whereas this is exactly the enabler of ‘human consciousness notional–protension 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 —of-the-human-institutionalisation-process of the successive registry-worldviews/dimensions). Thus in many ways such presencing—absolutising-identitive-
constitutedness social-vestedness/normativity 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}
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology'); and in so-
doing addressing the ‘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 imbibing existentialising—frame of
disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold
). In many
ways such an exercise (and as it is sublimatingly so-manifested with regards to the overall
human momentous ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism’> of the ontological-contiguity—of-the-human-institutionalisation-process
) speaks of the translatable-accordance of prospective nascent-particular/incipient-and-
material/technical-sublimations—blinded-to-their-relative-ontological-completeness
reference-of-thought—devolving—implications (as to their incipient/seeding existentialising—
frame of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop
imbued shallow-supererogation of human <amplituding/formative—
epistemicity>totalising—thrownness-in-existence
psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
constitutedness—in—preconverging-entailment) 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 }—
conflicatedness—in—{preconverging-disentailment—by}—postconverging-entailment’ (so-reflected
as to the overarching human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating—existentialising—decisionality); and so given
the reality that it is human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality that ‘incipiently/seedingly translate (either in shallow-supercorogation as to their prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop or supererogatory—wholesomeness/profound supererogation as to their prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop)’ the social and institutional implications of prospective nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their relative-ontological-completeness — reference-of-thought—devolving and so-reflected respectively as of ‘prospectively desublimating institutional and social notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing—totalising—in-relative-ontological-completeness ) (in human aestheticisation—and—aestheticisation-towards-ontology beholding, non-transcendence, complexification as to mechanical-knowledge and non-disentailment)’ or ‘prospectively sublimating institutional and social notional—philosophy—as-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ,—beyond-a-convenient-division—of-labour-conception-of-knowledge (in human aestheticisation—and—aestheticisation-towards-ontology unbeholding, transcendence, decomplexification for organic-knowledge and disentailment)’. This is so-reflected for instance with the insight that ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness 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\textsuperscript{9} value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising \textless preconverging\textendash motif-and- apriorising/axiomatising/referencing\textendash imbuing\textgreater existentialising\textendash enframing/imprintedness\textless \textasciitilde and-at historicity-tracing\textendash in-presencing\textendash hyperrealisation/hyperreal-transposition\textgreater, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Critically, ‘human psychologismic\textendash epistemic-acutisation\textless as-to-postconverging\textendash dementating/structuring/paradigming\textendash eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\textgreater’ (implied supererogatory\textendash wholesomeness/profound-supererogation\textsuperscript{96} of notional\textendash citationality) notionally speaks to the veracity of a translative-accordance between nascent-particular/incipient-and-material/technical-sublimations\textless blinded-to-their-relative-ontological-completeness \textasciitilde reference-of-thought-devolving\textgreater and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising\textendash decisionality (so-notionally reflected as of ‘supererogatory\textendash wholesomeness/profound-supererogation’ of prospective \textasciitilde reference-of-thought\textendash point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating\textendash existentialising\textendash decisionality’ or ‘shallow-supererogation\textsuperscript{96} as to prior \textasciitilde reference-of-thought\textendash point-of-devolving/departure/anchoring/backdrop of social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating\textendash existentialising\textendash decisionality’) and so with respect to the effective human ‘exercise of the epistemic\textendash projective-equalisation of human station of \textasciitilde presencing\textendash absolutising-identitive-constitutedness\textsuperscript{14} as to prospective \textasciitilde nonpresencing\textendash perspective\textendash ontological-normalcy/postconvergence> epistemic\textendash projective-equalisation’. Thus ‘human psychologismic\textendash epistemic-acutisation\textless as-to-postconverging\textendash dementating/structuring/paradigming\textendash eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\textgreater’ thus notionally delineates the manifest
possibility for human ontological-performance \(^7\)-\(<\text{including-virtue-as-ontology}>\) (with regards to ‘prospective human aporeticism overcoming/unovercoming existentialising–frame of sublimation or existentialising–frame of desublimation’); and precisely-so rather as of the existentialising dynamic of prospective human aporeticism overcoming/unovercoming fundamentally underlied correspondingly by either \(\text{supererogatory—it}\)-\(\text{wholesomeness/profound-supererogation}^9\) or shallow-supererogation \(^9\) in relation to human prospective destructuring-threshold\(\langle\text{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\rangle\)-of-ontological-performance \(^7\)-\(<\text{including-virtue-as-ontology}>\) for prospective transcendence-and-sublimity/sublimation/\(\text{supererogatory—it}\)-\(\text{de-mentativity}\) (and so-construed as beyond-and-different from an issue of human ontological-performance \(^7\)-\(<\text{including-virtue-as-ontology}>\) rather reflecting the ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> notional~positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’). In this regards, it can be appreciated that the existentialising dynamic of prospective human aporeticism overcoming/unovercoming (when it comes to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\)) speaks to ‘human psychologismic–epistemic-acutisation<as-to-postconverging—dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\(^7\)’ (implied \(\text{supererogatory—it}\)-\(\text{wholesomeness/profound-supererogation}^9\) of notional~citationality) as effectively allowing for the ‘exercise of the epistemic—projective-equalisation of human station of \(^7\) presencing—absolutising-identitive-constitutedness\(^4\) as to prospective nonpresencing-<\text{perspective–ontological-normaley/postconvergence}> epistemic—projective-
successive registry-worldviews/dimensions); with the veracity of the existentialising dynamic of prospective human aporeticism overcoming/unovercoming requiring ‘human psychologismic–epistemic-acutisation\textsuperscript{1}\langle as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\textsuperscript{2}\rangle’ involving intemporal ‘projection of aestheticising–re-margining/re-edging/re-acuity—as-postconverging\_circumscriptive/totalitative–restructuring’ as to prospective supererogatory–wholesomeness/profound-supererogation\textsuperscript{3}\langle imbedded-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation\rangle (as prospectively eliciting human ontological-performance \textsuperscript{4}\langle including-virtue-as-ontology\rangle in so-superseding/transcending the ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity\textsuperscript{5}\langle as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\rangle notional–positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human aporeticism overcoming/unovercoming\textsuperscript{6}\rangle). Thus the blunt fact of the matter explaining the ineffect absolution\textsuperscript{7}\langle as-to-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—\textsuperscript{8}educed–existentialising/contextualising/textualising-contiguity }\rangle—constitutedness \textsuperscript{9}\langle in–preconverging-entailment\rangle ontologically-flawed manifestations of registry-worldviews/dimensions as to their relative-ontological-incompleteness \textsuperscript{10}is that human ontological-performance \textsuperscript{11}\langle including-virtue-as-ontology\rangle reflecting their ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity\textsuperscript{12}\langle as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising\rangle notional–positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human
relation to human prospective destructuring-threshold-{
uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance-

<including-virtue-as-ontology> when wrongly construed as of prospective aporeticism
overcoming/unovercoming); speaks to the two fundamental undergirding elements of the social
(as of its ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction
imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’) involved
in human ontological-performance-

<including-virtue-as-ontology> (and so given manifest human
amplituding/formative–epistemicity-totalising–thrownness-in-existence
prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold)

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

and prospective sublimating–existentialising–decisionality) can only arise as to such a clear
distinction/demarcation between ‘human psychologismic–epistemic-acutisation

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 disontolgising turn to the least-common-
denominator-of-social-functioning-and-accordance–effecting (as to temporally-motivated
emphasis on human-subpotency ‘existentialising–frame of priorly secondnatured
institutionalisation-threshold of mere-formulaicity–as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising
notional–positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’ reflected with its prospective preconverging-
existential-extrication-as-of-existential-unthought manifest <amplituding/formative> wooden-
language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology }) while the former is an ontologising turn
to the highest-common-denominator-of-social-functioning-and-accordance–effecting (in
prospective intemporal emphasis on aetiologisation/ontological-escalation
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism with regards to ‘human
psychologismic–epistemic-acutisation<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–nonextricatory-existential-
preempting-of-existential-unthought prospective sublimating implications of existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence-
IMPLIED–‘prospective-aporeticism-overcoming/unovercoming>’ and so-prompting human
ontological-commitment <-IMPLIED—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>). Critically, given that the social is necessarily of ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’, induced prospective sublimating–nascence
is inevitably bound to elicit prospectively its very own ‘existentialising–frame of priorly
secondnatured institutionalisation-threshold of mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
as-impulsive—implicated_attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—’phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment> ontological-performance\^\textsuperscript{7}.<\textsuperscript{including-virtue-as-ontology}>\textsuperscript{1} for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to prospective human aporeticism overcoming/unovercoming; and so-critically as to its translative-accordance of prospective nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness

reference-of-thought-devolving> implications into their true ‘supererogatory~wholesomeness/profound-supererogation\^\textsuperscript{6} of prospective \^\textsuperscript{5}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 }—

reference-of-thought-devolving> implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal) into their ‘notional shallow-supererogation\^\textsuperscript{9} of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop or supererogatory~wholesomeness/profound-supererogation\^\textsuperscript{9} of prospective \^\textsuperscript{8}reference-of-thought—point-of-devolving/departure/anchoring/backdrop’, effectively underlies the given registry-worldview/dimension blurriness/unblurriness 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>; speaking fundamentally to the fact that knowledge is all about human epistemic-growth/disquiet/discomfort-{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-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-accruing onto the

supererogatory— wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop (undergirded as of human individual-by-institutional-by-social notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). This insight contrastively explains the antithetical epistemic postures of presencing—absolutising-identitive-constitutedness and nonpresencing/<perspective–ontological-normalcy/postconvergence>; as the latter veridically grasp that existence’s sublimating–nascence is inherently given with all that is left for the human to do being rather about developing appropriate epistemic-projection/epistemic-growth as of

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

conflatedness -in-{preconverging-disentailment by}–postconverging-entailment while the former is rather reflexively of

psychologismic~apriorising/axiomatising/referencing-{of-

reification–gesturing
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness
{preconverging-disentailment~by}–postconverging-entailment (as to its knowledge-notionalisation ‘undermining of totalisingly-disentailing—discretion/whim-of-thought’ and as to an emphasis on difference-conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity involving ‘understanding notionally’ as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism arising from understanding both human individuative ‘ignorances’/desublimation/temporal-dispositions and knowledge/sublimation/intemporal-disposition manifestation). In this regards, physics with the ‘supposed monotonity’ of differential equations on physical variables, in chemistry with the ‘supposed monotonity’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotonity’ 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-normality/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
existentialising/contextualising/textualising-contiguity’ as to the underlying requisite implicated_attendant–ontological-contiguity’~/~educed–existentialising/contextualising/textualising-contiguity’ (rather reflected herein as of human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
overall ‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’~/~educed–existentialising/contextualising/textualising-contiguity’ knowledge-notionalisation aestheticisation–and–aestheticisation-towards-ontology); and this failure as to our positivism/rational-empiricism occlusiveness disposition (of ‘intervalist-as-categorising—implicated_attendant–ontological-contiguity’~/~educed–existentialising/contextualising/textualising-contiguity’ flawed underlying implicated_attendant–ontological-contiguity’~/~educed–existentialising/contextualising/textualising-contiguity’ in many ways accounts for the manifestation of science-ideology whether in the natural sciences themselves or more often blurred domains like the social domain as to a poor construal and appraisal of supererogatory~wholesomeness/profound-supererogation of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop (which has to be of appropriate ‘ontological-contiguity’ ~as-from-prospective-ontological-normality/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~educed–existentialising/contextualising/textualising-contiguity knowledge-notionalisation that can be missed when construed simplistically in relatively blurred domains-of-study (requiring sublimating–nascence comprehensiveness/nonimmediacy/indirectness) where the implicated_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity is misconstrued in terms of in-effect absolution-as-to–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } constitutes the ‘human-subpotency supposed preconverging-existential-extrication-as-of-existing-unthought conception of implicated_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity’ (and so-misconstrued over ‘inherent
existence’s postconverging-nonextricatory-existential-preempting-of-existential-unthought manifest/phenomenal ontological-contiguity"). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to ‘the veracity of prospective knowledge-reification–gesturing:<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by} postconverging-entailment> and prospective sublimating–existentialising–decisionality’ as rather being as of ‘ontological-contiguity’ -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’) is reflected in the difference between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology > upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology > upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway from postconverging-nonextricatory-existential-preempting-of-existential-unthought insight of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems as to preconverging–existential-extrication-as-of-existential-unthought orientation for dealing with the highway in its given state ‘with the implicit expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional–deprocrypticism
the ‘accrual of the prospective 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 seconndnatured institutionalisation-threshold of mere-formulaity-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 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<sup>83</sup> of prospective 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-by-reification/contemplative-distension<sup>79</sup>. In this regards, it can be appreciated that the veridically comprehensive and complete sublimating–nascence of technical and scientific progress like shipbuilding and other ocean voyage technologies rather came into their full realisation as to a healthy global commercial relations these enabled over their initial pirating, warring and exploitative dehumanising pursuits (speaking of their requisite human epistemic-growth/disquiet/discomfort⟨induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality—science/authenticity/nonextrication⟩-beyond-mere-formulaicity-as-historicity-tracing{science-ideology/fashionability/distraction} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension<sup>79</sup>.

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that is rather decisive and indispensable to all ‘sublimating–nascence incipience/immediacy/directness’ as to their requisite ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’). Such an insight as to the supererogatory–wholesomeness/profound-supererogation of organic-knowledge for say present-day institutional-development–as-to-social-function-development can be garnered with the patent case of say knowledge for the management of a nuclear facility which is much more than its mere inherent processive technicalities (‘knowledge as a mere doable thing’) but equally with the technicity/profundity extending to the facility operators reflexive and contemplative appreciation of the dangerousness of nuclear materials and processes and ability to critically take appropriately conservative and cooperative or autonomous decisions to stave off any potential crises (with these associated elements including their mental/psychological suitability construed as the requisite epistemic-growth/disquiet/discomfort–induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining—as–historiality–

7 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—de-mentating/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—de-mentating/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—

{science-ideology/fashionability/distraction}) in-the-very-same-and/or-other domains of human existentialising—decisionality (including citizenry and other institutional sovereignising—by—ontologising-depth existentialising–frame of existentialising—decisionality) become manifestly of ‘ontological-bad-faith/inauthenticity as to ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming’ in need for
appropriate supererogatory—wholesomeness/profound-supererogation\(^{16}\) (in accounting-
for/enabling genuine institutional ontological-performance\(^{27}\)-<including-virtue-as-ontology>
imbued ‘residuality in re-originariness/re-origination as to human existentialising
supererogation for prospective apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity \}=–
conflatedness\(^{14}\) in \{preconverging-disentailment by\} postconverging entailment’ as of
implied \{maximalising-recomposing-for-relative-ontological-completeness\}—unenframed-
conceptualisation and so beyond-and-over a defaulting mentality of prior mere-formulaicity-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as of prior
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~uced–
existentialising/contextualising/textualising-contiguity \}=—constitutedness\(^{14}\)-in–preconverging-
entailment implied \{incrementalism-in-relative-ontological-incompleteness\}—enframed-
conceptualisation). Such a dynamic notional conception of ‘ontological-good-
faith/authenticity\(^{69}\) as to ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigmging ’ is very much relevant with respect 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 wherein for
instance while say celebrity and other persons-driven efforts bringing attention to human crisis
speaks to a manifestation of ontological-good-faith/authenticity\(^{69}\) 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\(^{99}\)’ 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-
contiguity "-educted-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) as to
<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation—and—derived-parameterising); as so-underlied by the fact that humankind relates differently to the inherent 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 warranted for prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving> and as warranted with respect 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’ as to the latter disruptive blurriness” and emotional-involvement with regards to social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (with the latter just a reflection of deficient human ontological-performance —<including-virtue-as-ontology> in the 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–procrysticism 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 crosstengenerational 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

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and

orientation/value-construct/valuation–and–derived-parameterising⟩ and

<amplituding/formative> entailment ⟨as-to-totalising-contiguous/coherent–factuality-of-

variability⟩; as underlined by a cynical station of human presencing–absolutising-identitive-

constitutedness demand for ‘philosophical concreteness’ (and cynically so notwithstanding

the ‘dragged-out nature or psychologismic–epistemic-acutisation⟩⇒<as-to-postconverging-

dementating/structuring/paradigming, eliciting-of-existence’s-sublimating-nascence-in-

prospective-aporeticism-overcoming/unovercoming⟩ 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 —educed—

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

entailment⟩ projection of ”meaningfulness-and-teleology” (underlined by the cynical
cultivation of a preconverging existential-extrication-as-of-existential-unthought mentality as to
imply all the world that exists is respectively either as of recurrent-utter-uninstitutionalisation,
base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism or
our positivism–procrypticism in a closemindedness to the ‘human consciousness

foregrounding—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


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 transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; explaining the totalisingly-disentailing—discretion/whim-of-thought reality of such manifest blurriness”. But then such a challenge become more prescient and acute when mere institutional imprimaturing displays an aptitudinal incompetence gesturing (that can effectively be so-construed as incompetent by the fact that critical members of the ‘overall social intellection-aptitude body’ are able to grasp the appropriateness of aptitudinal competence gesturing as to their relevant generalised aptitudinal competence gesturing associated with the mastery of their various specialisms as well as their general knowledge interests); as so-implied herein and so-appreciated in unblurred domains-of-study with regards to requisite ‘postconverging–nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity’
aptitudinal competence gesturing’ while avoiding ‘preconverging-existential-extrication-as-of-existential-unthought-notional–totalisingly-discerning—discernition–whim-of-thought aptitudinal incompetence gesturing’ (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous \(^4\) historiality/ontological-eventfulness \(^5\)/ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected-}\) ‘epistemicity-relativism-determinism’\(>\) so-enabled only by a developed sense of metaphysics-of-absence \(<\text{implicit}-\text{epistemic-veracity-of-}\) nonpresencing \(<\text{perspective–ontological-normalcy/postconvergence}>\) in contrast to ‘a circular perpetually-unknowing—presencing—absolutising-identitive-constitutedness\(>\) deficient aptitudinal incompetence gesturing’). Human \(^6\) meaningfulness-and-teleology \(^7\) (as herein construed) as of its implied ontologising conception is effectively reflective of the reality of the social as to its manifest human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ as to thus correspondingly and contrastively implying a disontologising conception (herein construed as \(<\text{amplituding/formative}>\) wooden-language–\(<\text{imbued–}\) temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology \(>\)) with the latter explaining the ‘fundamental taboo against prospective ontologising-and-re-ontologising’; as so-reflecting registry-worldviews/dimensions imbued prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \(^0\) ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism epistemic-projection of mere-formulaicity–\(<\text{as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising}>\)’ as to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’. So-insightfully understood by the
fact that the ordinary state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought
(with regards to the ‘exercise of the epistemic—projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’) do
not inherently epistemically contemplatively project of themselves respectively as of base-
institutionalisation, universalisation, positivism/rational-empiricism and prospective
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought (as so-warranted with the postconverging nonextricatory-existential-preempting-of-existential-unthought core vocation of notional–philosophy as to-the-veridical-conception-of:
philosophy–as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness , beyond-a-convenient-division-of-labour-conception-of:
knowledge> as to the projected ‘human consciousness 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’); speaking to the circularly recurring issue for prospective sublimating explanation (in the face of circularly recurring prospective desublimating ‘presencing––absolutising-identitive-constitutedness’) with regards to the fact that ‘sublimating explanation’ itself (as to dimensionality-of-sublimating

{<amplituding/formative> supererogatory, de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) doesn’t escape from the in-effect absolution as to apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
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-\(<\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\)> to which it explains as to human limited-mentation-capacity-deepening\(^5\) developing notional-protensivity (highlighting the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\) imbued relative-ontological-completeness \(<\text{cumulating/recomposuring–attendant-ontological-contiguity } >\)-succession developing process as from trepidatious, warped, preclusive, occlusive to protensive as to developing dimensionality-of-sublimating \(<\text{amplituding/formative}\text{-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>). Thus the aporeticism overcoming/unovercoming issue associated with an ontologising construal of human \(<\text{amplituding/formative}\text{-wooden-language–imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology } >\) 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 \(<\text{amplituding/formative–epistemicity}\text{-totalising–thrownness-in-existence } >\) precedes inherent existence’s ontological-veracity, with ontologising-and-re-ontologising rather about optimising human aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-
teleology}; with the fundamental difference of their disontologising possibilities rather arising respectively as to the former’s ontologicalBADFAITH/inauthenticity~preconverging–de-
dentating/structuring/paradigming and the latter’s ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming (in 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)). Thus
the possibility for such an effective disambiguation is rather as of ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection of transversality
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’in so-elucidating
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> ontologising ‘intradimensional
sublimating–nascent incipience/immediacy/directness’ and/or ontologising
‘interdimensional/transdimensional prospective reference-of-thought appraisal of
sublimating–nascent comprehensiveness/nonimmediacy/indirectness’ given its
nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection
predisposition; and so, in contrast 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) disontologising relation to prospective sublimating–nascent given
its presencing—absolutising-identitive-constitutedness epistemic-projection predisposition.
Thus reflecting the fact that <amplituding/formative> wooden-language–(imbued—temporal–
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
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)’. This insight basically explains-and-accounts for the depersonalisation and objectification underlying all ontology/science existentialising–frame of knowledge-discursivity⟨in-determining-human–ontological-performance ‹including-virtue-as-ontology›⟩, as without such ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as explained and justified above) then the claim to an objective existentialising–frame of knowledge-discursivity⟨in-determining-human–ontological-performance ‹including-virtue-as-ontology›⟩ 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 meaningfulness-and-teleology99 inherent to any given registry-worldview/dimension with regards to the implications of human limited-mentation-capacity and limited-mentation-capacity-deepening53 (so-summarily reflected as to recurrent-utter-uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-institutionalisation–ununiversalisation warped-consciousness manifestable disontologising, 103universalisation–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\(_{(\text{in-determining-human–ontological-performance}, \langle\text{including-virtue-as-ontology}\rangle)}\) as to any “presencing—absolutising-identitive-constitutedness” epistemic-projection and supposedly attempting to objectify knowledge-discursivity\(_{(\text{in-determining-human–ontological-performance}, \langle\text{including-virtue-as-ontology}\rangle)}\) this way for prospective sublimating meaningfullness-and-teleology will mean contemplatively accounting for the ‘plausible/contemplatable conspiratorial motives of meaningfullness and purposefulness’ (as to the given registry-worldview/worldview \(\langle\text{amplituding/formative}\rangle\) wooden-language\(_{(\text{imbued—averaging-of-thought—\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\rangle}}\) meaningfulness-and-teleology \(\text{as-of-}'\text{nondescript/ignorable–void ’}-\text{with-regards-to}-\text{prospective-apriorising-implications}\rangle\) associable with all parties partaking/interested/commenting/elucidating with regards to the said knowledge-discursivity\(_{(\text{in-determining-human–ontological-performance}, \langle\text{including-virtue-as-ontology}\rangle)}\) (which will inherently render such supposed knowledge-discursivity\(_{(\text{in-determining-human–ontological-performance}, \langle\text{including-virtue-as-ontology}\rangle)}\) 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 (as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation) which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ (as aposteriorising/logicising/deriving/intelligising/measuring–meaningfullness-and-teleology); 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) 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 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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 he articulates as to his Principia imbuwed psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment–by}–postconverging entailment (so-construed as 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 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 aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to its sublimating–nascence incipience/immediacy/directness).

Actually, the above elucidation of the universal or totalising-entailing conceptualisation
implications of nonpresencing–or–withdrawal–or–metaphysics-of-absence

--or–transcendental-reasoning-of-event

-as-prospective-ontology-origination is just partial; when factoring in as highlighted above both the fact that there is no inherently neutral/objective human existentialising-frame of knowledge-discursivity--(in-determining-human–ontological-performance

<including-virtue-as-ontology>) as to any

presencing—absolutising-identitive-constitutedness

epistemic-projection and thus subsequently the requisite ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity

relativism-determinism to resolve human limited-mentation-capacity implications of

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

with regards to human

psychologismic–epistemic-acutisation


<including-virtue-as-ontology>. The full/comprehensive

universal or totalising-entailing conceptualisation implications of 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 speaks to its dragging-out elucidation (in three concomitant epistemic-projection perspectives with regards to human

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

-imbued-projective-arbitrariness/waywardness<as-to-the-human–projective/reprojective—aestheticising-re-motif

and–re-apriorising/re-axiomatising/re-referencing-process-of<‘amplituding/formative–

epistemicity>totalising~conceptualisation) developing/cultivated psychologismic–epistemic-acutisation<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-

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’), and finally (thirdly) human ‘existentially applicative self-reflexivity about inherent existence’s imbued experientiality implicated/elicted projective-insights of sublimating–nascence as when the human mortal subjects itself to existence’s sublimating–nascence’ underlied by the fundamental existential framework of inherent human teleology or human ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (with regards to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

{panintelligibility} -(imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly} educating ‘herein-specifically-

relevant–human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
sublimating–nascence incipience/immediacy/directness’ (as to an ontologically-flawed
‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-
institutional-by-social sovereign’s service’ in human self-presence/self-constitutedness
ontological-bad-faith/inauthenticity
but rather
effectively lie with the ‘prospective reference-of-thought appraisal of sublimating–nascence
comprehensiveness/nonimmediacy/indirectness’ as to ‘dragged-out nature or psychologismic–
epistemic-acutisation-as-to-postconverging–dementating/structuring/paradigming,
ontological-bad-faith/inauthenticity
of ‘supererogatory–wholesomeness/profound-supererogation’ of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (that
fundamentally so-foregathers/so-underlines-the-incipient-wholeness of sublimating–nascence
as reflected by the underlying soundness of human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology
with regards to all the relevant
‘punctual particularities of sublimating–nascence incipience/immediacy/directness’ in so-
emphasising the appropriate underlying ‘human individual-by-institutional-by-social
notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’
induced crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflatedness /formative–
supererogating—projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence
). In this
regards (and as to the fact that there is no inherently neutral/objective human existentialising–
frame of knowledge-discursivity—(in-determining-human–ontological-performance
including-virtue-as-ontology
as to any presencing—absolutising-identitive-
constitutedness
epistemic-projection and thus necessitating the ontological-

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succumb to the human mortal scope of contemplation of sublimating–nascence as of the beholdingen, non-transcendence, complexification as to mechanical-knowledge and non-disentailment of human self-presence/self-constitutedness $\langle\text{in-perspective–epistemic-abnormalcy/preconvergence}\rangle$ ontological-bad-faith/inauthenticity $\langle$~preconverging–de-mentating/structuring/paradigming $\rangle$ which rather warrants prospective cumulating/recomposuring unbeholdingen, transcendence, decomplexification for organic-knowledge and disentailment as of human self-becoming/self-conflatedness /formative–supererogating-$\langle$projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,$\langle$in-perspective–ontological-normalcy/postconvergence$\rangle$ ontological-good-faith/authenticity $\langle$~postconverging–de-mentating/structuring/paradigming $\rangle$. This very much underlines the requisite notional~asceticism$^4$ in the elaborate conception of nonpresencing–or–withdrawal–or–metaphysics-of-absence-$\langle$implicated-epistemic-veracity-of-nonpresencing-$\langle$perspective–ontological-normalcy/postconvergence$\rangle$–or–transcendental-reasoning-of-event$^3$ -as-prospective-ontology-origination (as to its full/comprehensive universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation), as so-involving intemporal-prioritisation-of$^3$ reference-of-thought’–as-conflicatedness$^1$-or-ontological-reprojecting (as rather arising not because of discrete choice of notional~asceticism$^4$ intemporal-projection but rather speaking to the fundamental intellectual-and-moral inadequacy/desublimating of prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of$^3$ meaningfulness-and-teleology$^9$ as to its manifest prior institutional-development–as-to-social-function-development and living-development–as-to-personality-development as of the ‘relevant social-setup and/or institutional imbued self-presence/self-constitutedness $\langle$in-perspective–epistemic-abnormalcy/preconvergence $\rangle$ ontological-bad-faith/inauthenticity $\langle$~preconverging–de-mentating/structuring/paradigming $\rangle$’ that veridically
renders inadequate/of-irrelevance a veridical dialogical-equivalence—from-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
any given registry-worldview/dimension <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)

Notional–asceticism as such undergirds human momentous sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing=<perspective–ontological-
normalecy/postconvergence-reflected–‘epistemicity-relativism-determinism’> as wholly
reflecting the ‘retention that is enabling of prospective human civilisation’ as to ‘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’,
and so over the variously 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 /transvalutative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation}) which as to desublimating historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition recurrently arises with-respect-to and in-
undermining-of prospective human aporeticism overcoming/unovercoming (while remaining
unaccounted-for after prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity given registry-worldviews/dimensions imbued prior-institutionalisation-threshold–
by–prospective-uninstitutionalised-threshold 32 ‘self-referencing-syncretising forward-facing
postconverging-or-dialectical-thinking31–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’). Thus as to the elaborate conception of
nonpresencing–or–withdrawal–or–metaphysics-of-absence–{implicit-epistemic-veracity-of-
nonpresencing–<perspective–ontological-normality/postconvergence>–or–transcendental-
reasoning-of-event–as-prospective-ontology-origination (as to its full/comprehensive
universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-
escalation), the notional–asceticism underlying prospective ‘deprocrypticism–or–
preempting—disjointedness-as-of–reference-of-thought speaks of a conceptualisation that is
much more than about prospective mere-formulaicity–<as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising> of prospective notional–positive-
opportunism—of-social-functioning-and-accordance but prospectively warrants for
dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) rather as
of ‘manifest ontologically-veridical existential prospective aporeticism
overcoming/unovercoming implications as to postconverging–nonextricatory-existential-
preempting-of-existential-unthought’ and not ‘a naïve formulaic conception reflected in the
vagueness of the articulation of say the notion of spirituality as to existential hyperrealisation
implications of the metaphysical/ideological in manifest preconverging–existential-extrication-
as-of-existential-unthought’; as to the fact that such ‘deprocrypticism–or–preempting—
disjointedness-as-of–reference-of-thought is rather priorly and incipiently critical about the
veracity of dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) before
any pretense to veridical dialogical-equivalence–<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }
nonpresencing,-for-explicating-ontological-contiguity’ in view of articulating ‘existential aporeticism overcoming/unovercoming relevant ontological explanation’ is more pertinently underscored as of the understanding enabled by the nonpresencing–or–withdrawal–or–metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-<perspective-ontological-normality/postconvergence>}–or–transcendental-reasoning-of-event ‘-as-
prospective-ontology-origination epistemic-projection (as so-comprehensively elucidated above), as reflecting the apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }——
conflatedness | in-[preconverging-disentailment-by]-postconverging-entailment-undergirding human limited-mentation-capacity-deepening | (and as so-veridically indissociable with prospective human psychologismic–epistemic-acutisation<as-to-postconverging-
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>- 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 well as reflecting the fact that the notion of experiment/experientiality is undissociated from immanent-existence with ‘being-in-existence already the bigger ongoing/undergone experiment/experientiality’ (beyond a naïve conception of the scientific experiment as all about a given natural or other science experimental/observational design ‘wrongly seeming to exclude contiguity with insight from the fact of already being-in-existence’ as such experimental/observational designs are
rather appreciable in extenso of being-in-existence as to when such natural science manifestations like physical, chemical and biological processes are not contemplatable in our ordinary existential framework requiring the extension of our being-in-existence by such natural science experimental/observational designing) in want for ‘appropriate human contemplative sublimating–nascence of projective-insights aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (and so-reflected as to human aestheticisation–and–aestheticisation-towards-ontology educing existence’s—effusing/ecstatic–inlining-as- historicity-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as–historicity-tracing-{science-ideology/fashionability/distraction}). This overall elucidation of prospective human ontologising 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
completeness is a cynical orientation to blurriness for undermining prospective knowledge while relating in-effect to prospective social knowledge as socially inconsequential and as of imprimaturing purposefulness. Paradoxically such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation as to their surreptitious claim of supposedly upholding given societal, cultural 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~educed–existentialising/contextualising/textualising-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 engrained 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-
onontologising/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-
onontologising/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 Italian tradition, etc.? 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 can be reflected as from the ‘dragged-out nature or psychologismic–epistemic-acutisation<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>’ of ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendency 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 meaningfulness-and-
teleology’ devoid of supererogatory—wholesomeness/profound-supererogation of prospective
reference-of-thought—point-of-devolving/department/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-implicated by such non-ontologising/disontologising surreptitious knowledge-
without-knowledge/knowledge-outside-knowledge/extra-knowledge (in its
notional~pedantising/muddling/formulaic-hollowing-out—in-
of priorly seconadnately institutionalisation-threshold of mere-formulaicity—methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive aporeticism overcoming/unovercoming’ to wrongly imply it is of appropriate prospective ‘human psychologismic–epistememic-acutisation—and—apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity constifiedness—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 reflexive deficiency notionally transforms-into/reveals iots metaphysical/ideological conceptualisation)’ 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 7) presencing—absolutising-identitive-constitutedness14 social-vestedness/normativity<discretely-implied-functionalism> imbued <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 13 (thus undermining prospective aporeticism overcoming/unovercoming when its registry-worldview/dimension implicated_attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity 77) self-presence/self-constitutedness14 -<in-perspective–epistemic-abnormalcy/preconvergence11> notions of institutional access and success default conception of human ontological-performance72.<including-virtue-as-ontology>
<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—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 <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—educed—
existentialising/contextualising/textualising-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 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 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
epistemic impassion) and omnipotentiality (as to epistemic dispassion) embroils human intelligibility in its limited-mentation-capacity-deepening exercise (with respect to its social-functioning-and-accordance—as-of—social-stake-contention-or-confliction). While existence (as to its sublimating—nascence exuding) is utterly of dispassionate seedingness/incipience, human limited-mentation-capacity means that human-subpotency can only educe as much intelligibility (as to its conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism) as from human sublimating dispassion (so-construed as ‘appropriate dosage of self-reflexivity tempered/distempered projective-insights of the sublimating—nascence of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’—<as-to-perspective—ontological-normalcy/postconvergence—implied—‘prospective-aporeticism-overcoming/unovercoming’>); as so-underlying achieved human psychologismic—epistemic-acutisation—<as-to-postconverging—dementating/structuring/paradigming,—eliciting-of-existence’s—sublimating-nascence—in—prospective-aporeticism-overcoming/unovercoming> (as reflected with the <cumulating/recomposing—attendant-ontological-contiguity >—successive registry-worldviews/dimensions dispassion levels). It is herein contended that while all such being-in-the-world/<amplituding/formative—epistemicity>totalising—thrownness-in-existence seem to condemn human conception-of and ontological-performance—including-virtue-as-ontology>—of its social-functioning-and-accordance—as-of—social-stake-contention-or-confliction as to their given being-in-the-world/<amplituding/formative—epistemicity>totalising—thrownness-in-existence—with presencing—absolutising-identitive-constitutedness knowledge-value and knowledge-discursivity, the prospective re-originariness/re-origination possibility for sublimating dispassion is ever always available to appropriate notional—asceticism which construes of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction rather as of prospective angling-of-imaginary conceptualisation and so over an impassion
stake-contention-or-confliction at the intersection of human-subpotency social dynamics and the full-potency of existence (and as this prompts postconverging/preconverging–dementating/structuring/paradigming formation of ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ in a lock-in of desublimating impassion and sublimating dispassion); with sublimating ontological-performance\(^7\)-<including-virtue-as-ontology> arising in the dynamism of ‘various informal and formal human limited-mentation-capacity-deepening’ (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) and as to their overall 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> induced ‘dispassion accruable–and–derivable percolation-channelling,<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to sublimating human ontological-performance\(^7\)-<including-virtue-as-ontology>’)’ rather than the ‘impassion measliness of an abstractly contemplatable individualised conceptualisation of ontological-performance\(^7\)-<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct postconverging-nonextricatory-existential-preempting-of-existential-unthought sublimation’. But then the backdrop of such an ‘impassion measliness of an abstractly contemplatable individualised conceptualisation of ontological-performance\(^7\)-<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct postconverging-nonextricatory-existential-preempting-of-existential-unthought sublimation’ does effectively exist out of the ‘dispassion accruable–and–derivable percolation-channelling,<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to sublimating human ontological-performance\(^7\)-<including-virtue-as-ontology>’)’ which is not all-pervasive/all-englobing; with such ‘impassion
measliness of an abstractly contemplatable individualised conceptualisation of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct postconverging–nonextricatory-existential-preempting–of–existential–unthought sublimation’ reflected in manifest individual deficient ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> with respect to the knowledge-value and knowledge-discursivity imbued notional–self–distantiation–<imbued—re–motif–and–re–apriorising/re–axiomatising/re–referencing> involved in all the other ‘various informal and formal human limited–mentation–capacity–deepening\textsuperscript{53}' (as to domains–of–interests of specifically and/or generally cultivated arts/skills and time investment) but for the relevant individual specific informal and formal human limited–mentation–capacity–deepening\textsuperscript{53}' (as to domains–of–interests of specifically and/or generally cultivated arts/skills and time investment). The implication here is that the human and the social–construct ontological–performance\textsuperscript{72}-<including-virtue-as-ontology> is much more than the ‘impassion measliness of an abstractly contemplatable individualised conceptualisation of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> underiving–and–unaccruing to the social–construct postconverging–nonextricatory–existential–preempting–of–existential–unthought sublimation’ but much less than ‘dispassion accruable–and–derivable percolation–channelling–<in–deferential–formalisation–transference> of secondnatured institutionalisation (as ‘so–transfusively determinant to sublimating human ontological–performance\textsuperscript{72}-<including-virtue-as-ontology>’), speaking to the fact that sublimating human ontological–performance\textsuperscript{72}-<including-virtue-as-ontology> notionally lies with the ‘dispassion accruable–and–derivable percolation–channelling–<in–deferential–formalisation–transference> of secondnatured institutionalisation (as ‘so–transfusively determinant to sublimating human ontological–performance\textsuperscript{72}-<including-virtue-as-ontology>’)’ as to its ‘supposed social preeminent directedness of knowledge–value and knowledge–discursivity orientation (as to ‘dragged–out nature or psychologismic–epistemic–acutisation<as–to–postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ of
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing —narratives—of-the reference-of-thought—categorical-
imperatives/axioms/registry-teleology > and as further elicitable 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 > desublimation in its undermining of the ‘supposed social preeminent
directedness of knowledge-value and knowledge-discursivity orientation (as to ‘dragged-out
time nature or psychologismic—epistemic-acutisation<as-to-postconverging—
dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ of
‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence’). In
many ways the ‘postconverging—nonextricatory-existential-preempting-of-existential-unthought
ontological-contiguity<aptitudinal competence gesturing’ of ‘dispassion accruable—and—
derivable percolation-channelling<in-deferential-formalisation-transference> of secondnatured
institutionalisation (as ‘so-transfusively determinant to sublimating human ontological-performance’<including-virtue-as-ontology>”) as to its ‘supposed social preeminent directedness of knowledge-value and knowledge-discursivity orientation (as to ‘dragged-out nature or psychologismic–epistemic-acutisation<as-to-postconverging-
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’
of
‘supererogatory–wholesomeness/profound-supererogation’ of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’)’ is
mostly as intelligible (to a human ‘impassion measliness of an abstractly contemplatable
individualised conceptualisation of ontological-performance’<including-virtue-as-ontology>
deriving—and—unaccruing to the social-construct postconverging-nonextricatory-existential-
preempting-of-existential-unthought sublimation’ point-of-departure) as of the direct or
promised positive-opportunism—of-social-functioning-and-accordance’; speaking to a human
susceptibility to desublimating preconverging-existential-extrication-as-of-existential-
unthought in dimensionality-of-desublimating-lack-of
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) bound to undermine prospectively deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought sublimating dispassion conception of
‘appropriate human contemplative sublimating–nascence of projective-insights
aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism’. This ‘human existentialising–decisionality dual psychological-
dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing
desublimation or sublimation’ effectively underlies the inherent existentialising–decisionality
of underpinning–suprasocial-construct as to underlying socio-econo-political
subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as
to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to
their 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 79-presencing—absolutising-identitive-constitutedness14 social-
vestedness/normativity<discretely-implied-functionalism’ that-drives/is-behind such
subontologisation/ideology-over-ontology disjointing abstract notions as technocratic,
capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of
social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of
crisis when such ‘underlying social dynamics of 79-presencing—absolutising-identitive-
constitutedness14 social-vestedness/normativity<discretely-implied-functionalism’ manifest
themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures
of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways).
Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-
confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–
imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-
disposition (as to relative-ontological-incompleteness88–presublimation-construct–of–
meaningfulness-and-teleology99 desublimating–existentialising–decisionality) that goes on to
‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for
prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any
such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and
value-possibilities’ as to the underlying manifestations of 79-presencing—absolutising-identitive-
constitutedness14 social-vestedness/normativity<discretely-implied-functionalism> (as more
thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested
ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening”’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guiding-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 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—enframing/imprintedness<as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} rather of overt-and-covert taboo status thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —{imbued-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sobergising–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 sobergising—by—ontologising-depth in inducing desublimation or sublimation’ underscores how human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are prone to presencing—absolutising-identitive-constitutedness\textsuperscript{14} (and so as of overall social and institutional existentialising–decisionality implications as to the very notional/epistemic framework of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development),
and reflects a de-mentative/structural/paradigmatic dualising of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> effectuation on human institutional ontological-performance\textsuperscript{72}-<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 sobergising–imbued-subontologisation/subpotentiation’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over
‘shallow-supererogation96 of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-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–historiality/ontological-eventfulness38/ontological-aesthetic-tracing->perspective–ontological-normalcy/postconvergence-reflected->epistemicity-relativism-determinism’—disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to–historicity-tracing~inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of maximalising-recomposuring—for-relative-ontological-completeness’—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential
sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social 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
This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more
doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can dementatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to
thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and 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-suprerogation Economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-
confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory—progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness —social-vestedness/normativity—<discretely-implied-functionalism>). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory—progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory—progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory—progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory—progressivity as well as decolonised—capitalistic-by-statal supererogatory—progressivity so-construed as ‘anarchical individual and social supererogatory—progressivity’. Such a representation as herein articulated of the truer supererogatory—progressivity (however the ‘shallow-supererogation’ of supererogatory—progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to presencing—absolutising-identitive-constitutedness —social-vestedness/normativity—<discretely-implied-functionalism>). The relative veracity of supererogatory—progressivity is strongly seen with the state-driven Asian
and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is at least a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from a totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’.

Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an
desublimation> of "presencing—absolutising-identitive-constitutedness") involves
"presencing—absolutising-identitive-constitutedness"<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
<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-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—involting—or-guilding—or-
amplifying—scalarisation<as-to-existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation"> as reflecting the "maximising-recomposuring-for-relative-
ontological-completeness”—unenframed-conceptualisation necessary for prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology and its induced prospective institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development social-stake-contention-or-confliction, as otherwise an analysis as to
"presencing—absolutising-identitive-constitutedness"<preconverging~"motif-and-
apriorising/axiomatising/referencing”–imbuing>-existentialising—enframing/imprintedness-
with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—driveness-
<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
threshold-of-institutional-and-social-desublimation>

implied as of ‘human-subpotency non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ will
wrongly project the accomplishment of prospective ontologisation and value-construction as
from "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 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—imbuement of outlier-conceptualisation—(imbued-
postconverging/dialectal-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—existenti
hyperrealisation/hyperreal-transposition) inducing prospective sublimation-over-desublimation

meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment<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 (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
‘scality/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<implied—preconverging—‘motif-and-
apriorising/axiomatising/referencing—‘imbuing—existentialising—enframing/imprintedness—
(as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing
prospective sublimation-over-desublimation meaningfulness-and-teleology infrastructure
thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’ de-mentatively/structurally/paradigmatically explain the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity > succession of registry-worldviews/dimensions as to prospectively induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction), - presencing—absolutising-identitive-constitutedness
<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with the reality of all such induced re-ontologisation whether with say the Socratic-philosophers and budding-positivists rescalarisation of meaningfulness-and-teleology effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposing exercise in transversality of affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing with the prior registry-worldview/dimension in relative-ontological-incompleteness descalarisation in inducing the requisite positive-opportunism—of-social-functioning-and-accordance for prospective sublimation of the underpinning–suprasocial-construct since the prior underpinning–suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology most critically arises only as the backdrop for prospective induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction in the sense that the underpinning–suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism—of-social-functioning-and-accordance respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology infrastructure for prospectively induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-
contention-or-confliction then elicited their appreciation. This reflect the fact that the
rescalarising re-ontologisation respectively as of base-institutionalisation, \( ^{103} \) universalisation, positivism/rational-empiricism and prospective \( ^{18} \) deprocrypticism–or–preempting–
disjointedness-as-of–reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and \( ^{50} \) procrypticism–or–disjointedness-as-of–reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’\( ^{52} \) and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic,-as-derived-from–transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\( ^{101} \) of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative–
epistemicity> totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag\( ^{34} \) <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 ). The further implication is that such ‘a merely manifest positive-opportunism—of-
social-functioning-and-accordance\( ^{75} \) underpinning–suprasocial-construct conception of the instigative dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension\( ^{27} \) for prospective Being-development/ontological-
meaningfulness-and-teleology\( ^{99} \) rather as to the positive-opportunism—of-social-functioning-
and-accordance\( ^{79} \) 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

\[ \langle \text{amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \]
as the inherent ontological-good-faith/authenticity~postconverging-de-mentating/structuring/paradigming effectively reflected as of notional–deprocrypticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism–of-social-functioning-and-accordance will rather be in a complexification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought that can’t truly contemplate of prospective deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,–as–spontaneity-of-aestheticisation–
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating

\[ \langle \text{amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \]
as the inherent ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming to truly contemplate of deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought as of rescalarition possibilities for re-ontologisation. In this regards with respect to presencing—absolutising-identitive-constitutedness

\[ \langle \text{preconverging~`motif-and-apriorising/axiomatising/referencing`~imbuing}\rangle\text{-existentialising~enframing/imprintedness}\{\text{as-to~ historicity-tracing~in-presencing--hyperrealisation/hyperreal-transposition}\} \]
conception of social-stake-contention-or-confliction in
its <amplituding/formative–epistemicity>totalising~self-referencing~
syncretising/circularity/interiorising/akrasiatic-drag\(^3\), in many ways the core
incipient/nascent/instigative genuine social intellectual–function/posture as keeping
opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is
about an intemporal-disposition that is consummated as to its unenframed-conceptualisation
induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction’ and thus ushering the
possibility for prospective ontological-good-faith/authenticity\(^9\) within-and-without such
\presencing—absolutising-identitive-constitutedness\(^9\) \<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing⟩-existentialising—enframing/imprintedness-
{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ in
renewing the genuine social intellectual–function/posture engagement for such prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–5\ meaningfullness-and-teleology\(^9\) and so as to the fact that
Socratic-philosophers were more critically/precisely involved in re-
demntating/restructuring/reparadigming thought rather as of philosophy implied
\universalising-idealisation ontological-good-faith/authenticity\(^9\) over non-universalising

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supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument —for—
conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation—
ununiversalisation, universalisation—non-positivism/medievalism and positivism—
procrysticism are dead-ends of human Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology so-reflected as from notional—deprocrysticism implied ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-
scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly—the-possibility-for-the-later-ontologisation>’ speaks
to a mental-disposition that reflexively assumes ‘incrementalism-in-relative-ontological-
incompleteness’—enframed-conceptualisation as to the priority of meaningfulness-and-
teleology and value-construction as of induced institutional-development—as-to-social-
function-development and living-development—as-to-personality-development social-stake-
contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-
incompleteness Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with a poorer
capacity for the dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension for the more profound implications of prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as to ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’ projected maximalising-recomposuring—for-relative-
ontological-completeness—unenframed-conceptualisation (given that
originariness/origination—{so-construed-as-to-ontological-normalcy/postconvergence-
perspective-scalarising-construal-of-existence} as to human limited-mentation-capacity-
(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

<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—
synergetising/circularity/interiorising/akrasiatic-drag
closed framework of sanctified probity and probationary exercise, - presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) underlying social disenfranchising/desublimating influence-networking—<subverting-supposedly—universal-possibilities-and-opportunities>
falsely construed as prospectively sublimating, - presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary—as-
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/unbeholdening/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
and value-construction into its constricted desublimating <preconverging—‘motif-and—
apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness—(as-to- historicity-tracing—imprintedness—hyperrealisation/hyperreal-transposition)

of institutionalised social-vestedness/normativity-discretely-implied-functionalism—undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, - presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness( as-to- historicity-tracing—hyperrealisation/hyperreal-transposition) de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity, - presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness( as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity, - presencing—absolutising-identitive-constitutedness


<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness( as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) de-mentatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding of so-articulated presencing—absolutising—
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of ‘relative-ontological-incompleteness’/relative-ontological-completeness} {sublimating–referencing/registering/decisioning,–as-self–becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence} as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism} just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-typification in epistemic-conflatedness’ sublimation or epistemic apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness {in–preconverging–entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’. 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 }<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 <amplituding/formative–epistemicity>totalising–thrownness-in-existence (as so-attendant of overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}-educing-‘herein-specifically-
relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation⟩ abstractly)
imbued with human ‘formativeness-<as-to-intersolipsism-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-
infrastucture-of– meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development as so-defining
the social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-
becoming—originariness/originiation–as-to-‘historiality/ontological-eventfulness’/ontological-
aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>-disinhibited-mental-aestheticising scalarisation potential) as
preveniently/priorly preceding any 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> (reflecting overall human
‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-
of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-
manifestations of human ‘meaningfulness-and-teleology’, and so as taxingness-of-
originariness induces beholding-becoming—distortive-originariness/distortive-origination–
as-to-’ historicity-tracing–inhibited-mental-aestheticising descralisation reflex). Thus the very
notion of ‘human formativeness-<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology in relation to ontological-performance’’<including-virtue-as-
onontology>’’ is very much incipient/inchoate/preceding with respect to 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>, such that the issue of human ontological-performance’’-
<including-virtue-as-ontology> is more rightly and veridically ontologically construable in
terms of these two aspects of formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology (as to bechancing-becoming—originariness/origination–as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–
ontological-normalely/postconvergence-reflected-‘epistemicity-relativism-
determinism’>—disinhibited-mental-aestheticising scalarisation potential) and
concreteness/concretism/<preconverging~’motif-and-apriorising/axiomatising/referencing’’-
imbuing>’’existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)—of-human-ontological-performance’’-
<including-virtue-as-ontology> (as to beholdening-becoming—distortive-
originariness/distortive-origination—as-to-’’historicity-tracing—inhibited-mental-aestheticising
descalarisation reflex) by its inducing of ’’presencing—absolutising-identitive-constitutedness’’
<preconverging~’motif-and-apriorising/axiomatising/referencing’’—imbuing>’’existentialising—
enframing/imprintedness-(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-sublimating-withdrawal,—eliciting-of-prospective-supererogation’’> of human
formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of- meaningfullness-and-teleology for superseding/overcoming ‘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’ (with scalarisation projection implied originariness/origination-(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence) ever always about ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of- meaningfullness-and-teleology constrained scalarisation-
as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-
amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal, eliciting-of-
prospective-supererogation’> with respect to human limited-mentation-capacity-deepening’,
and so preveniently/priorly to 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). This inherent ‘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’ is however concomitant with the corresponding potential capacity for rescalarisation as to human formativeness-<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation of concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness{(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—<including-virtue-as-ontology>, as human absolute scalarisation is always a potential held-up in originariness-parrhesia, as spontaneity-of-aestheticisation as to the capacity for ‘human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification/contemplative-distension for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as can be so-appreciated with the notional—deprocrypticism or <amplituding/formative>notional—preempting—disjointedness-as-of—reference-of-thought underlying the ontological-contiguity—of-the-human-institutionalisation-process);

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>^1) unlike is the case with human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of–meaningfulness-and-teleology construed scalarisation-
as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-building-or-
amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation^10> with respect to human limited-mentation-capacity-deepening^5),
which perspective of ontological conceptualisation is not beholdening to any ^11 presencing—
absolutising-identitive-constitutedness<arising–re–
apriorising/axiomatising/referencing’–imbuing>–existentiaising—enframing/imprintedness-
(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) but is
rather reflective of ^12 nonpresencing-<perspective–ontological-normalcy/postconvergence>
epistemic-projection’. That is, the reality of the full potential for human-subpotency
ontological-performance^7-<including-virtue-as-ontology> (as enabling the superseding of any
^13 presencing—absolutising-identitive-constitutedness<arising–re–
apriorising/axiomatising/referencing’–imbuing>–existentiaising—enframing/imprintedness-
(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) rather lies
with human underlying supposedly coherent ontological-commitment-<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of existential-reality> (so-associated with
‘originariness/origination–(so-construed-as-to-ontological-normalcy/postconvergence-
perspective–scalarising-construal-of-existence) implied scalarisation-as-to-rescalarisation—as–re-

This fundamental undermining of intersubjectivity—\as-to—meaningfulness-and-teleology as to its ontological-performance \\textit{<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—in-presencing—hyperrealisation/hyperreal-transposition}, it goes on to induce human-subpotency beholdingen-becoming—distortive-originariness/distortive-origination—\as-to— historicity-tracing—inhhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination—\as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—\textit{<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—\textit{<perspective—ontological-normalcy/postconvergence>’}; wherein the prospectively requisite rescalarisation as to human formativeness—\as-to—intersolipsism-of—preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of—meaningfulness-and-teleology is obfuscated on the basis of such ontologically-flawed implied intersubjectivity—\as-to—meaningfulness-and-teleology \presencing—absolutising-identitive-constitutedness \preconverging—’motif-and-apriorising/axiomatising/referencing’—
successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} herein implied is then construed as ‘unintelligible’ as even the notion of how \textless cumulating/recomposuring–attendant-ontological-contiguity \textgreater successes registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all the potentiality for human ontological-performance\textsuperscript{72}—\textless including-virtue-as-ontology \textgreater rather lies with grasping: human ‘formativeness\textless as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism \textgreater of meaninglessness-and-teleology’ (so-construed as human \textless amplituding/formative–epistemicity\textgreater causality potentiality of ontological-performance\textsuperscript{72}—\textless including-virtue-as-ontology \textgreater ) 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 meaninglessness-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’. Human ‘formativeness\textless as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism \textgreater of meaninglessness-and-teleology construed scalarisation-as-to-rescalarisation-as re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation—\textless as-to-existence—as-sublimating-withdrawal, eliciting–of-prospective-supererogation\textsuperscript{96} \textgreater ’ (as to prospective human ontological-performance\textsuperscript{72}—\textless including-virtue-as-ontology \textgreater potential for \textless historiality/ontological-eventfulness\textsuperscript{78}/ontological-aesthetic-tracing—\textless perspective–ontological–normalcy/postconvergence-reflected–epistemicity-relativism–determinism \textgreater over historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) de-mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—
- human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-faith/authenticity’-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6}\textsuperscript{5} -by-reification/contemplative-distension\textsuperscript{6}\textsuperscript{5}, and ‘ontological-bad-faith/inauthenticity’\textsuperscript{4} -and–lack-of-equanimity of social/institutional process towards dementative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6}\textsuperscript{5} -by-reification/contemplative-distension\textsuperscript{6}\textsuperscript{5}, with such flipping-around/flipping-about rather reflecting respectively the implications of ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating\textsuperscript{6}\textsuperscript{5}\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle as to its profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6}\textsuperscript{5} -by-reification/contemplative-distension\textsuperscript{6}\textsuperscript{5}, and ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation mere-formulaic–methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of\textsuperscript{6}\textsuperscript{5}\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6}\textsuperscript{5} -by-reification/contemplative-distension\textsuperscript{6}\textsuperscript{5}, (with the latter associated with \textsuperscript{6}\textsuperscript{5}\langle<amplituding/formative>wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
the successive registry-worldviews/dimensions imbued reference-of-thought-and reference-of-thought-devolving-meaningfulness-and-teleology respective less-and-less relative-ontological-incompleteness of ontological-performance including-virtue-as-ontology; such that inherently the construal of their social-stake-contention-or-confliction are ever always construed in presencing—absolutising-identitive-constitutedness
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} construal of social-stake-contention-or-confliction wherein base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing—
supererogation\(^{96}\) with regards to the social-stake-contention-or-confliction of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \(^{87}\) procrypticism–
or–disjointedness-as-of-\(^{9}\) reference-of-thought as to the prospective sublimating/emancipating
possibilities of human limited-mentation-capacity-deepening\(^{63}\) ‘in the face of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{96}\) enabling of human
ontological realisation as of human formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology’, and so rather than any \(^{72}\) presencing—absolutising-identitive-
constitutedness\(^{44}\) <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness\(⟨as-to-\ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩\) construal inevitably caught up in human-subpotency
subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the
most profound science as fundamental ontology should be able to see-through/unblur the
superficiality of human-subpotency presencing—absolutising-identitive-constitutedness
<presencing—absolutising-identitive-constitutedness>\(^{9}\)<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness\(⟨as-to-\ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩\) imbed social-stake-contention-or-confliction
projections (beyond-the-consciousness-awareness-teleology\(^{99}\)<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\(^{99}\) that is of unenframed/unbeholdening/bechancing–
supererogation\(^{96}\) 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\(^{99}\) 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—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment} tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging—de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiology/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled
commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 30s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity as of the need for prospective relative-ontological-completeness -of- reference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocripticism-prospective-sublimation), and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-
contiguity/epistemic-contiguity<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema> as of the need for prospective relative-ontological-completeness<reference-of-thought>, rather than an 'ontologically-flawed idea implying a certain given historical tradition'. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity of our 'modern take attitude/mental-disposition/care–and–episteme' as of our amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness<reference-of-thought> leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our 'modern take attitude/mental-disposition/care–and–episteme'; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema> as of prospective relative-ontological-completeness<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
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~<as-to-perspective–ontological-normalcy/postconvergence- implied–prospective-aporeticism-overcoming/unovercoming> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of 30s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-contiguity as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness of reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity ~<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> as of prospective relative-ontological-completeness of reference-of-thought, as implicited with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern 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-
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-process⁴, 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-sublimating⁶
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as–reproducbility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as–reproducbility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating—
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) 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-
invalidation] philosophically generates his thinking-proposition as to prospective reasoning-
from-results/afterthought implied budding-positivism reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; such that
budding-positivism
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument becomes
intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-
discontiguity ↓<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> while intending to be of prospective
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument 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/intelligibility/setup/measuring-instrument 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/intelligibility/setup/measuring-instrument with its

 corresponding postmodern ↓deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought

apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument attitude/mental-
disposition/care—and—episteme. In other words philosophical thought is all
incipiently/seedingly about dimensionality-of-sublimating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism overcoming/unovercoming (underlying that Descartes’ dimensionality-of-sublimating—(supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated
rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking educating 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/rational-empiricism, 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
its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbed-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic asksesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness—of-reference-of-thought as to the ‘ontological-contiguity—of-the-human-institutionalisation-process’ as of ‘reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—dementativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument attitude/mental-disposition/care—and—episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation—of-mentally—aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> analysis, implied as of prospective relative-ontological-completeness—of-reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness—of-reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising /circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence
which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness -of- reference-of-thought/relative-ontological-completeness -of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposing-for-relative-ontological-completeness —unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~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 amplituating/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 —<between—prior-shallow-supererogation —of—mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation —of—mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>.

prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme as of their underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity-induced relative-emancipating migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology as of prospective relative-ontological-completeness reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-teleology interpretation construed as historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism–determinism. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought apriorising/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme’ migration’ can be undertaken, for retrospective
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology; with the latter construed as postconverging-or-dialectical-thinking—apriorising-psychologism and the former construed as preconverging-or-dementing—apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation reference-of-thought always operates as if it is the absolute framework of meaningfulness-and-teleology, that is, by its ‘interiorisation attitude/mental-disposition/care—and—episteme’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness—reference-of-thought at its uninstitutionalised-threshold, as reflected by the prospective registry-worldview/dimension institutionalisation reference-of-thought in an ‘exteriorisation attitude/mental-disposition/care—and—episteme’ towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care—and—episteme with respect to the ‘ill-health—amplituding/formative—epistemicity—totalising—devolved—purview/domain—of—construal—as—intrinsic—reality/ontological—veridicality/existential—reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—lowest—level—reification perceptivity—as—of—bad—omen attitude/mental-disposition/care—and—episteme could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as—of—existential articulating of what can be done to allay such a spirit; or with respect to our positivism—procrypticism, in an effusive-conversational-as—of—existential articulating of a clinical analysis mainly as a patient ill-health state; or with respect to prospective postmodernism, in an effusive-conversational-as—of—existential articulating of associated socio-economic and socio-political factors behind a patient’s ill-health. Basically, ‘exteriorisation attitude/mental-disposition/care—and—episteme’, as relevant for the conception of a ‘postmodern exteriorisation attitude/mental-disposition/care—and—episteme’ relative to our modern take interiorisation attitude/mental-disposition/care—and—episteme’, as of

deepening; with relative completeness increasingly attained, by way of ‘reinvigorating as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning. Thus singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism by its implied notional-conflatedness highlights that ‘axiomatic-constructs as of reasoning-through/messianic-reasoning. Thus singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism by its implied notional-conflatedness highlights that ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ in reflecting of ‘human-subpotency ontological-performance-correspondence with the full-potency of existence in its coherence/contiguity’ as of implied human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation, is effectively as of dissingularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism to singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism. That is singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strive to ‘grasp what is existence’, and that latter notion is all about human-subpotency ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>. In other words, meaning is always a human project to construe existence as of human limited-
mentation-capacity-deepening of ‘axiomatic-constructs as of <amplituding/formative-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, points out that dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism as of human-subpotency ontological-performance-<including-virtue-as-
ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-
veridicality is ontologically-flawed, and that prospective relative-ontological-completeness reflects that singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as of human-subpotency ontological-performance-<including-virtue-as-
ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-
veridicality is what is rather ontologically-veridical. It is this prospective singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance-<including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–
nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening of ‘axiomatic-constructs as of amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. This reality of the need to construe of human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-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-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-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-
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 Psychologism~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 Psychologism~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^67~educed–existentialising/contextualising/textualising-contiguity^40, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation~<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for knowledge-reification–gesturing~<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~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-presencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation-as-to-the-nondisjointedness/entailment-of-prospective-presencing 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—'epistemicity-relativism-determinism'>} in reflecting
holographically—<conjugatively-and-transfusively>— the ontological-contiguity —of-the-
human-institutionalisation-process itself is one driven by the future as of its own reasoning-
through/messianic-reasoning attitude/mental-disposition/care—and—episteme ’ 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-epistemicity-relativism-determinism as-
cloistered-within-the-same— reference-of-thought towards difference-conflicatedness—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-
prospective-nondisjointedness/entailment-of-prospective- nonpresencing>— projected epistemic-
immanence/veridical-epistemicity-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-
intrinsic-reality/ontological-veridicality/existential-reality, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’~in-elucidation-or-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing~apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’~in-elucidation-or-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness~of~reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance~<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing~apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of~reference-of-thought preconverging-or-dementing~apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology as of prospective ‘deprocrypticism—or—preempting—disjointedness-as-of~reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness~of~reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
which we necessarily relate to as if of ontological-completeness-of\textsuperscript{83} reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\textsuperscript{87} of\textsuperscript{8} reference-of-thought the notional-procrypticism/notional-disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{8} of reference-of-thought denaturing\textsuperscript{8} meaningfulness-and-teleology\textsuperscript{99} as of their identitive-constitutedness\textsuperscript{14} as epistemic-totality\textsuperscript{14} dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-

presencing-absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as-cloistered-within-the-same\textsuperscript{83} reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold\textsuperscript{92} as of human-subpotency temporality\textsuperscript{99}/shortness or shortness-of-register-of\textsuperscript{8} meaningfulness-and-teleology\textsuperscript{99} flawed ontological-performance\textsuperscript{8} <including-virtue-as-ontology>, ‘being construed temporally as determinative by

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

categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}, as of temporal dynamic manifestations of 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{8} reference-of-thought—devolving ontological-performance\textsuperscript{72}—
<br-including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology\textsuperscript{8}<in-

preconverging—existential-extrication-as-of-existential-unthought>. This arises because within
knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }——
conflatedness ~educed–existentialising/contextualising/textualising-contiguity }‘ tend to be
overlooked as of mental-reflex since existentially the bulk of ‘meaningfulness-and-teleology’
within the given registry-worldview/dimension as of its institutionalisation conforms-
to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of
‘meaningfulness-and-teleology’ about knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }——
conflatedness ~educed–existentialising/contextualising/textualising-contiguity }‘, but with a
shadowy uninstitutionalised-threshold always eloping to such institutionalisation
conforming/complying as of prior relative-ontological-incompleteness of reference-of-
thought, and as lack of universal-transparency ⟨transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness⟩ as to ‘excogitative-blanking of prospective attendant–ontological-
contiguity’ ~educed–existentialising/contextualising/textualising-contiguity ‘in-elucidation-or-
uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective attendant–
ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity ‘in-
elucidation-or-reification’ can be construed as to when say the non-positivistic mindset goes
about articulating ‘meaningfulness-and-teleology’ falsely as if superstitious notions
ontologically-veridical out of prospective positivism attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ‘reification, and
likewise with regards to a positivism/rational-empiricism manifestation of procrypticism–or–
points out that when consciously aware of uninstitutionalised-threshold\textsuperscript{102} manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’\textsuperscript{99} about attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}, as of the fact of the beyond-the-consciousness-awareness-teleology’\textsuperscript{99}<in-preconverging–existential-extrication-as-of-existential-unthought>\textsuperscript{9} preconverging-or-dementing –apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance\textsuperscript{12} <including-virtue-as-ontology> as
\begin{itemize}
  \item \textless amplituding/formative\textgreater wooden-language-{imbued—temporal—mere-
  \begin{itemize}
    \item form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
  \end{itemize}
\end{itemize}
  \begin{itemize}
    \item narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology
\end{itemize}
  \begin{itemize}
    \item in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-
or-dementing\textsuperscript{90}–apriorising-psychologism representation as temporal denaturing\textsuperscript{16} ontological-
performance\textsuperscript{16} <including-virtue-as-ontology> of the prior institutionalisation ‘perceptual
perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’\textsuperscript{99} about
attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-
contiguity\textsuperscript{40}'. But this conception is a reflection of more than just ad-hoc temporal
manifestations at uninstitutionalised-threshold\textsuperscript{102} but rather points out, besides the trite or more
grave consequences of this state of affairs as a result of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, that the
possibility for all prospective institutionalisations necessarily passes through understanding
‘human-subpotency existentially constrained temporal ontological-performance’<including-
virtue-as-ontology> as \textless amplituding/formative\textgreater wooden-language-{imbued—temporal—mere-
of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that supersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure 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 meaningfullness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-<as-to-the-nondisjointedness/entailment-
of-prospective nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontological-performance including-virtue-as-ontology correspondence with the full-potency of existence is a notion of teleology in notional-conflatedness as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, and so-reflecting amplituding/formative disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation-and-derived-parameterising) and amplituding/formative entailment (as-to-totalising-contiguous/coherent-factuality-of-variability), and so as to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-
insight here can be articulated as follows: singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism speaks of ontologically-veridical
difference-conflatedness-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism (as of 'historiality/ontological-eventfulness'/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'> implied de-mentative/structural/paradigmatic postconverging-or-dialectical-
thinking-as-apriorising-teleological-elevation-in-ontological-contiguity-as-intemporality
and preconverging-or-dementing-as-apriorising-psychologism,-apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity -<between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing—qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>-as-temporalities, and so
given-human-limited-mentation-capacity-and-limited-mentation-capacity-deepening-
dynamic-implications-of-human-ontological-performance.<including-virtue-as-ontology> so-
traceable-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 and so in contrast with dissingularisation-
<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
which speaks of identitive-constitutedness-as-epistemic-totality'-dereification-indissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism as-of-’no-
apriorising-teleological-variance’-by-elevation-as-intemporality-and-degradations-as-
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } —constitutedness—in—preconverging—entailment since such notions seem to apriorise as if superseding the apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori; construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as it is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential as ahistorically-emancipated and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation—<as-to-the-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 supererogation-de-mentativity, with the ‘ecstatic releasement of
existence to human-subpotency’ as to existence-potency sublimating–nascent-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 ontological-normalcy/postconvergence-implied-prospective-aporeticism-
overcoming/unovercoming is what has ever always debunked human subpotent
dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism as from the human subpotent reference-of-thought–categorical-
 imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of
recurrent-utter-uninstitutionalisation to our present positivism–procrypticism, as of an ‘ecstatic
releasement of existence to human-subpotency’ that is increasingly in teleological nested-
congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-
process as of difference-conflicatedness—as-to-totalitative-reification-in-singularisation-as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-
contiguity’, pointing to the ontological-veracity of human-subpotency ontological-
performance –<including-virtue-as-ontology> correspondence with the full-potency of
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating


narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology

as of temporal/shortness-of-register-of—meaningfulness-and-teleology—denaturing

ontological-performance—<including-virtue-as-ontology>, ultimately as of ontological-faith-

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

potentiative-

attainment of singularisation—<as-to-the-nondisjoinedness/entailment-of-prospective-

nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism construed as of ‘ontologically-uncompromised—referentialism

notional—deprocrypticism

emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

self-

consciousness’ parresiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
as so-implied’, and so-facilitated with grander ‘universal-transparency’—{transparency-of:

totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-

ontological-completeness}. Insightfully, we can contemplate that the specific logocentric
practices of the <cumulating/recomposuring—attendant-ontological-contiguity >—successive
registry-worldviews/dimensions institutional-cumulation/institutional-recomposure—\{(as-to-

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

normalcy/postconvergence-reflected—epistemicity-relativism-determinism\}> in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process are effectively the successive shortfall-outcomes-of-
human-subpotency-ontological-performance—<including-virtue-as-ontology>-correspondence-

with-the-full-potency-of-existence’s—sublimating—nascence from intemporal-disposition
dimensionality-of-sublimating—{<amplituding/formative>supererogatory—de-

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


projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation as reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’

as reference-of-thought– categorical-imperatives/axioms/registry-teleology  for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold dereifying ‘<amplituding/formative> wooden-language’


{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} ‘ontological-faith-notion-or-ontological-fideism—imbued-

1926
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, highlights the ontological-veracity 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’>, of singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism which is ever always sought-and-resought by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (that is, as of the teleological wholeness/nested-congruence from non-rules—apriorising/axiomatising/referencing–psychologism of recurrent-utter-ininstitutionalisation towards prospectively preempting—disjointedness-as-of- reference-of-thought of deprocrypticism); with ontologically-veridical singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism further implying, as of its potentiative-attainment of ontological-performance”-<including-virtue-as-ontology>
correspondence with existence/intrinsic-reality/ontological-veridicality, that existence—as-the-
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
registrar-worlds/dimensions relatively ontologically-flawed dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness as-to-totalitative-reification-in-singularisation-as-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-nondisjointedness/entailment-of-prospective-nonpresencing-as-as-veridical-epistemicity-
relativism-determinism projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ construal of
meaningfulness-and-teleology; with the implication here that hitherto identitive-
constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness as-cloistered-within-the-same-reference-of-
thought as implied with historical accounts and representations are incomplete, as
ontologically-veridical meaningfullness-and-teleology as of the aforementioned ‘reifying
<amplituding/formative-epistemicity>totalising-metaphoricity—conception of attendant—
determinism’). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold\textsuperscript{02} as mainly being as of ‘human intemporal secondnatured institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the secondnatured intemporality\textsuperscript{102}/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold\textsuperscript{02} are rather a framework of ‘recurring dimensionality-of-sublimating\textsuperscript{25}’

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\langle\text{amplituding/formative}\superscript{25}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold\textsuperscript{02} 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’

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' as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. 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Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought. Partisation of meaningfulness-and-teleology, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of reference-of-thought.

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of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{14} at the uninstitutionalised-threshold\textsuperscript{02} of prospective institutionalisation knowledge-reification–gesturing\textsuperscript{<in-}
apriorising\textsuperscript{apriorising/axiomatising/referencing-}{of-attendant–ontological-contiguity \textemdash}education–existentialising/contextualising/textualising-contiguity }— conflatedness \textsuperscript{-in-{preconverging-disentailment–by?–postconverging-entailment>}} by \textsuperscript{amplituding/formative} wooden-language\textsuperscript{〈imbued—temporal–mere-}
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{77}-slantedness\textsuperscript{77}/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{8}reference-of-thought-\textsuperscript{devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>}, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{meaningfulness-and-teleology\textsuperscript{99} is preconverging-or-dementing\textsuperscript{70}–apriorising-psychologism. Such de-
mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance \textsuperscript{-}<including-virtue-as-ontology> at destructuring-threshold\textsuperscript{(uninstitutionalised-
threshold \textsuperscript{/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}-
<including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-
random’ \textsuperscript{‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

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prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
falling-short-as-needing preempting—disjointedness-as-of- reference-of-thought, as-to-
nonpresencing-for-explicating-ontological-contiguity induced positive-opportunism—of-social-functioning-and-accordance for ontologically-veridical meaningfulness-and-teleology. It is further critical to understand that while universal-transparency
contiguity ~educed–existentialising/contextualising/textualising-contiguity ~
conflatedness ~in–[preconverging-disentailment–by]–postconverging-entailment} framework
as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ~. The
conflatedness ~in–[preconverging-disentailment–by]–postconverging-entailment} as of human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence^5 (I exist therefore
existence is transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-
subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance^2 <-including-virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity —of-the-human-institutionalisation-process^8 as of a human temporal dimensionality-of-sublimating^2
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-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^2 <-including-virtue-as-ontology>. Rather it is more candid to relate to the
ontological-contiguity^7 —of-the-human-institutionalisation-process^8 as of human limited-
mentation-capacity-deepening^3, and so as of prospective intemporal secondnatured
institutionalisation induced ^2 universal-transparency^4 (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^7. Central to any such prospective
institutionalisation transcendental-enabling/sublimating/supererogatory–de-mentativity
meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation (supererogatory-ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of <amplituding/formative–epistemicity> causality as-to-projective-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-the-nondisjointedness/entailment-of-prospective–nonpresencing> -as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-
the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}, so construed as singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicty-relativism-determinism’}. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—with/falling-short-of prospective institutionalisation attendant—ontological-contiguity\textsuperscript{~educed— existentialising/contextualising/textualising-contiguity\textsuperscript{61}—in-elucidation-or-reification’ as of singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicty-relativism-determinism as the latter reflects ontological-completeness-of\textsuperscript{7} reference-of-thought, with regards to the construal of meaningfulness-and-teleology\textsuperscript{99} as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology\textsuperscript{99} varies as of underlying relative-ontological-incompleteness\textsuperscript{8} and relative-ontological-completeness\textsuperscript{7} reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human epistemicity>totalising~purview-of-construal’, the meaningfulness-and-teleology\textsuperscript{99} of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness\textsuperscript{8}—of—reference-of-thought despite the knowledge-reification—gesturing\textsuperscript{<in-prospective_pyschoLogic isotm-is-apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—disentailment—by}—postconverging— entailment— ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness\textsuperscript{7}—reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-teleology\textsuperscript{99} is hardly construed in any presence registry—
as of the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }\) \(\cdot\) successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness\(^{67}\) of reference-of-thought the ontological-contiguity\(^{67}\) — of-the-human-institutionalisation-process\(^{68}\) difference-confflatedness\(^{12}\) as-to-totalitative-reification-in-singularisation\(-\text{for-explicating-ontological-contiguity}\(^{1}\); thus highlighting the fundamental recurrent ontological-veracity of reference-of-thought\(^{4}\) devolving-level of human temporal individuations dynamics as of postlogism\(^{77}\) 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\(^{4}\) devolving ontological-performance\(^{72}\) \(-\text{for-projective-totalitative–implications-of-prospective- nonpresencing.}\) Further, this

\(<\text{including-virtue-as-ontology}\) at destructuring-threshold\(-\text{(uninstitutionalised-threshold }\)\(\langle\text{presublimating–desublimating–decisionality}\rangle\)-of-ontological-performance\(^{77}\) \(-\text{for-projective-totalitative–implications-of-prospective- nonpresencing.}\) Further, this

\(<\text{including-virtue-as-ontology}\) in ‘notional-discontiguity/epistemic-discontiguity\(^{63}\) -with/falling-short-of prospective institutionalisation attendant–ontological-contiguity\(^{67}\) –educed–existentialising/contextualising/textualising-contiguity\(^{1}\) -in-elucidation-or-reification’ thus reflecting vices-and-impediments\(^{105}\) as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-confflatedness\(^{11}\) as-to-totalitative-reification-in-singularisation\(-\text{for-explicating-ontological-contiguity}\(^{1}\); thus highlighting the fundamental recurrent ontological-veracity of reference-of-thought\(^{4}\) devolving-level of human temporal individuations dynamics as of postlogism\(^{77}\) 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\(^{4}\) devolving ontological-performance\(^{72}\) \(-\text{for-projective-totalitative–implications-of-prospective- nonpresencing.}\) Further, this

nondisjointedness/entailment-of-prospective- nonpresencing—of-veridical-epistemicity—relativism-determinism <amplitunding/formative–epistemicity> causality <as-to-projective-
totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-
contiguity ’ as of human limited-mentation-capacity-deepening is what effectively renders the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme ’ the critical first step for construing ontologically-veridical meaningfulness-and-teleology whether as of the preconverging-or-dementing–apriorising-
psychologism or postconverging-or-dialectical-thinking –apriorising-psychologism
representation; as in reality existence reflected as of veridical knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–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 —<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of knowledge-reification–gesturing<in-

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

conflatedness —in—{preconverging-disentailment by}–postconverging-entailment> and so-
construed as of difference-conflatedness —as-to-totalitative-reification-in-singularisation<as—
to-the-nondisjointedness/entailment-of-prospective- nonpresencing>—as-veridical-
epistemicity-relativism-determinism—protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\)—so-
construed-as-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>—projected epistemic-immanence/veridical-epistemicity-relativism-
determinism’ over identitive-constitutedness\(^1\)—as-‘epistemic-totality’—dereification-in-
dissingularisation—as-to-the-disjoinedness/disentailment-of-presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism as-cloistered-
within-the-same—reference-of-thought. The very possibility of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity behind the ontological-contiguity\(^7\)—of-
the-human-institutionalisation-process\(^8\) arises out of human intemporal individuation-
dimensionality-of-sublimating —{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness }/transvaluative-
epistemisation/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
reification. Reification as such is teleologically reflected as of singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>—projected epistemic-
immanence/veridical-epistemicity-relativism-determinism as it reflects ontologically-veridical-
meaningfulness-and-teleology\(^8\); as reification arises as of the de-
mentative/structural/paradigmatic —{<amplituding/formative-epistemicity>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-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-веридичность,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implies the de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity of meaningfulness-and-teleology as of the prospective relative-
ontological-completeness’ -of-reference-thought construed as maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation over the prior relative-
ontological-incompleteness -of- reference-of-thought construed as incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation; wherein the prospective relative-ontological-completeness -of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness—of-reference-of-thought. In other words, reification is about apriorising-teleological resetting of <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology to the prospective relative-ontological-completeness—of-reference-of-thought. Lacking such an insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity of the prior relative-ontological-incompleteness—of-reference-of-thought which is in dereification and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—<between—prior-
shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised~postconverging/dialectical-thinking –qualia-schema> of the prospective relative-
ontological-completeness -of-reference-of-thought which is as of reification; wherein dereification involves teleological notional~pedantising/muddling/formulaic-hollowing-out—
in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-
entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising~in-relative-
onontological-completeness} meaningfulness-and-teleology to the prior relative-ontological-
-incompleteness-of-reference-of-thought. This is because the lack of reification wrongly
implies that the <amplituding/formative> wooden-language-{imbued—averaging-of-thought-
as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>

reference-of-thought framework of registry-worldviews/dimensions are the absolute
determinants of intemporal value reference, such that the <amplituding/formative> wooden-
language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} reference-of-thought framework of recurrent-utter-
uninstitutionalisation, base-institutionalisation–universalisation, universalisation–non-
positivism/medievalism, positivism–procrypticism and deprocrypticism, are paradoxically-and-
falsely equally the absolute determinants of intemporal value reference; whereas reification
highlights that all the successive institutionalisations are as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’, but of varying ontological-performance-
<including-virtue-as-ontology> as of their prospective relative-ontological-completeness-of-
reference-of-thought, as of human limited-mentation-capacity-deepening. Behind this
possibility of ontologically-flawed dereification of human ‘meaningfulness-and-teleology’ is
the fact that given 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-
ormalcy/postconvergence>’–existentialism-form-factor, ‘the ontological-contiguity’—of-the-
human-institutionalisation-process \(^\text{1953}\) as of difference-conflatedness \(^\text{13}\) as-to-totalitative-reification-in-singularisation \(\langle\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\rangle\) -as-veridical-epistemicity-relativism-determinism

\(<\text{amplituding/formative–epistemicity}>\) causality \(\text{~as-to-projective-totalitative–implications-of-prospective–nonpresencing}\),-for-explicating-ontological-contiguity’ is a secondnaturing process as of elicited and secondnatured positive-opportunism—of-social-functioning-and-accordance \(^\text{3}\) of instigated ‘dimensionality-of-sublimating’

\(<\text{amplituding/formative–epistemicity}>\) causality \(\text{~as-to-projective-totalitative–implications-of-prospective–nonpresencing},\) for explicating ontological-contiguity


totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological- contiguity\textsuperscript{1} implies that ‘dimensionality-of-sublimating-
\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\textsuperscript{2} 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\textsuperscript{3} elucidatin/reification of attendant–ontological-contiguity\textsuperscript{4}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{5}’ is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and seconndnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{6} as of <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{7} articulation of meaningfulness-and-teleology\textsuperscript{8} by skewing for universal-transparency\textsuperscript{9}–\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold\textsuperscript{10}; wherein respectively there is positive-opportunism—of-social-functioning-and-accordance\textsuperscript{11} for prior institutionalisation and no positive-opportunism—of-social-functioning-and-accordance\textsuperscript{12} for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{13} as of prior-institutionalisation-reification and uninstitutionalised-
threshold \(^2\)-dereification’, that points out that hitherto the ontological-contiguity \(^7\)—of-the-human-institutionalisation-process\(^6\) has not been about ‘dimensionality-of-sublimating’\(^2\)

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

temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating

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

as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\(^7\) over ontological-bad-faith/inauthenticity\(^7\)

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

as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\(^7\) over ontological-bad-faith/inauthenticity\(^7\) elucidatin/reification of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity\(^8\)” is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-receptacles but as
disjointedness-as-of-reference-of-thought,-as-to-

1958
ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
extistential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
reasoning’ strive for potentiative-attainment of singularisation-
projected epistemic-
immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-
uncompromised—referentialism notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’. This is validated by the fact that as of its instigation of prospective relative-
ontological-completeness -as-of- reference-of-thought behind the successive institutional-
cumulation/institutional-recomposure—as-to- historicality/ontological-

ontological-aesthetic-tracing—perspective—ontological-

normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ in reflecting
holigraphically—conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process’, the ‘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 ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidatin/reification of prospective institutionalisation attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in-
elucidation-or-reification’ had-and-has ‘no reference-of-thought—categorical-


reference-of-thought—categorical-imperatives/axioms/registry-teleology , -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology underlies relative-ontological-incompleteness as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that ‘meaningfulness-and-teleology is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism thus enabling the
aetiologisation/ontological-escalation behind the ontological-contiguity—of-the-human-
institutionalisation-process and specifically for futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective deprocrypticism. Further besides this
eulcated contrast articulated as of prospective relative-ontological-completeness—of-
reference-of-thought reification and prior relative-ontological-incompleteness—of-
reference-of-thought dereification; the concepts of reification and dereification equally extend
within a given registry-worldview/dimension reference-of-thought as framework of the
reference-of-thought—devolving notional—firstnaturedness—temporal—to-intemporal-
dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
ontological-performance—<including-virtue-as-ontology> (especially as so-associated with
postlogism—slantedness and the dynamic conjugated-postlogism temporal denaturing of
meaningfulness-and-teleology implications) critically construing ‘uninstitutionalised-
threshold dereification’ as the uninstitutionalised-threshold temporal-and-flawed
ontological-performance—<including-virtue-as-ontology> (as of
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—<including-virtue-as-ontology>. This conception of reification as of
institutionalisation in prospective relative-ontological-completeness—of—reference-of-thought
reflects ontologically-veridical meaningfullness-and-teleology as of ontological-normalcy/postconvergence singularisation-<as-to-the-nondisjointedness/entailment-of-
A detailed examination of the text reveals that it contains complex philosophical ideas and arguments. The text discusses various concepts related to epistemology, relativism, determinism, and teleology, among others. It seems to be part of a larger work that explores the nature of knowledge and reality from a non-presencing, non-institutionalized perspective. The text is rich in technical terms and requires a deep understanding of philosophical discourse to fully appreciate its contents.
such a prior registry-worldview/dimension denaturing \textsuperscript{16} \textsuperscript{27} meaningfulness-and-teleology\textsuperscript{29}, 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 \textsuperscript{13} in \{preconverging-disentailment by\}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{2}. 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 \textsuperscript{56} meaningfulness-and-teleology \textsuperscript{99} that there is and can exist is ontological as of prospective relative-ontological-completeness\textsuperscript{87}, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness \textsuperscript{83}-of-\textsuperscript{83} reference-of-thought, as so implied from singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing as projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}. This points out that as of its very own <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, a registry-worldview/dimension \textsuperscript{8} reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness -of- reference-of-thought reification of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}, 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{56} meaningfulness-and-teleology\textsuperscript{99} as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought prospective relative-ontological-completeness\textsuperscript{83} perspective. The fact is no registry-worldview/dimension as
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.\[\text{\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\] inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness–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 \text{\langle amplituding/formative-epistemicity\rangle causality }\text{\textit{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-
potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of <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 reference-of-thought naïve non-transcendental <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘preconverging-existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of “meaningfulness-and-teleology”’. The intemporal
‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiological/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance-including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology reflecting dereified and reified construals of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogue-equivalence psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating/ of both temporal mental-dispositions
and the intemporal mental-disposition with no dereification and reification contrast. However,
compounding this situation making relevant the need to contrast reification and dereification
and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so
between temporal mental-dispositions and intemporal mental-disposition, is specifically the
flawed ontological-performance\textsuperscript{75}-<including-virtue-as-ontology> manifestation of
psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically
associated with the denaturing\textsuperscript{76} 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{34} backdrop for existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring \textsuperscript{99} ‘meaningfulness-and-teleology’;
with the fundamental implication that there are thus divergent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of
psychopathic induced postlogism \textsuperscript{-slantedness}, and its social cognisance and integration as
conjugated-postlogism so-conjugating as of
\textsuperscript{77} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social
psychopathy. In this latter case of contrasted reification and dereification and implying moral-
and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-
as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-
discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation

-of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-

supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-

schema> (psychopathic and social psychopathic), and so before

aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology’
can even be then articulated as ontologically-veridical exclusively as of the

intemporal/valid/postconverging-or-dialectical-thinking

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or

attitude/mental-disposition/care—and—episteme. Such a difference-conflatedness—as-of-

‘epistemic-totality ’ is equally what reflects in the bigger scheme of things, at the reference-
of-thought-level, the reality of humankind as of the <cumulating/recomposing–attendant-
onological-contiguity >–successive registry-worldviews/dimensions humans psychological
dispositions as per their corresponding

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. In this regard,
the ontological-contiguity—as-of-the-human-institutionalisation-process can be construed as human

limited-mentation-capacity

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification as

‘apriorising-teleological resetting of <amplituding/formative–

epistemicity>—totalising/encircling/delineating ‘meaningfulness-and-teleology’ as of

futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology> as of prospective
deprocrypticism-as-ontological-completeness-of- reference-of-thought’, construed as of
difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity—

relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting—

1978
the-ontological-contiguity—of-the-human-institutionalisation-process, so-construed-as-singularisation

projected epistemic-immanence/veridical-epistemicity-relativism-determinism; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-epistemicity-relativism-determinism'> rather successively as lesser and lesser dereification-levels towards the notional-deprocrypticism reification. Consider in that with regards to ‘the very same physics

amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification as ‘apriorising-teleological resetting of

amplituding/formative–epistemicity>totalising/circumscribing/delineating meaninglessness-and-teleology to the prospective relative-ontological-completeness-of-physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness; such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding of knowledge-reification–gesturing-

conflicatedness in {preconverging-disentailment by}—postconverging-entailment as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflicatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> —as-
dissingularisation—<as-to-the-disjointedness/disentailment-of- presentings—absolutising-
identitive-constitutedness>—as-flawed-epistemicity-relativism-determinism is in reality
preconverging-or-dementing—an-apriorising-psychologism as of its relative-ontological-
incompleteness. This insight equally applies at the reference-of-thought-level, for instance,
with regards to the fact that our positivism–procrypticism registry-worldview/dimension
doesn’t recognise-nor-register any such notion as procrypticism—or–disjointedness-as-of-
reference-of-thought that speaks of our prospective preconverging-or-dementing—an-
apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-
threshold, and so as reflected from futural Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought registry-worldview/dimension prospective relative-ontological-
completeness. Interestingly, it should be noted here that with such phenomenon as
psychopathy and social psychopathy that is ‘de-mentatively/structurally/paradigmatically
associated with the denaturing of the <amplituding/formative-epistemicity>totalising–devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our
positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of-
reference-of-thought uninstitutionalised-threshold (just as notions-and-accusations-of-
sorcery in a universalisation–non-positivism/medievalism social-setup is ‘de-
mentatively/structurally/paradigmatically associated with the denaturing of the
<amplituding/formative-epistemicity>totalising–devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their
universalisation–non-positivism/medievalism uninstitutionalised-threshold), ontological-
veridicality is rather assumed/departs from an understanding of knowledge-reification—
gesturing<in-prospective_psychologism>–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought perspective or attitude/mental-disposition/care–and–episteme over our positivism–procripticism, 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 ordinarieness wooden-language
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism>, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism7-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 8reference-of-thought-8devolving ontological-performance-<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism7-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness-of-reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism7-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness8 and relative-ontological-completeness87 8reference-of-thought 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 underdevelopment issues. This underlying relative-ontological-incompleteness8 and relative-ontological-completeness87 8reference-of-thought <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity of analysis, as of difference-conflicatedness-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-

<amplituding/formative–epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} on the ‘ontologically-flawed basis of a rather

<amplituding/formative–epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} absolutised/unchanging/given \textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology’\textsuperscript{9};

thus underlying a ‘human psychology of passivity to the underlying metaphoricity\textsuperscript{57} of human limited-mentation-capacity-deepening\textsuperscript{53} 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\textsuperscript{1}. The question can then be asked with regards to the capacity of such a positivism–procrypticism self-consciousness psychology to attend to living-development—as-to-personality-development, institutional-development—as-to-social-function-development, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} underdevelopment issues/problems directly related to the lack of ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} as of prospective

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disjointedness-as-of-reference-of-thought
reconceptualisation-about existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation


différance/internal-dialectics/difference-deferral as of 


metaphoricity impetus in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression, with base-institutionalisation from recurrent-utter-uninstitutionalisation, universalisation from base-institutionalisation—ununiversalisation, positivism from universalisation—non-positivism/medievalism and prospectively notional–deprocrypticism from positivism–procrypticism as reflecting the overall notional–conflatedness of notional–deprocrypticism protensive-consciousness as the ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care—and—episteme’. Insightfully, this author further addresses the
common criticism of postmodern-thought with regards to virtue, as of postmodern implied human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>. De-
mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s reference-of-
thought points fundamentally to its ‘underlying reference-of-thought– categorical-
imperatives/axioms/registry-teleology’, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology, with regards to the latter’s ‘temporality’ -as-shortness-of-register-of– meaningfulness-and-
thinking –qualia-schema>. Such that it is fundamentally the prior relative-ontological-
incompleteness of reference-of-thought that becomes the ‘lack-of-virtue or vice issue’, beyond just any associated incidental existential problems, as requiring aetiologisation/ontological-escalation as of the need for prospective relative-ontological-
completeness of reference-of-thought to address the myriad existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments as fundamentally bound to its prior relative-ontological-incompleteness of reference-of-
thought ‘underlying reference-of-thought– categorical-imperatives/axioms/registry-
teleology’, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-
and-teleology”; and so beyond just and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance –<including-virtue-as-ontology> as of say a postlogism -slantedness or any other temporal or derived-temporal
construed as ‘transcendental human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional-deprocripticism as of its preempting—disjointedness-as-of reference-of-thought over our positivism—procripticism disjointedness-as-of reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity profound-supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness reference-of-thought as of human limited-mentation-capacity-deepening as of the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocripticism—or—preempting—disjointedness-as-of reference-of-thought and so over our positivism—procripticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of procripticism—or—disjointedness-as-of reference-of-thought beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments of our ‘so-prospectively deprocripticism-construed’ procripticism—or—disjointedness-as-of reference-of-thought as of its underlying totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care—and—episteme event—-or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-
attitude/mental-disposition/care–and–episteme’ of ‘meaningfulness-and-teleology’

This fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/superegoratory–de-mentativity as of prospective relative-ontological-completeness

This very much differs from <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

ontological-contiguity

palliative virtue constructs as of variance of the very same reference-of-thought–categorical-imperatives/axioms/registry-teleology

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

ontological-contiguity

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–meaningfulness-and-teleology

in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

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

virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal ’meaningfulness-and-teleology

<converging–’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-
as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness frameworks, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’” overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal ‘meaningfulness-and-teleology’<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 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
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

apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \sim\text{educted}\}
existentialising/contextualising/textualising-contiguity \sim\text{constitutedness}\sim\text{in}\sim\text{preconverging-entailment}
construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness \sim\text{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 \sim\text{meaningfulness-and-teleology} that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \sim\text{educted}\}
existentialising/contextualising/textualising-contiguity \sim\text{conflatedness}\sim\text{in}\sim\text{preconverging-disentailment by}\sim\text{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\textsuperscript{3} 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\sim\text{conflatedness}\textsuperscript{1}\textsuperscript{1} of notional\sim\text{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-

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 in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness of reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-
gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness of reference-of-thought/ontological-normaley/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 meaningfulness-and-teleology as of any specific human society relative-ontological-incompleteness of reference-of-thought as fundamentally denaturing, and likely to induce transversality—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency—totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically—conjugatively-and-transfusively—the ontological-contiguity of the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empricism attitude/mental-disposition/care—and—episteme, 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\(^5\) in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency\(^5\)-\{transparency\-of-totalising-entailing, as-to-entailing\-\langle amplituding/formative–epistemicity\rangle totalising–in-\langle relative-ontological-completeness \rangle\}. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\-\langle as-to-the-nondisjointedness/entailment-of-prospective-\langle nonpresencing\rangle \rangle 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\(^5\). 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\(^2\)–reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\)–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity \langle between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised—postconverging/dialectical-thinking –qualia-schema\rangle. 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 (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(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–
prospective psychologism–apriorising/ axiomatising/referencing–{of-attendant–ontological–
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in {preconverging-disentailment by} ~postconverging-entailment> insight.

Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/ axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity”—of-the-human-institutionalisation-process as of difference-conflatedness ~as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> ~as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,<for-explicating-ontological-
contiguity” shows that there has always been beyond-the-consciousness-awareness-
teleology ~<in–preconverging–existential-extrication-as-of-existential-unthought>

‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness ~of-axiomatic-
constructs-and~ reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity cannot be 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-
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of <amplituding/formative–epistemicity>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 \textsuperscript{9} 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 \textsuperscript{79}—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 \textsuperscript{9} 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 \textsuperscript{3} analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging—disentailment—by}—postconverging—entailment of accreting—substitutive-subsumption—as-futural—différance—freplay\textsuperscript{9}, sublimation is achieved rather out of the notional obviating of human temporal—as-non-ontological \textsuperscript{5} neuterising with deneuterising\textsuperscript{12}—referentialism and with correspondent intemporal—as-ontological rearticulation/reconstrual of \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{0} as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional—deprocrypticism perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural—différance as of transcendence—and-sublimity/sublimation/supererogatory—de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides—and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both
cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/superrogatory-de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freplay différance, as a putting into question exercise, and subject to \(<amplituding/formative-epistemicity>\) 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-
supererogation —of- ‘attendant-intradimensional’ -postconverging/dialectical-thinking —apriorising-psychologism deference to the prescience of existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging—de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness—of—reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness—of—reference-of-thought, and so by maximaliing-recomposuring <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential postconverging—de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, and positivism—procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality—as-of-neuterisation/relative-ontological-incompleteness/proconverging—existential—extrication—as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness —of-axiomatic-construct-or—reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G.
Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that
the possibilities of such outcomes arise out of establishment Charlatanism, which knows better,
but exploits lack of ‘social universal-transparency—(transparency-of-totalising-entailing, as-to-entailing—⟨amplituding/formative–epistemicity⟩totalising—in-relative-ontological-completeness⟩’. But then it is actually a sign of ‘propounded theoretical health and pertinence’
when all such Establishment charlatanism comes to dodge such substantive-and-frontal
articulation of prospective knowledge, and in lieu come up with worn out refrains and
sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-
being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central
tenet has always been about theoretical disputative engagement and not acts of escapism and
downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’.
Thus by its prospective relative-ontological-completeness—of-axiomatic-construct-or-
reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-
différance-freeplay comes into terms with both presencing—absolutising-identitive-
constitutedness and nonpresencing—⟨perspective–ontological-normalcy/postconvergence⟩
on the basis of the prospective relative-ontological-completeness/ontological-contiguity of the latter over the prior relative-ontological-incompleteness of notional-
discontiguity/epistemic-discontiguity—⟨between—prior-shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema⟩ of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as to ‘human —⟨amplituding/formative–epistemicity⟩totalising—purview-of-
construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-
aposteriorising-or-logicising but rather difference-in-nature/difference-in-apriorising-or-
axiomatising-or-referencing between presencing—absolutising-identitive-constitutedness
and nonpresencing.<perspective–ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon/projection as of prospective relative-ontological-completeness notional-contiguity/epistemic-contiguity’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology grounded on such a developed consciousness perspective/framing/reference/horizon/projection. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon/projection as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness-of-reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency\(^{10}\) (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 \(^{15}\) de-mentation–(supererogatory–ontological-de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing /ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring》<as-to-postconverging-or-dialectical-thinking —apriorising—
psychologism＞ of the consciousness in ontological-contiguity /relative-ontological-completeness -of- reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring</as-to-preconverging-or-dementing —apriorising-psychologism＞ of the consciousness of notional-discontiguity/epistemic-discontiguity 》<between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-
schema_and_prospective-profound-supererogation -of-mentally—
aestheticised—postconverging/dialectical-thinking —qualia-schema＞/relative-ontological-
incompleteness —of- reference-of-thought as of maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation, and not incrementalism-in-
relative-ontological-incompleteness —enframed-conceptualisation, as of the-very-same—
immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human—amplituding/formative—epistemicity—totalising—purview—of—construal’’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion—ontological-fideism—imbued-underdetermination—
of-motif—apriorising/axiomatising/referencing—as—so—being—as—of—existential-reality
involving human mental-disposition successive apriorising/axiomatising/referencing reprojection—or-reanticipation capacity inducing human limited-mentation-capacity-deepening}; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given—and—determined as of the implication that all

meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising’, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of prospective relative-ontological-completeness-of-reference-of-thought bringing about transcendence-and-sublimity/sublimation/superrogatory-de-mentativity as of nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness and prospective relative-ontological-completeness, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new presencing; brought about from the transcendence-and-
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 totalising/circumscribing/delineating signifying-construct of language’ as of both the ‘meaningfulness-and-teleology’ implications to the so-renewed ‘underlying 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 causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. Further, metaphoricity as such speaks of the evasiveness of all human meaningfulness-and-teleology at uninstitutionalised-threshold as recurrently pointed out herein as of token threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> possibilities relation to reference-of-thought–categorical-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology of prospective notional—deprocriptism institutionalisation implications representation, and so beyond just our natural inclination for Galileo could well have possibly recasted his implied positivism in scholasticism—mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing—or—withdrawal—or—metaphysics-of-absence—(implicated—epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-event—as—prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism we entertain today. Likewise, as of such metaphoricity episteme, the herein implied as of its essence cannot do without this hermeneutic/reprojecting/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/ axiomatising/referencing—{of—attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness in {preconverging—disentailment by} postconverging—entailment; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting—substitutive-subsumption—as-futural-différance-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, as so implied by postmodern-thought
together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity\(^6\). As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{101}\) 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-&lt;in-deferential-formalisation-
transference&gt; are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of
&lt;amplituding/formative&gt; wooden-language-&lt;imbued—averaging-of-thought-&lt;as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology &lt;as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications&gt;}, such
that as of the history of such critiques it will be naïve not to factor in the reality of ontological-
bad-faith/inauthenticity\textsuperscript{4} and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity\textsuperscript{4} critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness\textsuperscript{8}—reference-of-thought-postconverging-or-dialectical-thinking\textsuperscript{9}—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness\textsuperscript{8}—reference-of-thought-preconverging-or-dementing\textsuperscript{9}—apriorising-psychologism. Such that there is no dialogical-equivalence\textsuperscript{<as-to-}

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

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

conflatedness ~in-{preconverging-disentailment by}—postconverging-entailment,-in-self-

becoming/self-conflatedness /formative–supererogating\textsuperscript{2} that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with \textsuperscript{5}meaningfulness-and-
teleology\textsuperscript{9} while the latter is an existential-extrication/temporal/non-ontological relationship with \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process\textsuperscript{2} retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality\textsuperscript{2}’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process\textsuperscript{103}. As ultimately, it is the prospective relative-ontological-completeness\textsuperscript{87-of-reference-of-thought} pursued by the former that supersedes and dissolves human vices-and-impediments\textsuperscript{105} as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity\textsuperscript{64} can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/projection of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency\textsuperscript{104}–\{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 intellectuals with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language imbued averaging-of-thought as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity intellectuals is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-in-dimensionality-of-desublimating-lack-of-supererogatory-dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional–knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-
ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness -of-axiomatic-construct-or-reference-of-thought over a <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness -of-axiomatic-construct-or-reference-of-thought of a better knowledge perspective/ reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived ‘meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-
completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of "meaningfulness-and-teleology". In other words, all concepts, notions as of ontologically-veridical "meaningfulness-and-teleology", are made to have their internal-dialectics/différance as of nonpresencing-<perspective-ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete "meaningfulness-and-teleology". For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical "meaningfulness-and-teleology" comes down to the capacity of arriving at the very essence of "meaningfulness-and-teleology" while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity; is the enabling approach for human ontological-reconstituting–as-to-conflatedness as of aetiologisation/ontological-escalation.
Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating-
\(<\text{amplituding/formative}}\)\) supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) of our supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation) to ensure that we go about deriving ontologically-veridical
meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the
ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-
speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this
is reflected in the very initiation of the postmodern postconverging–de-
mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the
latter construed by this author as ‘not founded-on-and-constrained-by ontological-
veridicality/intrinsic-reality as of <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—of-the-human-
institutionalisation-process congruent,-cogent-and-operant entailing framework of
ontological-contiguity’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to
recognise the postmodern double-gesture reification will simply consider the blind men
reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’
without factoring in the underlying double-gesture reification for perspective and insight, given
the problematic of human limited-mentation-capacity that itself needs to be factored in and thus
actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity—aetiology—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sUBLIMITY/sublimation/supREROGATORY-de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency’ 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 transcendental-possibilities/potential as of knowledge-constructs/theories/interolipsistic-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

<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}). Such
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging–
disentailment—by}—postconverging-entailment imbued in postmodern-thought address more
than just apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging–
entailment implications of knowledge construction as articulated herein but equally points
critically to intellectually decadent institutional dispositions and practices where imprimatur
and the dynamics of imprimatur by themselves are increasingly construed as of more critical
epistemic pertinence for knowledge constructions undermining the possibilities of
breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual
arguments increasingly takes a back seat, with intellectual postures increasingly defended with
non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-
craft. This manifests itself in the form of many an intellectual increasing disposition ‘to
misunderstand’ others works, as there are little common stakes for breakthroughs but rather the
stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging-de-mentating/structuring/paradigmning of academic institutional setups into increasingly into 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 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/paradigmning—of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for prospective causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments imbued in our positivism—procrypticism disjointedness-as-of-reference-of-
thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Such a paradox of human ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> is effectively construed as arising out of human \textsuperscript{amplituding/formative–epistemicity}totalising–throwness-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>) implying a preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{77}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation\textsuperscript{87}reference-of-thought consciousness as it develops presence \textsuperscript{meaningfulness-and-teleology\textsuperscript{99}-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human \textsuperscript{meaningfulness-and-teleology}\textsuperscript{99} is always at the crossroads of its prospective relative-ontological-completeness -of- reference-of-thought and its ontologically undermining metaphysics-of-presence\textsuperscript{2}\{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \} construal as of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{reference-of-thought} and in conjugation with perversion-and-derived\textsuperscript{17} persion-of-\textsuperscript{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{94}} implications as of 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{reference-of-thought- devolving ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology\textsuperscript{79}<in-preconverging–existential-extrication-as-of-existential-unthought\textsuperscript{9}; ensuing out of human \textsuperscript{amplituding/formative–epistemicity}totalising–throwness-in-existence\textsuperscript{3} (I exist therefore existence is of transcendentental-enabling/sublimating/supererogatory–de-mentativity to

\textsuperscript{2032}
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{72} <-including-virtue-as-ontology> limited-mentation-capacity implications of preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{77}-disposition—as-to-psyche-induced-psychology-of-existential-stake> idiosyncrasy. Human preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{77}-disposition—as-to-psyche-induced-psychology-of-existential-stake> idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions reference-of-thought historiality/ontological-eventfulness\textsuperscript{8} ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectivity-epistemicity-relativism-determinism> as of the notional–conflatedness of notional–deprocriptism is marked by a mental-disposition of temporal-concatenation-to-intemporality\textsuperscript{52} or intemporal-projection/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{9} to temporal-projection/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{9} with respect to human ontological-performance\textsuperscript{72} <-including-virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc.; with ontological-performance\textsuperscript{72} <-including-virtue-as-ontology> rather a unified construct but superficially differing with respect to social ontological-performance\textsuperscript{72} <-including-virtue-as-ontology> high emotional-involvement and non-social ontological-performance\textsuperscript{72} <-including-virtue-as-ontology> low emotional-involvement. Underlying human -amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{5} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{72} <-including-virtue-as-ontology>) as of metaphysics-of-presence\{implicated-'nondescript/ignorable–void '–as-to- presentencing—absolutising-identitive-constitutedness \} is the idea that the underlying idiosyncratic, intricate, compounded and pervasive
completeness — unenframed-conceptualisation apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity ~uced-existential/contextualising/textualising-
contiguity } conflatedness in {preconverging-disentailment by} postconverging-
entailment inducing social universal-transparency {transparency-of-totalising-entailing-
as-to-entailing <amplituding/formative-epistemicity} totalising–in-relative-ontological-
completeness } as of a new prospective institutionalisation reference-of-thought to further
undermine-and-overcome the ‘threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing —apriorising-psychologism> for covert-shallow-
limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing ‘as-of-circular-
complexification’ with respect to social-stake-contention-or-confliction. The reason why social
universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity} totalising–in-relative-ontological-completeness } is
empowering for prospective institutionalisation in superseding uninstitutionalised-threshold lies in the fact that the ‘succession of preformulating/preframing/premeaningfulness-
<metakorphicity-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’
idiosyncrasy as of human <amplituding/formative-epistemicity} totalising–thrownness-in-
existence that allowed for prior institutionalisations are inherently predicated on their
successive social universal-transparency {transparency-of-totalising-entailing,-as-to-
entailing <amplituding/formative-epistemicity} totalising–in-relative-ontological-
completeness } such that even at presence uninstitutionalised-threshold, involving
denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology as
<amplituding/formative} wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drang/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\textsuperscript{6} -<in-preconverging-existential-extrication-as-of-existential-unthought>, the supposedly implied assumption though false is one of social universal-transparency\textsuperscript{10} -\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} as all uninstitutionalised-threshold\textsuperscript{12} -or-uninstitutionalised-threshold\textsuperscript{12} -are-overtly-unassuming-and-rather-parasitising-or-cooptic-ing-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social universal-transparency\textsuperscript{10} -\{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\textsuperscript{12} in its beyond-the-consciousness-awareness-teleology\textsuperscript{6} -<in-preconverging-existential-extrication-as-of-existential-unthought> collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{14} consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of ‘neuterising as of \textless\textless amplituding/formative–epistemicity\textgreater\textgreater totalising/circumscribing/delineating reference-of-thought-devolving’ whether beyond-the-consciousness-awareness-teleology\textsuperscript{6} -<in-preconverging-existential-extrication-as-of-existential-unthought>, and so elucidated from the ontological-normalcy/relative-ontological-completeness -of- reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{13} protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of \textless\textless meaningfulness-and-teleology\textgreater\textgreater as of notional–deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions,
by way of deneuterising referentialism, in lieu of neuterising. Thus this notion of human limited-mentation-capacity as the basis of différence/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment–by}–postconverging-entailment or destructuring respectively. Basically, the construal/conceptualisation of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) has always involved a disparateness-of-ontologically construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory–de-mentativity abstraction of prospective Being and ‘meaningfulness-and-teleology’ construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness -of- reference-of-thought perspective, the overall social Being and ‘meaningfulness-and-teleology’ transcendentally-enabling-level-of–ontological-good-faith-
or-authenticity or-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
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 implications as well as perversion-and-
derived- perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of temporal projections 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>, 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 distractive-alignment-to reference-of-
thought-{of-apriorising/axiomatising/referencing}^30. This overall disparateness-of-
ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-
mediating,-as-of-their-specific-constitutedness consciousesses flawed conceptualisation
perspectives’ as of their neuterising: wherein recurrent-utter-uninstitutionalisation has the
deepest reference-of-thought-as-to-preconverging—de-mentating/structuring/paradigming as
‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness
consciousness flawed conceptualisation perspective’ neuterising by its trepidatious-
consciousness, while on the other extreme in contrast notional—deprocrypticism rather has a
reference-of-thought-as-to-postconverging—de-mentating/structuring/paradigming
Notional-deprocrypticism ‘referentialism—ontologically-uncompromised-mentating-as-of-conflatedness’ protensive-consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought-devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of amplituding/formative—epistemicity-totalising/circumscribing/delineating reference-of-thought-devolving, and so without being subject to any neutering’ as is the case with all ‘ontologically-compromised-mentating-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed as of ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>, notional-deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, and so superseding a naïve metaphysics-of-presence implicited—nondescript/ignorable—void—as-to-presencing—absolutising-identitive-constitutedness affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is that from a creative perspective: the notion of a given neutering 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 neutering 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\(^3\) is that ‘as of a less and less ontologically-flawed
meaningfulness-and-teleology\(^9\) towards ontological-normalcy/postconvergence, ‘it
projectively/anticipatorily brought about the \(<\text{cumulating/recomposuring–attendant–}
ontological-contiguity \(\rightarrow\)\>-successive registry-worldviews/dimensions
\(<\text{amplituding/formative–}
epistemicity\(\rightarrow\)\>-totalising/circumscribing/delineating \(\rightarrow\) reference-of-thought– devolving’ as of
their given neuterisation\(^5\), 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\(^7\),
construed as equinominal/equivalent with deneuterising\(^7\)—referentialism as the
notional–conflatedness \(1\) of notional–deprocrypticism that produces the ontologically-veridical
historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-tracing\(<\text{perspective–ontological–}
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-
infr ◆
structure-of–meaningfulness-and-teleology\(^9\) rather defectively as of mechanical-
knowledge construal in existential instantiations’, inducing prospective \(^3\)neuterising. This
disparateness is increasingly closed-down all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-
institutionalisation-process\(^8\) from recurrent-utter-uninstitutionalisation to positivism–
procrypticism, with the underlying tenet for achieving futural Being-development/ontological-
meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism as preempting—
disjointedness-as-of– reference-of-thought being a full and cogent reflection of ‘human

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exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such 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apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism


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(elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—are inextricable and critical in reflecting holographically—of-the-human-institutionalisation-process including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of—reference-of-thought with respect to our positivism–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplituding/formative–epistemicity>totalising–self-referencing-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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{68} construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68}. 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{99} to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness <amplitude/formative> wooden-language{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ 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{99}; 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{99}
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{56} universal/transcendental/\textsuperscript{55} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON
OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-
performance\textsuperscript{72}<-INCLUDING-VIRTUE-AS-ONTOLOGY>)

prelogism\textsuperscript{78} at worst implies an ad-hoc problem of defect–of-
logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-

accordance, while postlogism\textsuperscript{77} implies a fundamental defining
being/existential/ontological/axiomatic-construct problem of perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation>, that is inherently in
circularity/recurrence/repetition/repeatability\textsuperscript{10} thus requires ontological-reconstituting–as-to-
conflatedness\textsuperscript{11}. postlogism\textsuperscript{7} is thus an expansive construct developing into conjugated-
postlogism\textsuperscript{77} associated with endemising/enculturating social psychopathy, as temporal-
dispositions arrive at beyond-the-consciousness-awareness-teleology\textsuperscript{99}<-in-preconverging-
existential-extrication-as-of-existential-unthought> perversion-and-derived-perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation> as mental-

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ontological-contiguity

outcome-sought-precedes-existentially-veridical

apriorising/axiomatising/referencing

and its social derivation as conjugated-postlogism

integration as of relative-ontological-incompleteness


is ‘a covert negative vista’ that wrongly undermines/dismantles

intrinsic-reality/ontological-veridicality

‘imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity’ –educted–existentialising/contextualising/textualising-contiguity

prospective-relative-ontological-completeness

developing-as-of-instantiative-context

as to existence-potency

prospective-epistemic-digression

rules-of-apriorising/axiomatising/referencing-that-further-

epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective

of the ‘postconverging—or-dialectical-thinking

reference-of-thought in relative-ontological-completeness

as depth-of-thought’), and so because the perversion-of reference-of-thought

as-preconvergingly-apriorising/axiomatising/referencing-in-

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

is existentially being related to as if it is of appropriateness-of reference-of-thought-as-of-conflicatedness

with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing-reflexive/entailing-teleology al-differentiation implications, given that all the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-
contiguity—reduced—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context)’ 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—

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of-reference-of-thought-as-preconvergingly-apriorising/
axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring-
purpose—of-obtained-measurements due to the ‘covert negative vista’ of the perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as well as derived-
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
supererogation > (derived relation to the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as being ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’). Thus technically speaking all elocution associated with the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-
obtained-measurements (perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >), as meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to—
‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism>, as from candidity/candour-capacity perspective. The implication
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology

of reference-of-thought’ that is effectively the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness of reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as successive <amplituding-formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought of the construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening, can effectively be construed as a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘successive shifting in the curve-of-prospective-relative-ontological-completeness of reference-of-thought of human meaningfulness-and-teleology’ (rather than a naïve construal based on incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness of reference-of-thought of human meaningfulness-and-teleology’) wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-thought comparison, the implication is one of successive ‘transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuring–purpose—of-obtained-measurements (as logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) of the same inherent existential-reality but with respective dramatic changes in the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements
purpose—of-obtained-measurements’ (as dramatic changes in meaningfulness-and-teleology\textsuperscript{(9)} from the successive registry-worldviews/dimensions \textsuperscript{3} references-of-thought), together with an underlying recurrent postlogism\textsuperscript{(7)}-as-of\textsuperscript{(10)} compelling–nonconviction/madeupness/bottomlining-(‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >;:<in-shallow-supererogation-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>), issue with the successive registry-worldviews/dimensions \textsuperscript{8} references-of-thought as of their prospective relative-ontological-completeness\textsuperscript{8} of reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the’-reference-of-thought-as-of incrementalism-in-relative-ontological-incompleteness\textsuperscript{8}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{(95)}); highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding to perversion-and-derived-perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/postlogism\textsuperscript{(7)} and-conjugated-postlogism\textsuperscript{(7)} as of prospective relative-ontological-completeness -of- reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness\textsuperscript{8} reference-of-thought), the historical transformation of meaningfulness-and-teleology\textsuperscript{(9)} associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science.
mirroring a corresponding human \textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\} as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology we’ll construe for instance of a non-positivism/medievalism mindset/\textsuperscript{83} \textsuperscript{99} reference-of-thought that doesn’t register positivistic meaningfulness \textsuperscript{99} reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} as of priorly unsoundness-or-ontological-bad-faith/inauthenticity \textsuperscript{83}–of reference-of-thought/preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism by its positivism–procrypticism \textsuperscript{83} reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening\textsuperscript{53} construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening \textsuperscript{53} virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{99}—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-suprerogation\textsuperscript{83}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{20}–apriorising-psychologism of the postlogism -and-conjugated-postlogism\textsuperscript{77} in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer,
nonconviction/madeupness/bottomlining-in-shallow-supererogation with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity—of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its (as metaphysics-of-presence){ implicited׳ nondescript/ignorable–void ’ as-to-presencing—absolutising-identitive-constitutedness }: illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking –apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, it is ‘preconverging-or-dementing –apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective (as amplituding/formative–epistemicity) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory—de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of’nondescript/ignorable–void ’—with-regards-to—

prospective-apriorising-implications). However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing relative-ontological-incompleteness-induced,’threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to ‘meaningfulness-and-teleology’ whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding meaningfulness-and-teleology. A further example will be say ‘the God-of-plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ (its metaphysics-of-presence{(implicit‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness )}) and goes on articulating ‘meaningfulness-and-teleology’ even in the new existential transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, the notion of generating ‘meaningfulness-and-teleology’ from the ontological-normalcy/postconvergence epistemic-

Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental
orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the ‘center’ had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing—apriorising-psychologism as well. However, to the extent that it is ‘not such \textit{amplitudine/formative–epistemicity}\textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} temporal/shortness-of-register-of–meaningfulness-and-teleology 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–procrypticism (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- 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 <amplituding/formative–epistemicity>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/paradigmizing 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 <amplituding/formative–epistemicity> 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 <amplituding/formative–epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of ‘meaningfulness-and-teleology’ going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening’ implies more and more profound
reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence. As knowledge conception as contrasted to sovereign conception, 'transcendence and transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 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-veridicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence
of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/supererogatory–de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology inorder-converging-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-
notional-deprocrypticism deneutering — referentialism’ reflected by metaphysics-of-absence—\{(implicit-epistemic-veracity-of- nonpresenting—\langle perspective—ontological-normalcy/postconvergence\rangle\} in the conception of ‘meaningfulness-and-teleology’ ontological-performance —\langle including-virtue-as-ontology\rangle as of the transcendental implications in reflecting holographically—\langle conjugatively-and-transfusively\rangle the ontological-contiguity — of-the-human-institutionalisation-process of knowledge-constructs/theories/intersolipsistic-interessory-notions/notional—referential-notions/articulations/virtue, we can appreciate that the
\langle cumulating/recomposuring—attendant-ontological-contiguity \rangle—successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and the ontological-contiguity — of-the-human-institutionalisation-process in the first place; with the notional—deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in \langle amplituding/formative—epistemicity\rangle totalising—self-referencing—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 \langle amplituding/formative—epistemicity\rangle 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 \langle amplituding/formative—
its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology\(^9\) ontological-performance\(^7\)-<including-virtue-as-ontology>, and that meaningfulness-and-teleology\(^9\) 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\(^3\) of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology\(^9\) ontological-performance\(^7\)-<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\(^9\) 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 metaphysics-of-absence\(\langle\text{implicit}-\text{epistemic}-\text{veracity}-\text{of-}\text{nonpresencing-}\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\) for the conception of meaningfulness-and-teleology\(^9\) ontological-performance\(^7\)-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\(^7\)-<in–preconverging–existential–extrication–as–of–existential–unthought> naively construed amplituding/formative–epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology\(^9\) ontological-performance\(^7\)-<including-virtue-
as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procripticism registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-inconflatedness ‘of-notional–procripticism-prospective-sublimation) ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology ‘<in-preconverging-existential-extrication-as-of-existential-unthought>)’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory–de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate <amplituding/formative–epistemicity> causality ‘as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaredness—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–deprocripticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}–\textsuperscript{<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>}. Thus human knowledge is a dynamic secondnated construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{<in-preconverging–existential-extrication-as-of–existential-unthought>}. 

[The notion of ‘beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{<in-preconverging–existential-extrication-as-of–existential-unthought>’} as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{<in-preconverging–existential-extrication-as-of–existential-unthought>’} speaks of the mental state as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}–\textsuperscript{<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> by its relative-ontological-incompleteness\textsuperscript{88}–of–reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold\textsuperscript{102}’) where the mental-disposition/mindset/\textsuperscript{7}reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{<in-preconverging–existential-extrication-as-of–existential-unthought>\textsuperscript{6} implies ‘conscious’}
and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{t}_\text{as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> at the
uninstitutionalised-threshold \textsubscript{2} 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- \textsuperscript{t}_\text{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-
edenisation, then they are effectively relatively conscious with respect to their action as a
dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology\textsuperscript{9}_<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>. Of course, where
supposed someone from a positivistic social-setup found themselves in such a non-positivistic
social-setup and equally proffered such an accusation of sorcery, then their conscious
immorality is fully engaged as being in full-conscious-capacity with respect to their deception
going by their positivistic prospective relative-ontological-completeness\textsuperscript{9}_\text{of-}\text{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\textsuperscript{9}_<\text{in-preconverging-existential-extrication-as-of-
existential-unthought}> as when eliciting ignorance (as of ‘lack of constraining social
universal-transparency\textsuperscript{10}_\text{transparency-of-totalising-entailing-, as-to-entailing-}


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/akrasiac-drag towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms—as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought. <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-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—firstnatures—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—conflicatedness —‘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
<amplituding/formative–epistemicity>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 –educed–existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of– reference-of-
thought–devolving-as-of-instantiative-context> the prior
<amplituding/formative–epistemicity>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\textsuperscript{14} consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation\textsuperscript{56} meaningfulness-and-teleology \textsuperscript{99} 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 \textsuperscript{6} in-preconverging-existential-extrication-as-of-existential-unthought). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the `imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity \textsuperscript{87}–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{39} ~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{7} as depth-of-thought') that allows for ‘a relative teleological-differentiation/scission/variance/disambiguation of \textsuperscript{8} references-of-thought’ as to what the appropriateness-of-\textsuperscript{9} reference-of-thought-as-of-conflatedness \textsuperscript{3} (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the \textsuperscript{7} perversion-of-\textsuperscript{7} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) truly are, and the implications thereof with regards to \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements). Without the notion of ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{15}–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{45}–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{87} as depth-of-thought’, so-undertaken as of \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation), the new logical-processing-or-logical-implicitation—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\textsuperscript{78}–as-of-conviction,—in-profound-supererogation<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> will simply skip the notion of any "perversion-
of-"reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and ‘prelogism’-as-
of-conviction,-in-profound-supererogation <-existentially-veridical-‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> re-engaging reflex’ (undertaken as elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant–ontological-contiguity”~educed–existentialising/contextualising/textualising-
contiguity”) inducing a ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism> reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–
ontological-contiguity”~educed–existentialising/contextualising/textualising-contiguity” ~
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> as to existence-potency”~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’), thus de-mentatively/structurally/paradigmatically
upholding the "perversion-of-"reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > associated with postlogism and its derived implications as conjugated-
postlogism whether as ignorance (unconsciously), affordability (expeditiously) or
opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability of the postlogism and conjugated mental-projections implied, involving temporality/shortness in denaturing postlogic-backtracking-'<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’, and so to the point that it is upholding postlogism and conjugated-postlogism as socially-functional-and-accordant.


\(\langle\text{'decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>\text{-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity)}>;\text{-in-shallow-supererogation} <\text{-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness)}>\) and prelogism (prelogism-as-of-conviction,-in-profound-supererogation\(\langle\text{-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\rangle\)) can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-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-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-
while committing the defect, i.e. where the veridical
notion/axiomatic-construct of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant to them wherein lack of ‘social universal-transparency’ -\{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity\}\textsubscript{totalising–in-relative-ontological-completeness} which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed to it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged
logically with (as of ‘prelogism-as-of-conviction, in profound supererogation’ <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’;
logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived perversion-of reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as-to-uninstitutionalised-threshold - self-referencing-syncretising-and-
subtransversality < in-desublimating–existential-eventuating/denouement > of motif and-
apriorising/axiomatising/referencing) elicited by B in terms – as-of-axiomatic-construct of B’s postlogism-as-of compulsing–nonconviction/madeupness/bottomlining-
⟨‘decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity > - in-shallow-supererogation → as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness⟩ and C, D, E and F relative-ontological-
incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’ → as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism⟩ that is ‘in-wait as of prior relative-ontological-incompleteness of reference-of-thought defective reference-of-
thought– categorical-imperatives/axioms/registry-teleology to enable their conjugated-
postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemic 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 —{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} of perversion-and-derived-perversion-of-reference-of-thought-<as-preconveringly-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—as-of—compulsing—
In this regard, 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 minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism—as-of-compulsing—nonconviction/madeupness/bottomlining—langle—decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—‘attendant—intradimensional—ontologising’—imbued—contextualising/existentialising—attendant-ontological-contiguity—rangle—as-to-disontologising-perverted—outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness—at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious postlogism—as-of-
case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the psychopath as being rather of compuling–nonconviction/madeupness/bottomlining

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to
the ontological implications of the appropriate attendant–ontological-contiguity–educed–existentia
tative-context reference-of-thought-elements/registry-elements and thus explaining derived–perversion-of-reference-of-thought-as-preconveringly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation arises, in addition to the more fundamental issue of relative-ontological-incompleteness–of-reference-of-thought as of prospective procrysticism uninstitutionalisation. In other words, ‘psychopathic/postlogism’ and social-
psychopathic/conjugated-postlogism vicious acts-and/or-narratives’ as of perversion-and-
derived–perversion-of-reference-of-thought-as-preconveringly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation take the form of mental ‘misconception of meaningfulness-and-virtue’ that such
‘postlogism’-as-of-compulsing–nonconviction/madeupness/bottomlining
on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-
narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of ‘perversion-of- reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism’-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit ‘postlogism’-as-of- compulsing–nonconviction/madeupness/bottomlining<‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity>-in-shallow-supererogation<-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> vicious acts-and/or-narratives’ and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such
fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising-reference-of-thought-elements/apriorising-registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (which are actually outside attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness > of-reference-of-thought- devolving-as-of-instantiative-context>) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining” {“<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity>} in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the wooden-language.
categorical-imperatives/axioms/registry-teleology )

(failing/not-upholding—<as-of-apriorising/axiomatising/referencing>intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy with respect to ontologically-veridical⁸³meaningfulness-and-teleology arises disjointedness-as-of-reference-of-thought; inherent in temporality⁹⁸/shortness and as of postlogism⁷⁷ and conjugated-postlogism⁷⁷ 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-synceretising/circularity/interiorising/akrasiatic-drag explaining why its ‘⁴⁷ 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-teleology⁹⁹ as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality⁷⁷—as-temporality⁷⁹ and speaks, more specifically with regards to psychopathic/postlogic meaningfulness-and-teleology⁹⁹, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

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eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as stated above, as the ‘lack of constraining social universal-transparency\textsuperscript{10} –\{transparency-of-totalising-entailing, as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} as of attendant–ontological-contiguity\textsuperscript{17} ~educated–existentialising/contextualising/textualising-contiguity ~\textless reifying-or-elucidating-of-prospective-relative-ontological-completeness\textsuperscript{7} ~of~reference-of-thought\textsuperscript{2} devolving-as-of-instantiative-context implies that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsising-depth-of~\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{7}, temporal-dispositions in conjugated-postlogism ~\textsuperscript{13} synopsising-depth-of~\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{7} as well as intemporal synopsising-depth-of~\textsuperscript{6}meaningfulness-and-teleology\textsuperscript{8}. Likewise, for instance, it won’t be surprising that the ‘intemporal synopsising-depth-of~\textsuperscript{6}meaningfulness-and-teleology\textsuperscript{9}/supratransversality~\textless in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, as-to~-\textless amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness\textsuperscript{15}\’ of aetiology/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~\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{7}’ as-shallowness-of-thought-as-subtransversality~\textless in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arises as ‘an exercise of outward-facing prospective institutionalisation metaphysics-of-absence~\{implicated-epistemic-veracity-of-nonpresencing<-perspective–ontological-normalcy/postconvergence>\} value-referencing’
relative to a totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inward facing uninstitutionalised-threshold value-referencing’.]

Ultimately, loss of social universal-transparency ⟨transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity −<reifying-or-elucidating-of-prospective-relative-ontological-completeness −of- reference-of-thought−devolving-as-of-instantiative-context> as of relative-ontological-incompleteness −of- reference-of-thought such that mental states with respect to postlogism and conjugated-postlogism as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness −of- reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness −of-reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought−<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold defect−<as-Being-or-ontological-or-existential–defect> and not defect–of- logical-processing-or-logical-implicitation−supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s−reference-of-thought-for-social-functioning-and-accordance, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism
mindsets/reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness\textsuperscript{87}–induced,–

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{<as-to–}

‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\textsuperscript{>3}’ as displayed by the individuations (speaking not of a defect–of-

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

profound-supererogation of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-

social-functioning-and-accordance) above is of ‘existential perpetuation in circularity/recurrence/repetition/repeatability\textsuperscript{0} (as-of–‘perversion-and-derived–\textsuperscript{7}perversion-of–

reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–as-to-

uninstitutionalised-threshold \textsuperscript{02}–self-referencing-syncretising–and–subtransversality\textsuperscript{<in-

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

apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant\textsuperscript{03}, (wherein with respect to ‘least-and-derived-temporal-operating-modalities-of-the–\textsuperscript{3}reference-of-thought-
as-of–\textsuperscript{41}incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation-

inducing-the-uninstitutionalised-threshold’, social ‘meaningfulness-and-teleology’ is downgraded into ‘temporal <amplituding/formative> wooden-language\{imbued—averaging-
of-thought\textsuperscript{<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-

as-of–‘nondescript/ignorable–void ‘–with-regards-to-prospective-apriorising-implications>\}

mental-dispositions and projections disposition’ with corresponding degrading of the profoundness/sophistication of \textsuperscript{83}reference-of-thought of a \textsuperscript{55}maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation disposition such that for

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-('<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
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>) issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>/<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-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 can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by notional-deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality/longness from temporality/shortness is rather naïve and actually as of ontologically-flawed <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ~<as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism> at worst as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of
epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness\(^2\)-of-\(^9\) reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing\(^20\)–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism \(^8\) reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism\(^7\)-and-conjugated-postlogism as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness\(^8\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to–‘attendant-intradimensional’-prospectively-}\)
psychologism’ (in the case of procrysticism, which is rather of ‘ontologically-perspectival-
degraded-as-decentered/preconverging-or-dementing\textsuperscript{20}-reflexive/entailing-teleology\textsuperscript{99}-
differentiation-as-of-subtransversality--\textsuperscript{20}<in-desublimating–existential-
eventuating/denouement>--threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{20}<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>'), ignoring the notion
of prospective transcending with respect to pervers of reference-of-thought.<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-
per se pervers of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > going by ontological-normalcy/postconvergence <amplituding/formative–
epistemicity> totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling{(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective– meaningfulness-and-teleology
} as of notional–deprocrysticism (which is rather of ‘ontologically-perspectival-
elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{21}-differentiation-as-of-
supratransversality<in-sublimating–existential-eventuating/denouement>--of-motif-and-
apriorising/axiomatising/referencing’) in longness-of-register-of– meaningfulness-and-
teology\textsuperscript{99} in order to grasp ontologically-verbatim meaningfulness; and so, no more different
as the non-positivism/medieval mindset\textsuperscript{98}/reference-of-thought trying to process logic on the
basis of its relative-ontological-incompleteness\textsuperscript{98}-induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as notions-and-accusations-of-sorcery. This reason underlies the notion of
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-locals/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/ reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’. Thus wrongly implying that a contending engagement between the two is of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, ‘wrongly elevates and validates the non-positivism/medievalism mindset/ reference-of-thought’ as the mindset/ reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/ reference-of-thought is about harkening rather to a de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/’ reference-of-thought reflex for the 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⟩{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/’ reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness ^-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ^<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism⟩’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/<amplituding/formative–epistemicity>causality -as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/ reference-of-thought and to be engaged with as of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its de-
mentative/structural/paradigmatic and apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ^ in {preconverging-disentailment by} post-converging entailment
(psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness\(^\diamond\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to–}
\text{‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –}
\text{apriorising-psychologism}’\) which is rather of crossgenerational import (prospective-institutionalisation \(<\text{amplituding/formative–epistemicity} \text{totalising–renewing-realisation/re–perception/re–thought-as-utter-placeholder-setup-ontological-rescheduling} \langle \text{by-a-renewing-of–}
\text{apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of–}
\text{prospective– meaningfulness-and-teleology} \rangle \rangle\) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness \(-\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to–}
\text{‘attendant-intradimensional’–prospectively–}
\text{disontologising–preconverging/dementing –apriorising-psychologism}’\) and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(<\text{meaningfulness-and-teleology}\rangle\) as of prospective notional–deprocrypticism ontological-completeness-of–reference-of-thought; though as previously indicated we will wrongly tend to (just as any \(<\text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/metaphysics-of-presence} \langle \text{implicated–‘nondescript/ignorable–void} \rangle \rangle\) registries-worldview/dimension) to represent by reflex our own procrypticism threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to–}
\text{‘attendant–}
\text{intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–}
\text{psychologism}’\) at worst as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(-\)-narratives) or a-registry-worldview’s-or–
dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{88}-of-

reference-of-

thought-as-an-ontologically-flawed-neuterisation\textsuperscript{97}-or-bracketing-or-epoché of

and postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold\textsuperscript{12} state (in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{13}–as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{14} as decandored/oblongated and preconverging-or-dementing\textsuperscript{15}–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘amplituding/formative–epistemicity\textsuperscript{16}totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\textsuperscript{17}–by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology’ as being of true transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism\textsuperscript{18}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\textsuperscript{19}totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\textsuperscript{20}–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 56meaningfulness-and-teleology’ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of 99meaningfulness-and-teleology issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism 8reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘{<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology )}’ as implied by a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation–ununiversalisation, to 10universalisation–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
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 an amplituding/formative–epistemicity totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied herein as of limited-mentation-capacity-deepening with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human amplituding/formative–epistemicity totalising–purview-of-construal’ as superseding–oneness-of-ontology as an all-encompassing amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for meaningfulness-and-teleology, even though fundamentally enabled by developing human
apriorising/axiomatising/referencing that doesn’t recognise that successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental
registry-worldviews/dimensions are defining transcendental-enabling/sublating/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 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-teology’ of positivistic physics right back then in their

epoch such that the overall underlying principle of 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 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/intelligence/setup/measuring/instrument relationship to epistemicity-causality-as-to-projective-totalitative-implications-of-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-dementativity. 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-dementativity construction having to do with an agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. 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\(^\circ\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\circ\).

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual-patterning’ that are more often than not <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^\circ\)/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>\(^\text{100}\).
when the implications of such notions are examined as of metaphysics-of-absence, not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous, exposing their true nature as rather palliative constructs and conceptual-patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcedentally-enabling-level-of-ontological-good-faith-or-authenticity’ objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism be given the label ontology, or rather is ontology exactly not about effective transcedentally-enabling-level-of-ontological-good-faith-or-authenticity, but 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 transcedentally-enabling-level-of-ontological-good-faith-or-authenticity? objectification/desubjectification-as-objectification—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism for ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is the increasing psychical-transformation/psychical-detachment with corresponding institutional-cumulation/institutional-
recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism' as from non-rules—apriorising/axiomatising/referencing-psychologism-as-
impulsive-or-accidented-or-random-mental-disposition transcendentally-enabling-level-
of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism transcendentally-enabling-level-
of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as base-institutionalisation-ununiversalisation, universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism
transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity/objectification/desubjectification-as-objectification—
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as
universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity/objectification/desubjectification-as-objectification—
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as
universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity/objectification/desubjectification-as-objectification—
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> as
positivism—procrpticism, and prospectively preempting—disjointedness-as-of—reference-of-
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\{\textit{as-devoid-of-attendant–ontological-contiguity} –\textit{educed–existentialising/contextualising/textualising-contiguity} ‘s–reifying-or-elucidating-of–‘prospective-relative-ontological-completeness ’;–so-rather-enabled–\textit{by-a-nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness} /\textit{ontological-aesthetic-tracing}〈\textit{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/\textit{supererogatory}–de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/\textit{supererogatory}–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity –\textit{educed–existentialising/contextualising/textualising-contiguity} \}\textit{conflatedness} –\textit{in–preconverging-disentailment–by–postconverging-entailment for knowledge/ meaningfulness-and-teleology/} has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/”meaningfulness-and-
teleology as of its notional-confolatedness / constitutedness as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness reference-of-thought (as its uninstitutionalised-threshold thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory de-mentativity notional-deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of coherent meaningfulness-and-teleology 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 reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond

de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) as of overall transcendental/interdimensional/transdimensional registry-worldviews/dimensions-level conceptualisation/construal as enabling prospective suprastructuration (suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneeness-of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded—
psychologism, as impulsive or accidented or random mental disposition  
reference-of-thought—categorical-imperatives/axioms/registry-teleology will not necessarily construe transitorily at its uninstitutionalised-threshold that ‘base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism  
reference-of-thought—categorical-imperatives/axioms/registry-teleology is the relative ontologically-veridical reference-of-thought (as explained further below with respect to ‘symmetrisation-of—reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distinctive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing, and ‘intemporality asymmetric-subsumption-of-temporality ’/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness in aetiologisation/ontological-escalation); such that on a logical-basis/logic, as derived from—transversality <for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffective-disambiguated—motif-and-apriorising/axiomatising/referencing’ > 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 recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior conventional non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive or accidented or random mental disposition’ as reference-of-thought—categorical-imperatives/axioms/registry-teleology, and so over the ‘prospective relative pure-ontology apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging—
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by ultimately making available such prospective constraining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness ) the successive institutional-cumulation/institutional-recomposure {as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. Even then and ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This insight extends to all the <cumulating/recomposing—attendant-ontological-contiguity >-successive registry-worldviews/dimensions including ours as positivism–procrypticism as the relative pure-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-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality implying such a construct as the notional–deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of-referenced-thought,-as-to-'<amplituding/formative-epistemicity>growth-or-
{apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —conflictedness —in—{preconverging-disentailment–by}–postconverging-entailment}) will certainly be a remote contemplation of such a <amplituding/formative> wooden-language


conflatedness—in—preconverging-disentailment-by—postconverging-entailment notion as of prospective relative-ontological-completeness—of—reference-of-thought and implying rather a prospective transcendental depth-of-thought/reference-of-thought. This equally explains why the implied supratransversality—in—sublimating—existential-eventuating/denouement—of—motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture of intemporality—symmetric-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—symmetric-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—
to uphold meaningfulness-and-teleology as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness-of-reference-of-thought will certainly grasp the pertinence of intemporalidade-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting-as-to-conflatedness aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness-of-reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing—psychologism of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjection-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-of-reference-of-thought as beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> they may operate on a logic that once such a situation as A induced additionality defect deception develops as of ‘lack of constraining social universal-transparency-(transparency-of-totalising-entailing—as-to-entailing/~amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness ), that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘<amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
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^9^<-in-preconverging-
existential-extrication-as-of-existential-unthought>-^6^ notion with respect to recasting of gender rights in a prospective ‘meaningfulness-and-teleology^9^’. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional–deprocrypticism institutionalisation implied suprastructuration over our positivism–procrypticism is rather not a beyond-the-consciousness-awareness-teleology^9^<-in-preconverging-existential-extrication-as-of-existential-unthought>-^6^ notion as of the present <amplituding/formative> wooden-language^9^ (imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩) mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate ‘meaningfulness-and-teleology^9^’ as of their ontological representation of reality within the limits of their ‘categorical-imperatives/axioms/registry-teleology^9^’ which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound ‘categorical-imperatives/axioms/registry-teleology^9^’ as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’; but then, such
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/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/reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable beyond-the-consciousness-awareness-teleology<sup>®</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>, failing to grasp that projective-insights/postdication/deconstruction (factoring in human limited-mentation-capacity-deepening<sup>®</sup>) about prospectively more profound reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>®</sup> will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-teleology<sup>®</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought>®</sup> notion that enables the fulfilment of the promise of projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism<sup>®</sup> imbedded-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-reconstituting–as-to-conflatedness<sup>®</sup>; and so, with respect to transcending from recurrent-utter-uninstitutionalisation right up to our positivism–procrysticism institutionalisation suprastructuration, and prospectively the same human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

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teleology\(^9\)-\(<in\)-preconverging-existential-extrication-as-of-existential-unthought\>\(^6\). This explains why the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology\(^9\)-\(<in\)-preconverging-existential-extrication-as-of-existential-unthought\>\(^6\) as of human limited-mentation-capacity-deepening\(^3\) in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing \(^8\)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\(\sim\)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/\(^7\)reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^9\)as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\(^3\) (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking –apriorising-psychologism \(^9\)‘meaningfulness-and-teleology\()\) tend to arise in each registry-worldview/dimension at its
psychopathy as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism individuations’; and as
constitutedness –in–preconverging-entailment as of base-constitutedness , first-level–
presenting—absolutising-identitive-constitutedness , second-level– ‘presenting—
absolutising-identitive-constitutedness , third-level– ‘presenting—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/distinctive-alignment-to< of-
apriorising/axiomatising/referencing> /effecting-parsimony as to ‘ reference-of-thought—
degraded-devolving-as-of-uninstitutionalised-threshold’s meaningfulness and the
corresponding prospective institutionalisation’s ontology/opened-
structure/transcendability/conflatedness teleological-elevated-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> of meaningfulness, and so as of
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }–conflatedness –in–preconverging-
disentailment–by–postconverging-entailment of social-stake-contention-or-confliction
comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-
narration. As conceptualised at both registry-worldview/dimension-level and individuation-

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level of analysis unlike reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation `<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to–‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism>` is associated with relative ‘temporal-mental-dispositions’-construed-as-surreptitiously-or-palpably-committed-to-extrinsic-attrition-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of ontologically-veridical meaningfulness-and-teleology, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing as of ‘lack of constraining social universal-transparency’

as of our procrypticism uninstitutionalised-threshold as disjointedness-as-of reference-of-thought). By mental-reflex a postlogism\textsuperscript{77} as-of compulsion–nonconviction/madeupness/bottomlining\textsuperscript{9} \{"<decontextualising/de-existentialising--of-attendant-intradimensional--apriorising/axiomatising/referencing>-induced-disontologising'--of-the-'attendant-intradimensional--ontologising'--imbued<-contextualising/existentialising--attendant-ontological-contiguity >; in-shallow-supererogation <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\textsuperscript{78} as-of-conviction,-in-profound-supererogation \<existentially-veridical--'attendant-intradimensional--apriorising/axiomatising/referencing'--logical-dueness-precedes-disontologising-logical-outcome-arrived-at\> stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative-epistemicity>totalising--in-relative-ontological-completeness \} at the uninstitutionalised-threshold due to relative-ontological-incompleteness\textsuperscript{9} of reference-of-thought, postlogism -as-of- compulsion–nonconviction/madeupness/bottomlining\textsuperscript{9} \{"<decontextualising/de-existentialising--of-attendant-intradimensional--apriorising/axiomatising/referencing>-induced-disontologising'--of-the-'attendant-intradimensional--ontologising'--imbued<-contextualising/existentialising--attendant-ontological-contiguity >; in-shallow-supererogation <as-to-disontologising-perverted-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on the basis of the ‘complementing grander social–universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-prioritisation-of-thought’–as-conflatedness–or-ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence-{implicated-‘nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness } overly construes in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology )’ in successions of human psyches arising with human limited-mentation-capacity-deepening, with the further implication of a prospective ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as a notional–deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology. Now supposed Z was another character inclined for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as preserving the inherent intemporal/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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-reference-of-thought for a prospective reference-of-thought that preserves intemporality, by factoring in the fact of this contextual relative-ontological-incompleteness-induced, 'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-
attendant-intradimensional'-prospectively-disontologising-preconverging/dementing -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 and C, D, E, F conjugated-postlogism) of ‘imbricatedness/threadedness/recomposuring as attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—reifying-or-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant (lack of constraining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) which protects the internal-coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of ‘perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaking fundamentally of the given prior relative-ontological-incompleteness-induced,−‘threshold-of−nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to−‘attendant-
intradenimensional’−prospectively-disontologising−preconverging/dementing −apriorising-
psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold’). Though metaphorically in the mortal’s temporal/shortness-of-register-of−meaningfulness-and-teleology terms, that ‘low-life’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality/extrication as the ‘fullness of meaningfulness-and-teleology’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—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’
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 deprocrypticis.
While for the temporal mental-disposition individuations the form-and-perception or derived-
form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsiously, 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 pri threshold-of–nonconviction/madeupness/bottomlining-as-
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’ is just as valid, hence a failure to abstractly recognise intemorality
/longness as-of-existential-reality with the implication thereof as perversion-and-
derived-‘perversion-of’ reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > with respect to the registry-worldview’s/dimension’s vices-and-
normaley/postconvergence>/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’ reference-of-thought in relative-ontological-completeness as depth-of-
thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity since
mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as
it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference in <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 overlooking their ‘wrongly-
projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-
or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–
onconviction/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-
instantiate-context> as to existence-potency~sublimating-nascence,-disclosed-from-
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions ~references-of-thought as subtransversality<in-
desublimating—existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human individual as receptacle of individuations can be qualified as purely of intemporal-disposition or purely of temporal-dispositions). Wherein within their respective registry-worldviews/dimensions setups, their maximalising-as-transcendental recomposuring mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality<in-sublimating—existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/recomposuring-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>
~sublimating–nascence–disclosed-from-prospective-epistemic-digression–rules-of-apriorising/axiomatising/referencing-that–further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’–will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of postconverging–nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation need its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
constitutedness}. Thus a registry-worldview’s/dimension’s institutionalisation secondnatures is challenged by its very own level of relative-ontological-incompleteness\(^\text{[2]}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{[6]}\)<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing.–apriorising-psychologism\(^\text{[2]}\) marking its uninstitutionalised-threshold \(^\text{[6]}\) whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with \(^\text{[1]}\) universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, \(^\text{[1]}\) 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)\(^\text{[3]}\) 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 secondnaturing such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) that had tended to fundamentally put into question their present with new postconverging–dementating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism \(^\text{[2]}\) without undermining the registry-worldview’s/dimension’s ‘reference-of-thought itself as implied by its state of relative-ontological-incompleteness\(^\text{[2]}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{[6]}\)<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>”, for instance psychopathy in positivism–procrypticism or notions of sorcery in
universalisation–non-positivism/medievalism (wherein from the prospective point-of-
reference respectively as notional–deprocrypticism or positivism, it is in de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as of the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology), given that this fundamental
relative-ontological-incompleteness-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> of the given registry-worldview/dimension as reflected from ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective, by its
‘contextualising-contiguity of existence-potency–sublimating–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<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> in non-positivism/medievalism where the mindset/reference-of-thought is not
rationally-empirical/positivising. Likewise the procrypticism–or–disjointedness-as-of–
reference-of-thought wherein the perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

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supererogation from a psychopathic character is contextually likely to be engaged with (as 'prelogism-as-of-conviction,-in-profound-supererogation'-<existentially-veridical-
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logico-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 02 as procrypticism for futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infras-structure-of—meaningfulness-and-
teleology 09 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 07 (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 <amplituding/formative> wooden-
language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} with their ‘intradimensional socially-betraying-
threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness-induced,—‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—attendant—intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism> and accessorily its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/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-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived effectiveness/epistemicity causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity can feed back as percolation-channelling—<in-deferential-formalisation-transference> to dimensionally
(registry-worldview) to undermine the relative-ontological-incompleteness-induced-
'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation'-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism of our procrypticism and accessorially its enculturating/endemising
of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-
awareness-teleology -in-preconverging-existential-extrication-as-of-existential-unthought>)
and as of the ontological-normalcy/postconvergence ontological-completeness-of-
reference-of-thought perspective, ‘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–
transversality–(<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as ‘a relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought’ by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of
prospective reference-of-thought as supratransversality–<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as of higher
ontological-completeness-of-reference-of-thought reflected in operant individuation terms as
‘coherence in depth of maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation/longness-of-register-of-meaningfulness-and-
teleology construal of reference-of-thought’) over the preconverging-or-dementing –
apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior reference-
of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as it supersedes the prior reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing \textsuperscript{83}reference-of-thought’ (as denaturing\textsuperscript{16} postlogic-backtracking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ’<as-to–’attendant-intradimensional’—prospectively-disontologising–preconverging/dementing —apriorising-psychologism> towards the \textsuperscript{83}reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity); is comprehensively rearticulated all across the ‘reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the \textsuperscript{83}reference-of-thought (operant construal of meaning), and right down to the apriorising—registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology\textsuperscript{99}). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-reference-of-thought point-of-departure-of-construal underlines ontologically that, notional—deprocrypticism (by its ‘preempting—disjointedness-as-of-reference-of-thought’ \textsuperscript{1}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, i.e. \textsuperscript{1}deprocrypticism—or—preempting—disjointedness-as-of-\textsuperscript{1}reference-of-
ununiversalisation, \textsuperscript{10} universalisation–non-positivism/medievalism, positivism–procrypticism and notional–deprocrypticism successively recompose more and more profound existentialism a priori 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-of-rules successively as from non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive or accidented or random-mental-disposition—{as ‘base apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~ deducted—existentialising/contextualising/textualising-contiguity }—constitutedness \textsuperscript{1} in preconverging entailment of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, over non-rules—apriorising/axiomatising/referencing—psychologism, {as rulemaking—’first-level presencing—absolutising-identitive—constitutedness \textsuperscript{1} of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}.

\textsuperscript{10} 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}.

teleology in its construing/conceptualising of elaboration-as-to-mere-
éxtrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
onto-logical-contiguity—edu-ced—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 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-reflectd—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-
preservation. Hence notionally speaking if humans had completed-mentation-capacity there will
only be notional—deprocrypticism institutionalisation and not the subsuming-succession of
recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, positivism—procrypticism, with all mutually
implied as subsumed-as-supplanted in notional—deprocrypticism as of achieved ontological-
completeness-of reference-of-thought; subsumed-as-supplanted successively as of non-
rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-
random-mental-disposition—(as ‘base apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity {—
constitutedness in preconverging entailment of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
rules—apriorising/axiomatising/referencing—psychologism,(as rulemaking—‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,(as ‘second-level presencing—absolutising-identitive-constitutedness of
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument).
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’(as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately
with deprocrypticism, ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness in—preconverging—
disentailment by) postconverging entailment of reference-of-thought). This existential-
becoming-transitioning to notional—deprocrypticism as well as the overall existential-
becoming-transitioning nature of existence/existential-reality is the validation of the notion of
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. That is
existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence—
potency\textsuperscript{39} ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, such that it inherently implies the ontological-contiguity\textsuperscript{1} —of-the-human-institutionalisation-process\textsuperscript{2} 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{31} reflection ‘disjointedness-as-of-’ reference-of-thought’-as-misappropriated—\textsuperscript{3} meaningfulness-and-teleology\textsuperscript{7} -in-arrogation, along successive limited-mentation-capacity-deepening\textsuperscript{13} implied uninstitutionalised-threshold\textsuperscript{8} : as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—\textsuperscript{11} (as ‘base-constitutedness’ of reference-of-thought’ 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—\textsuperscript{11} (as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought,-as-to-‘: <amplituding/formative—epistemicity> growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, (as ‘third-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold 02 is de-mentatively/structurally/paradigmatically superseded by ‘notional–deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional–deprocrypticism’ accounts for both notional–deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure—{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–‘meaningfulness-and-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
(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>/postdication/projective-insights) perspective of a ‘notional human
completed-mentation-capacity’ implications as notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of–reference-of-thought
when construed rather in ‘successive increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–‘meaningfulness-and-teleology’
construals with respect to existence-potency–sublimating–nascence,.disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-
cumulation/institutional-recomposure→as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>’ involving human
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—
sublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought over a subtransversality—
desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing reference-of-thought with respect to the overall ontological-contiguity—of-the-human-institutionalisation-process—manifestation of postlogism (wherein suprastructurally/beyond-the-consciousness-awareness-teleology—(<in-
preconverging—existential-extrication-as-of-existential-unthought>—of-postlogism—
preconverging—existential—normalcy/postconvergence epistemic-or-notional—projective-perspective, the same —maximalising—recomposing—for-relative-ontological-completeness—unenframed-
conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism—beyond these limits construed as uninstitutionalised-threshold in want for prospective institutionalisation): —the postlogism—associated with ‘recurrent-utter—
uninstitutionalisation—reference-of-thought as subtransversality—
—apriorising/axiomatising/referencing/
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’ warrants  
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ or prelogism is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism-as-of-conviction,-in-profound-supererogation —<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’— logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity —<reifying-or- elucidating-of-prospective-relative-ontological-completeness —of- reference-of-thought-
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–educated–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-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing -apriorising. That is to arrive at a sought-outcome by subknowledging ’-or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the
views and actions of the ‘normal prelogism’-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind’, i.e. the
 psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at
 a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-
to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism on narratives but rather simply ‘the mere possibility of the
hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the
psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-
dementing-integration mindset is one of relating to meaningfulness as valid by ‘the mere
performative-form representation of meaningfulness’ rather than veracity/ontological-
pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to
perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-
profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism and hence the disposition for extrinsic-attribution by
active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of
passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-
attributeion 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- 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 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 ≤of’-attendant-intradimensional’-postconverging/dialectical-thinking—which is not fundamentally implied where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-
mentation-procedure-deception-or-urge associated with postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-(\textquotesingle\textquotesingle<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising\textquotesingle\textquotesingle-of-the-attendant-intradimensional–ontologising\textquotesingle\textquotesingle–imbued\textquotesingle\textquotesingle<contextualising/existentialising–attendant-ontological-contiguity\textquotesingle\textquotesingle–in-shallow-supererogation\textquotesingle\textquotesingle<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\textquotesingle\textquotesingle)} with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from attendant–ontological-contiguity–educed–existentiaalising/contextualising/textualising-contiguity–\textquotesingle\textquotesingle<reifying-or-elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought– devolving-as-of-instantiative-context\textquotesingle\textquotesingle>, whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textquotesingle\textquotesingle), with respect to construing meaningfulness as prelogism-as-of-conviction,-in-profound-supererogation–\textquotesingle\textquotesingle<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textquotesingle\textquotesingle, but instead construes meaningfulness as postlogism-as-of-
explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind/mental-disposition ‘wrongly conjoining the
succession of slanting narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath narratives are a ‘coherent whole of narratives as of attendant–
onological-contiguity” educed–existentialising/contextualising/textualising-contiguity \textsc{<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>}, and this is the mechanism that induces conjugated-postlogism /preconverging-or-dementing-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation \textsc{of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsc{-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 \textsc{as-of-conviction,-in-profound-supererogation \textsc{<existentially-veridical–‘attendant-intradimensional–}} apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logically-outcome-arrived-at} alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation \textsc{of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsc{-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 \textsc{-as-of-conviction,-in-profound-supererogation \textsc{<existentially-veridical–‘attendant-intradimensional–}}
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, induces interlocutors prelogic supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism alignment to its postlogic compelling–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-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
mind, and then wrongly validates that the postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-\{\langle \text{decontextualising/de-existentialising-of-attendant-intradimensional--apriorising/axiomatising/referencing}-\text{-induced-disontologising}-of-the-\text{attendant-intradimensional--ontologising}-\text{imbued-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}-\text{-logical-dueness}\rangle\}\text{mind is in prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical--attendant-intradimensional--apriorising/axiomatising/referencing}-\text{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}. In order words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails to construe meaningfulness as based on prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical--attendant-intradimensional--apriorising/axiomatising/referencing}-\text{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} but rather as based on postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-\{\langle \text{decontextualising/de-existentialising-of-attendant-intradimensional--apriorising/axiomatising/referencing}-\text{-induced-disontologising}-of-the-\text{attendant-intradimensional--ontologising}-\text{imbued-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}-\text{-logical-dueness}\rangle\text{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}-\text{-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}.\}
mind’s deception since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation—of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ at worst) and the notion of postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining


outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>’ doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-
regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-
acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s
dereifying projection of attendant–ontological-contiguity’ ~duced–existentialising/contextualising/textualising-contiguity\(^{(10)}\), while the psychopath view of the
supplanting–conviction-as-to-profound-supererogation ~of ‘attendant–intradimensional’
postconverging/dialectical-thinking ~apriorising-psychologism interlocutor’s supposedly
‘reifying nuanced/multivalent mental-processing’ knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity } ~
conflatedness ~in {preconverging-disentailment_by} ~postconverging-entailment> is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-
diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s
dereifying projection of attendant–ontological-contiguity’ ~duced–existentialising/contextualising/textualising-contiguity \(^{(1)}\). While at childhood psychopathy such
a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’
as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of
attendant–ontological-contiguity’ ~duced–existentialising/contextualising/textualising-
contiguity\(^{(10)}\) is socially inefficacious and trouble-inducing giving the deliriousness effect from
\(^{(10)}\)universal-transparency ~{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } \}
of its acts, at adulthood psychopathy the lack of such \(^{(10)}\)universal-transparency ~{(transparency-of-
totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness } \} of the postlogism\(^{77}\)-slantedness rather makes the latter ‘sound
impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex
wrongly assumes as ontologically-veridical the falsely implied attendant–ontological-
contiguity^{7}→duced–existentialising/contextualising/textualising-contiguity^{0}, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied attendant–ontological-contiguity^{7}→duced–existentialising/contextualising/textualising-contiguity^{0}’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism^{77}. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency^{103}:\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation^{96}→of-‘attendant-intradimensional’–postconverging/dialectical-thinking→apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity^{77}→of-the-human-institutionalisation-process^{68} as it induces ‘socially-functional-and-accordant^{93}→reference-of-thought as of human-subpotency–aporia/undecidability/dilemma/ought-
contiguity→educed–existentialising/contextualising/textualising-contiguity→in-elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness→of→reference-of-thought→devolving-as-of-instantiative-context>. Fully understanding psychopathy which is the postlogism→as-of→compulsing–nonconviction/madeupness/bottomlining-

teleology⁹ ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing⁹-narratives) scheduling or a-registry-worldview’s-or-
dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸-of-‘reference-of-
thought-as-an-ontologically-flawed-neuterisation⁹-or-bracketing-or-epoché of
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at
uninstitutionalised-threshold⁰ (reflecting uninstitutionalised-threshold⁰), 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-threshold⁰ but will rather have a mental
complex when this is implied prospectively to imply our uninstitutionalised-threshold⁰ as
procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental
complex when their construal as uninstitutionalised-threshold⁰ is implied. Thus this implied
human ‘postconverging-or-dialectical-thinkingⁱ–psychology or psychology-of-mentation-
dynamics or natural–psychological-dynamics’ as driven by ontological-
normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions
reference-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-
faith/authenticity⁴-of-‘reference-of-thought’) behind the <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutional-
cumulation/institutional-recomposure-as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation–ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional–deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing–apriorising-psychologism’ as of their relative-ontological-incompleteness of reference-of-thought-induced-virtuality-or-ontologically-flawed-condstural-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-
reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening) a
renewing of mindset/reference-of-thought of meaningfulness-and-teleology with its
corresponding psychology/psychology-construct occurs, with this ontological-
contiguity—of-the-human-institutionalisation-process leading to the
successive registry-worldviews/dimensions reference-of-thought psychologies/psychology-constructs, and
implied prospectively as well with the notional–deprocrypticism worldview/dimension
reference-of-thought psychology/psychology-construct. Critically, a
psychology/psychology-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 psychology up to its own registry-worldview’s/dimension’s
reference-of-thought psychology 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 in reflecting/perspectivating their relative-ontological-
incompleteness 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 reference-of-thought psychologies 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 reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
in reflecting/perspectivating the relative-ontological-incompleteness of reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance of positivism–procrypticism and all the lower registry-worldviews/dimensions. Basically, this idea of ‘human temporal uninstitutionalised-threshold mental-disposition’ as metaphysics-of-absence points out that ontological analysis should rather be from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’, and in this instance implying an ontological analysis of psychopathy and social psychopathy from futurul Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought and not its present universalisation–non-positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect’, so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-and-impediments. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence points out that ‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-
reality/ontological-veridicality as of a natural human psychological growth disposition ('postconverging-or-dialectical-thinking'—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’.

This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling
increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendancy of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on the premise of a deference to intrinsic-reality as of its effective inherence validated by causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> of the <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of dementative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly
indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence\{(implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness \} and metaphysics-of-absence-{implicated-epistemic-veracity-of:
nonpresencing-<perspective–ontological-normalcy/postconvergence>\} ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant\textsuperscript{03}. 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{02} 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/supereorogatory-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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{00} 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 emancipating institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional–firstnarednes—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation building up from
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument defect (no perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) with social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity-totalising–in-relative-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/paradigmng but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening with limited grasp of intrinsic-reality at various stages of human emancipation up to the modern-day, such that social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness) required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human
temporal uninstitutionalised-threshold 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> elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities–drives to adhere to the wooden-language–imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology } (failing/not-upholding–as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence–(implicated-epistemic-veracity-of-nonpresencing–perspective–ontological-normalcy/postconvergence>/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence–implicated-epistemic-veracity-of-nonpresencing–perspective–ontological-normalcy/postconvergence>) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality /shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those
people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of-meaningfulness-and-teleology disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are bound to arise successively in the ontological-contiguity—of-the-human-institutionalisation-process (out-of-human temporality) together with corresponding prospective institutionalisations (out-of-human intemporality) with the latter enabling <amplituding/formative-epistemicity>totalising—renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity—<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process\(^\circ\). 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 ~educated–
existentialising/contextualising/textualising-contiguity }= conflatedness in {preconverging–
disentailment by} postconverging-entailment with no conventioning complexes’! (As a reminder, the notion of intemporality \(\text{/temporality}\) is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\text{\textgreater}\) predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>--dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in
all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’—of—

notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—dissociability social-functioning-and-

accordance—as-of—social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism by way of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s— reference-of-thought-for-social-functioning-and-

accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’. This fundamentally highlights a ‘notional—conflicatedness/to—constitutedness—to-conflicatedness dynamic relationship’ with meaningfulness-and-teleology as directly reflecting ‘ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the overall registry-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of-socially-functional-and-accordant
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity ~/~educed–existentialising/contextualising/textualising-contiguity ~/~reifying-or-elucidating-of-}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity ~/~educed–existentialising/contextualising/textualising-contiguity ~/~reifying-or-elucidating-of-}
prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> as of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical
depth in the reality of the evolved human condition’ rendering possible the full mathematised interpretation of the social sciences as of ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } – conflatedness in {preconverging-disentailment by}–postconverging-entailment/conflation of analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constructed scientific reference-of-thought of the natural sciences, as ontological- reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constructed reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity as of the notional–deprocrypticism registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance with no-notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability (due to social universal-transparency- (transparency-of-totalising-entailing,-as-to-entailing/<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of notional–deprocrypticism meaningfulness-and-teleology), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-
emotional-involvement/subjectification/epistemic-totalising self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology construal in this regard, that explains our metaphysics-of-presence (implicated-nondescript/ignorable-void-as-to-presencing—absolutising-identitive-constitutedness) mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency sublimating—nascence,—disclosed-from-prospective-epistemic-digression of the superseding—oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional amplituding/formative—epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-teleology construal (enabling
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 \(\frac{\text{amplituding}}{\text{formative}}\) self-referencing-syncretising/circularity/interiorising/akrasiac-drag\[34\] 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\[69\]/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith}\text{-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and}\text{-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}\)\[100\] of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\[69\]/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith}\text{-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and}\text{-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}\)\[100\] of meaningfulness-and-teleology\[99\] construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence\(\{\text{implicit-epistemic-}\text{veracity-of- nonpresencing—}\text{perspective—ontological-normalcy/postconvergence}\}\} insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\[69\]/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith}\text{-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and}\text{-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}\)\[100\]
transparency (transparency-of-totalising-entailing, as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness), and so in contrast to the same registry-worldview/dimension reference-of-thought-prelogism-as-of-conviction,in-profound-supererogation.existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mental-disposition that reflects its ontologically-veridical meaningfulness-and-teleology as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-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-supererogation.<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity logical-dueness is ontologically put into question given the perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supercerogatory-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-
threshold. Such that it is not a logical exercise (logical-processing-or-logical-implication—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 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—prelogism—as-of-conviction,—in-profound-supererogation—existsentially-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-uthought) given our relative-ontological-incompleteness—of-reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard
even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute reference-of-thought—prelogism—as-of-conviction,-in-profound-supererogation <-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging—dementating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality—{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology } of all human institutions, and particularly where social universal-transparency —{transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } is blurred and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation—at-the-other-moment in a circular reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism-slantedness. This reality of our 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 being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold and as associated with postlogism as conjugated-postlogism is what qualifies contextually as temporal individuations threshold-of—
nonconviction/madeupness/bottomlining-as-shallow-suprerogation

\textless as-to-\textquoteleft attendant-intradimensional\textquoteright -prospectively-disontologising-preconverging/dementing \textgreater \textless apriorising-psychologism\textgreater as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly \textless reference-of-thought-prelogism\textgreater as-of-conviction,-in-profound-suprerogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’\textgreater logical-dueness-precedes-disontologising-logcal-outcome-arrived-at\textgreater 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-suprerogation \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textgreater and \textless reference-of-thought–prelogism\textgreater as-of-conviction,-in-profound-suprerogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logcal-outcome-arrived-at\textgreater takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology \textless in-preconverging-existing-extrication-as-of-existential-unthought\textgreater 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 \textgreater 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\textless reference-of-thought\textgreater as of \textless reference-of-thought–categorical-imperatives/axioms/registry-teleology\textgreater in the first place to establish or not perversion-and-derived\textless perversion-of\textgreater \textless reference-of-thought\textgreater \textless as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textgreater . This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-teleology) to intemporal (longness-of-register-of–
meaningfulness-and-teleology individuations nature as implicitly recognised in the preconverging/postconverging–de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances/desublimation just as conceptual sublimation knowledge itself to further uphold, advance and skew for the latter. The point being that meaningfulness-and-teleology construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold’ the possibility of the 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–
the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism within a prior registry-worldview/dimension utterly disappears
within the prospective registry-worldview/dimension ‘meaningfulness-and-teleology’, in the
sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism
social-setup as the positivism/rational-empiricism social universal-transparency

⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness⟩ knows this to be non-veridical
ontologically-speaking giving its prospective relative-ontological-completeness reference-of-thought. This imbued potency in social universal-transparency

⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness⟩ across all registry-
worldviews/dimensions is what explains the possibility of social transcendence-and-
sublimity/sublimation/supererogatory de-mentativity. The reason for this is that the entire
construct of human social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction as the ‘social existential contract’ is implicitly built on supposed reference-of-
thought–prelogism ‘as-of-conviction,’ in profound-supererogation <existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> to ‘meaningfulness-and-teleology’ as of both the
individual’s expectation and the social’s expectation such that failure in this respect arises
mostly surreptitiously since even the most disingenuous individuation will want the social-
construct to function well in order to ‘parasitise’ it, as a failing social-construct as of
‘universal social surreptitious parasitising/co-opting’ puts even such individuation in
jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance,
however dubious, a rationale that is meant to be socially functional. Basically, the postlogism—
as-of-compulsing–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–
<contextualising/existentialising–attendant-ontological-contiguity‘>–in-shallow–
supererogation–<as-to-disontologising-perverted-outcome-sought-precedes-existentially–
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>}

mindset
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–
apriorising-psychologism> arises out of its temporal individuation’s surreptitiousness (‘lack of
constraining social universal-transparency
(transparency-of-totalising-entailing,-as-to-
entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness) such that it can induce threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation
<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> rule) as of marginal
social instigation (consider the targeted nature of the adult psychopath’s
maturation/indirectness/spatialisation/credulity/craftiness within the scope of social
functionality) while socially enabled circularly (due to the underlying prior relative-ontological-
incompleteness“of” reference-of-thought as social “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–
prospective nonpresencing for explicating ontological contiguity with respect to vices and impediments. Thus ensuring ontological veridical social universal transparency (transparency of totalising entailing as to entailing amplituding formative epistemicity totalising in relative ontological completeness) is de-mentatively structurally paradigmatically inherently 'advantaged ultimately' by the social construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence and sublimity sublimation supererogatory de-mentativity import and hardly so in the short run, given that in the short run the issue of the registry worldview dimension relative ontological incompleteness reference of thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness and teleology is a circular pervasiveness closed structure as of the habituated predicative insights for meaningfulness and teleology based on the relative ontological incompleteness of reference of thought of the registry worldview dimension as prior (despite the relative ontological incompleteness of reference of thought induced distinctive alignment to reference of thought apriorising axiomatising referencing and override any such sense of relative pure ontology apriorising axiomatising referencing of attendant ontological contiguity reduced existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment as of prospective relative ontological completeness of reference of thought apriorising axiomatising referencing of attendant ontological contiguity reduced existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment). So the transcendental meaningfulness and teleology implied as of projective insights about the prospective registry worldview dimension predicative insights of meaningfulness and teleology going by its prospective relative ontological completeness of reference of thought doesn't supersede the
prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes ‘meaningfulness-and-teleology’ in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness -of- reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness -of- reference-of-thought had moved on to the new/prospective ‘meaningfulness-and-teleology’ which is now antipodal to his, hence his confliction with his circular-pervasiveness wooden-language<br/>{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of- reference-of-thought with regards to meaningfulness-and-teleology’, construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of it prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness’. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of
the environment’ explaining why a registry-worldview is a wooden-language-imbued—averaging-of-thought-as-to-leveling/resentment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩} that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness—of-reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing> from an ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-
worldviews/dimensions uninstitutionalised-threshold, including our own as positivism–procrysticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distracting-alignment-to-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective apriorising/axiomatising/referencing notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more dementatively/structurally/paradigmatically, together with all other such demonstrations of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory-dementativity suprastructuration. Just as the exercise of
demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-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 ‘de-mentation' (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing—apriorising-psychologism as of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God-of-plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is
necessarily implying a prospective ‘reference-of-thought (as the author in here with a supposed notional–deprocrypticism ‘reference-of-thought construal as implying a prospective relative-ontological-completeness ‘of- reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different ‘reference-of-thought in striving to explicate the ontological pre-eminence of the prospective ‘reference-of-thought as of ontological-normalcy/’postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our ‘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\textsuperscript{3}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature\textsuperscript{3} 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\textsuperscript{9} as a shift of the curve-of-prospective-relative-ontological-completeness\textsuperscript{7}–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\textsuperscript{8}–of–reference-of-thought/ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly direct notional–deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging–or-dementing–apriorising-psychologism of our positivism–procrypticism as we by reflex ‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on the basis of the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{3},-for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}, just as a notional–deprocrypticism analysis will not engage us on the basis of our procrypticism–or–disjointedness-as-of–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}, 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 cross generationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness -of- reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of-reference-of-thought categorical-imperatives/axioms/registry-teleology failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-or–dementing –apriorising-psychologism/not-thinking and decentered, and wrongfully trying
to engage meaningfulness-and-teleology in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness 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/madeupness/bottomlining-as-to-shallow-supererogation rather render such notions as forgiveness/overlooking/resetting nothing more but vague amplituding/formative–epistemicity totalising–self-referencing
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{2} 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{105} as when so-construed as a
\textit{amplituding/formative} wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }

failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation; thus transforming such ‘denaturing’ notions of forgiveness/overlooking/resetting
into a temporal mental-disposition \textit{amplituding/formative—epistemicity} causality \textit{~as-to-
projective-totalitative—implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity} ‘misconstrued vicious insight disposition’ thus rather
demising/enculturating vices-and-impediments \textsuperscript{!}! 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 \textsuperscript{—}of- reference-of-thought beyond-the-consciousness-awareness-

\textsuperscript{6} \textit{<in preconverging existential-extrication-as-of-existential-unthought>}
circular-
pervasiveness at its uninstitutionalised-threshold \textsuperscript{02} in perversion-and-derived\textsuperscript{71} perversion-of-
reference-of-thought＜as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation＞ as recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It
effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-
threshold \textsuperscript{02} \textsuperscript{83}reference-of-thought. What is of relevance is a veridically
uninhibited/decomplexified ‘understanding of how the ontological-contiguity\textsuperscript{‘}—of-the-human-
institutionalisation-process\textsuperscript{68} works and induces prospective institutionalisations’ as a ‘The-
Good/understanding/notional~knowledge-reification—gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing- \{of-attendant—ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } –

confatedness ~in–{preconverging-disenailment–by}–postconverging–

entailment{/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–

implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and

that virtue-as-ontology/moral/ethical act is a }–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 à-la-Diderot as of the Encyclopédistes positivistic liberal and scientific
outlook as an opened-construct-of–meaningfulness-and-teleology with its de-
mentative/structural/paradigmatic virtue-as-ontology implications over a non-
positivism/medievalism outlook

<amplituding/formative> wooden-language-{imbued–

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 cannot be construed in forgiveness/overlooking/resetting terms–as-of-
axiomatic-construct given its preconverging–de-mentating/structuring/paradigming vices-and-
impediments implications! Such that ‘our pretence to a prospective mental inclination for
virtue-as-ontology’ goes hand-in-hand with ‘our introspection as of the de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality ~as-to-
projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating–

ontological-contiguity of the beyond-the-consciousness-awareness-teleology }–<in-

preconverging-existential-extrication-as-of-existential-unthought> of our prior relative-
ontological-incompleteness ‘of ‘reference-of-thought given its likelihood to induce our
prospective vices-and-impediments’, and thus ‘our shouldering of the given transcendance–
unenabling-uninstitutionalised-threshold\textsuperscript{02} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{77}/nihilistic underlying this prior relative-ontological-incompleteness\textsuperscript{77}-of-\textsuperscript{77} reference-of-thought behind our uninstitutionalised-threshold\textsuperscript{02}'s perversion-and-derived-\textsuperscript{77} perversion-of-\textsuperscript{77} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as vices-and-impediments\textsuperscript{77,}, and so as of an opened-construct-of—meaningfulness-and-teleology prospective transcendental mental inclination for prospective relative-ontological-completeness\textsuperscript{77}-of-\textsuperscript{77} reference-of-thought virtue-as-ontology'. Otherwise, such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived- perversion-of-\textsuperscript{77} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> shouldn’t be narrowly interpreted only with regards to our positivism registry-worldview/dimension in its <amplituding/formative–epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag <amplituding/formative> wooden-language {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same <amplituding/formative> wooden-language {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} thus undermining the very notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{77} as the very dementative/structural/paradigmatic essence of virtue-as-ontology by its \textsuperscript{83} reference-of-thought—
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>' starting
at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such
transcending enabled by the ontological-contiguity‘—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 of reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-perversion-of-reference-of-thought-as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social 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 involving human limited-mentation-capacity-deepening. 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 of the fundamental vices-and-
impediments with both uninstitutionalised-threshold, thus explaining the fundamental
worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) is always of prospective relative-ontological-completeness\(^7\)-of-\(^8\) reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness\(^8\)-of-\(^9\) reference-of-thought as ‘a preconverging-or-dementing\(^5\)-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^9\) positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^4\)-of-\(^8\) reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) of notional–deprocrypticism as of its prospective relative-ontological-completeness\(^7\)-of-\(^9\) reference-of-thought’ as ‘a postconverging-or-dialectical-thinking\(^1\)-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^9\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as soundness-or-ontological-good-faith/authenticity\(^6\)-of-\(^9\) reference-of-thought’, we are rather less apt to concur going by our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) 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-\(^9\) reference-of-thought\(^8\)-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^8\) as of our relative-ontological-incompleteness\(^8\)-of-\(^9\) reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness ‘of-\(^9\) reference-of-thought’ and thus wrongly implying our under-mentativity hence our untranscendability for a de-mentative/structural/paradigmatic\(^8\) reference-
of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and paradoxically thus by implication that there is no relative-ontological-incompleteness—of-reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology temporal/shortness-of-register-of—meaningfulness-and-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/notional—knowledge-reification—gesturing—in-prospective_psychoanalytic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—postconverging—entailment/<amplituding/formative—epistemicity—causality—as—to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity—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—

and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry—

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to be in logical-dueness for \textsuperscript{9} 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\textsuperscript{8} 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\textsuperscript{5} 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\textsuperscript{7} and centered-prospective-institutionalisation’s categorical-imperatives/axioms/registry-teleology\textsuperscript{9} with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic \textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic \textsuperscript{6} amplituding/formative–epistemicity–causality–to-projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity of vices-and-impediments\textsuperscript{15} of our prior relative-ontological-incompleteness\textsuperscript{8} 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 <amplituding/formative> wooden-language-avg-thought-as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of ‘nondescript/ignoreable–void ’ with-regards-to-prospective-apriorising-implications> start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness -of- reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing –apriorising-psychologism of positivism–procrypticism ‘meaningfulness-and-teleology’ 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\textsuperscript{10}—apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of \textcolor{blue}{<amplituding/formative–epistemicity>causality \textsuperscript{9}–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} 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\textsuperscript{5}‘meaningfulness-and-teleology’ is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism demonstration with regards to our procrypticism \textsuperscript{3}reference-of-thought as of its disjointedness-as-of\textsuperscript{8} reference-of-thought construed from a notional–deprocrypticism \textsuperscript{8}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 \textcolor{blue}{<amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{5}procrypticism–or–disjointedness-as-of\textsuperscript{8} 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\textsuperscript{9}–<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} and not yet by social universal-transparency\textsuperscript{10}–\textcolor{blue}{<transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness>}, just as had been the case from the perspective or
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights of all the uninstitutionalised-threshold\(^{10}\) reference-of-thought
with respect to the ‘mental break-in’/preconverging-or-dementing\(^{10}\)–apriorising-psychologism
of their corresponding prospective institutionalisations\(^{8}\) reference-of-thought. The bigger point
being that by definition a \(^{8}\) reference-of-thought doesn’t fathom the nature and degree of its
relative-ontological-incompleteness\(^{8}\) of \(^{8}\) reference-of-thought as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-
uninstitutionalisation, implying \(^{10}\) universalisation in base-institutionalisation–
ununiversalisation, suggesting positivism in \(^{10}\) universalisation–non-positivism/medievalism
and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived
initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor as of our temporal inclination to
subjectification/nombrilism/self-referencing. But then human temporal inclination to utter
expletives is not intellectual argument but a mark of intellectual ineptness, with the
‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’
as of <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\(^{67}\)—of-the-human-institutionalisation-process\(^{6}\) as pertinent for
notional–deprocrypticism ‘without in the very least entertaining’ the
<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought＜as-to-


leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of\"nondescript/ignorable-void\"-with-regards-to-prospective-apriorising-implications\}" mental-reflex as has been the case across all the institutional-cumulation/institutional-recouplage-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\text{perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\rangle 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-\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity\textsuperscript{[1]}—of-the-human-institutionalisation-process\textsuperscript{[2]} across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments\textsuperscript{[3]} as of the transcendental prospective positivism prospective relative-ontological-completeness\textsuperscript{[4]}—of-reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{[5]} purpose requires making a \textquote{temporal palliation argument} of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness\textsuperscript{[6]}—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 \textquote{intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as intemporality\textsuperscript{[7]}-asymmetric-subsumption-of-temporality\textsuperscript{[8]}/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 \(<\text{amplituding/formative–epistemicity}\)\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^1 \text{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\(^7\)-and-conjugated-postlogism\(^7\) as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness\(^8\)-of- reference-of-thought social referencing of \(‘\text{meaningfulness-and-teleology}^9\) 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 \(^{11}\text{de-mentation–\{supererogatory–ontological–de–mentation-or-dialectical–de–mentation–stranding–or-attributive-dialectics\}}\) 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 \(<\text{amplituding/formative–epistemicity}\)\text{causality–as-to-projective–totalitative–implications–of–prospective–nonpresencing–for–explicating–ontological–contiguity}\text{in the long run as superseding the prior \text{beyond–the–consciousness–awareness–teleology}^{10}–\{\text{in–preconverging–existential–extrication–as–of–existential–unthought}\}^6 \text{and initiating the appropriate prospective social universal–transparency}^{10}\text{–\{\text{transparency–of–totalising–entailing,–as–to–entailing–}\text{<amplituding/formative–epistemicity>totalising–in–relative–ontological–completeness}\}}\) that will de–mentatively/structurally/paradigmatically harken back to undermine the postlogism\(^7\)-and-conjugated-postlogism\(^7\) grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic
conflatedness ′-of-notional-deprocrypticism-prospective-sublimation) ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency ′{(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ) at a crosstown generational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency ′{(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ) turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ′<as-to-′attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold ′is what defines it as uninstitutionalised-threshold ′which is decentered and preconverging-or-dementing ′–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism ′–as-of-conviction,-in-profound-supererogation ′<existentially-veridical–′attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality′/longness and human temporality′/shortness as the ‘more fundamentally ′<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
reference-of-thought-<of-
apriorising/axiomatising/referencing>
that induce uninstitutionalised-threshold
at all the institutionalisations uninstitutionalised-threshold
.) The conceptual technique for
disambiguating individuations as to
reference-of-thought–prelogism
-as-of-conviction,-in-
profound-supererogation
<br>reference-of-thought–closeness-of-tethering–to–prelogism
-as-of-conviction,-in-
profound-supererogation
<br>reference-of-thought–looseness-of-tethering–to–prelogism
-as-of-conviction,-in-
profound-supererogation
<br>or
<br>reference-of-thought–closeness-of-tethering–to–prelogism
-as-of-conviction,-in-
profound-supererogation
<br>reference-of-thought–looseness-of-tethering–to–prelogism
-as-of-conviction,-in-
profound-supererogation
<br>wherein on one extreme
the
prelogism
-as-of-conviction,-in-
profound-supererogation
<br>mental-disposition individuation adheres to a
precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for intrinsic-
attribute of meaningfulness-and-teleology implying an inclination for presuming and 
implying of meaningfulness-and-teleology as limited/constraint by attendant–ontological-
contiguity~educed–existentialising/contextualising/textualising-contiguity~<reifying-or-
elucidating-of-prospective-relative-ontological-completeness ~of ~reference-of-thought-
devolving-as-of-instantiative-context> while the reference-of-thought–looseness-of-
tethering–to–prelogism –as-of-conviction,-in-profound-supererogation ~<existentially-
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for 
extrinsic-attribute of meaningfulness-and-teleology as caricaturing-hollow-staging-and-
performance involving an inclination for falsely presuming and implying meaningfulness-
and-teleology as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging out of the limits/constraints 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>. Further, the individuation-level
analysis highlights that it is the reference-of-thought–closeness-of-tethering–to–prelogism
as-of-conviction,-in-profound-supererogation ~<existentially-veridical–’attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> ( reference-of-thought– prelogism –as-of-
conviction,-in-profound-supererogation ~<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> ) and reference-of-thought–looseness-of-tethering–to–prelogism
as-of-conviction,-in-profound-supererogation ~<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-

supererogation <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>) respectively as of
human intemporal and temporal mental-dispositions that establish the <amplituding/formative–

epistemicity> causality <as-to-projective-totalitative–implications-of-prospective-

nonpresencing,-for-explicating-ontological-contiguity of attendant–ontological-

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<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<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-

reference-of-thought- devolving-as-of-instantiative-context> with the intemporal/conviction-
as-to-profound-supererogation mental-disposition; so-construed as of their contrastive-
synopsising-depths-of– meaningfulness-and-teleology rather for a ‘conflation

construal/conceptualisation’ and not a rather deceptive analytical reflex of
‘apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity }-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 ~educed–existentialising/contextualising/textualising-
ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40}—constitutedness—constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40}

which by habit or chance will often turn out to be as of attendant—ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40}—constitutedness—constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{67}—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 of the institutionalisation ambits of the domain-of-concern preceding so-established/so-institutionalised by\textsuperscript{55} maximalising-recomposuring—for—relative-ontological-completeness\textsuperscript{83}—unenframed—conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised\textsuperscript{55} reference—of—thought—categorical—imperatives/axioms/registry—teleology\textsuperscript{99},—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—and—teleology\textsuperscript{99} is not ontologically superseded as at uninstitutionalised-threshold\textsuperscript{102}. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold\textsuperscript{102}. As explained elsewhere and implied above it is the conceptualising (by\textsuperscript{55} maximalising—recomposuring—for—relative-ontological-completeness\textsuperscript{83}—unenframed—conceptualisation) of a reference—of—thought—categorical—imperatives/axioms/registry—teleology\textsuperscript{99},—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—and—teleology\textsuperscript{99} as of apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—\textsuperscript{40}—educed—existentialising/contextualising/textualising-contiguity}—\textsuperscript{13} conflatedness—\textsuperscript{102}—in—{preconverging—disentailment by}—postconverging—entailment that enables such a certitude at uninstitutionalised-threshold\textsuperscript{102} of an epistemic-totalising\textsuperscript{72}—devolved—purview—as-domain-of—construal—as—intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference—of—thought—categorical—imperatives/axioms/registry—teleology\textsuperscript{99},—for—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^9\) of
the social at uninstitutionalised-threshold\(^2\) involves a totalising-entailing/nested-congruence
social construal/conceptualisation that necessarily should factor in the reality of a human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor but we fail to do this due to our
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^1\) metaphysics-of-presence}{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }
disposition as of institutionalisation and thus wrongly implying intemporal construal as of our
secondnatured institutionalisation which while inconsequential within the ambits
institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-
threshold\(^2\) with the latter rather requiring a temporal-to-intemporal appraisal as of
metaphysics-of-absence}{implicated-epistemic-veracity-of- nonpresencing-<perspective
ontological-normalcy/postconvergence> as its reference-of-thought–categorical-
impératives/axioms/registry-teleology\(^2\),-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^9\).
The implication is that postlogism /psychopathy and other human temporal phenomena (and
so, across all registry-worldviews) which speak of uninstitutionalised-threshold\(^2\) are often
wrongfully construed on the basis of intemporal secondnatured institutionalisation human
nature whereas the apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-entailment
requires
‘synopsising-depth of a human temporal-to-intemporal nature’ and so by
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment—by—postconverging-entailment to establish the uninstitutionalised-threshold
reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
rather as of maximalising-recomposing-for-relative-ontological-completeness—
unenframed-conceptualisation (construed as intimately tying down our limited-mentation-
capacity by imbricatedness/threadedness/recomposing to the ‘leash’ of existential-
reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all
uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnatured
institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity ~educted—existentialising/contextualising/textualising-contiguity
(construed as letting our limited-mentation-capacity by unimbricatedness/untetheredness/unrecomposing out of the ‘leash’ of existential-
reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically
effective when dealing with an already established human registry-worldview’s/dimension’s
institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which
require their own new specific reference-of-thought—categorical-imperatives/axioms/registry-
teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-
and-teleology which so established then enables the practical effectiveness of elaboration-as-
to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant—ontological-contiguity ~educted—existentialising/contextualising/textualising-contiguity.
Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair
and accusing another, even at that relatively social universal-transparency {(transparency-}
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-relative-ontological-completeness—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibility/setup/measuringinstruments and is of imbricatedness/threadedness/recomposuring attendant–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 contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity, which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity on
the basis of the established reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\). Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology\(^9\) before the institutionalisation of such a specific uninstitutionalised-threshold\(^{102}\) 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\(^{47}\)–educated–existentialising/contextualising/textualising-contiguity\(^{40}\). 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\(^9\) 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\(^9\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology\(^9\) 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\(^9\), for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to preempt the slanted inducing of procryptism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology and gives up on positivism—procryptism—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional—deprocrypticism—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology has superseded the prior positivism—procryptism—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-
informality- \{\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}\} by formality dynamics; with the implication of lack of social universal-transparency- \{\text{transparency-of-totalising-entailing,-as-to-entailing-<amplitunding/\text{formative--epistemicity}>totalising--in-relative-ontological-completeness}\} as the manifestation is beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existent-unthought> at this uninstitutionalised-threshold, together with the inherent human complex of non-transcendability and hence unde-mentativity across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional-deprocripticism categorieal-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology that implies that the registry-worldview/dimension is in circular-pervasiveness of procripticism or ‘disjointedness-as-of-reference-of-thought’ as-misappropriated-meaningfulness-and-teleology\text{will meet with a mental-complex of <amplituding/formative--epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-(implicated-'nondescript/ignorable--void 'as-to-presencing—absolutising-identitive-constitutedness ) and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration}
given the limits of the possibility of explanation as herein about the ‘lived social’ as of the 
mentioned implied notional–deprocripticism of reference-of-thought–categorical-

imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology construing a storied-construct/ontologically-valid-narration driven by such postlogism/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-

projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging 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’ reference-of-thought’-misappropriated–meaningfulness-

and-teleology involving 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 of psychopathic/postlogism/

categorical-imperatives/axioms/registry-teleology, for-

‘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 as-to-projective-totalitative–implications-of-prospective-
nonpresencing–for-explicating-ontological-contiguity from a retrospective registry-worldview/dimension perspective like postlogism in a non-positivistic social-setup as of our prospective relative-ontological-completeness of reference-of-thought perspective but it is more difficult to grasp from a notional-deprocripticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing–apriorising-psychologism, given our state of metaphysics-of-presence ⟨implicated–
’nondescript/ignoreable–void ’–as-to– presencing—absolutising-identitive-constitutedness ⟩.

Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness of reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness of reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’. This new positivism of reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology>
existential–defect>\(^{15}\). 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\(^{77}\) condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity \(^{\sim}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\)–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\(^{99}\). 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\(^{17}\)–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 \(\sim\)educed–existentialising/contextualising/textualising-contiguity \}<\)conflatedness \(^{11}\)–in \{preconverging-disentailment by\}–postconverging-entailment as of positivism \(^{1}\)‘reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{99}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\(^{99}\),\(>\)
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{77} indiividuation-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, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology and a conventioning positivism-procrypticism as procrypticism in lieu of an ontologically-veridical notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology.

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism\textsuperscript{77}/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing-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 <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiac-drag that may induced its inclination for
desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the
fact of the relative contextual innocuousness with respect to social-stake-contention-or-
confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The
explainer of the situation ‘as of its ⁸reference-of-thought–prelogism⁹-as-of-conviction,-in-
profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ is in an ‘intemporalHall of asymmetric-subsumption-of-temporality’/asymmetrisation relative to the visitor and childhood psychopathy with respect to
the construed of ontological-veridicality. Hence the explainer of the situation construes the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–
existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging-
disentailment by}–postconverging-entailment as of its asymmetrisation with respect to the
visitor whose ⁸reference-of-thought ontologising-deficiency/relative-ontological-
incompleteness⁹-of-⁸reference-of-thought as not factoring in the childhood psychopathy
postlogism -as-of- compelling–nonconviction/madeupness/bottomlining
{‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontological-contiguity ‘;}-in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness}>-of-⁸reference-of-thought which is
‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the
visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity⁹-of-
reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity 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 , for
-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of
the visitor’s reference-of-thought so ontologically-destructured by the childhood psychopathy
postlogism ‘dereifying act’ of spilling water on a chair and accusing another, thereby
undermining ontological-veridicality where logic-as-of-prelogism-as-of-conviction,-in-
profound-supererogation <existentially-veridical—attendant-intradimensional—
apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> 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-
impairatives/axioms/registry-teleology , for
-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of
the explainer of the situation reference-of-thought/axiomatic-construct as soundness-or-
ontological-good-faith/authenticity of reference-of-thought and the visitors and childhood
psychopathy ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-
threshold unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought.
The implication here is that the construal/conceptualisation of ontologically-veridical
meaningfulness-and-teleology lies entirely/exclusively/supersedingly on the reference-of-
thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness —of—
reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s
‘supposed but rather non-existential/non-ontological reference-of-thought/axiomatic-
construct/curve-of-prior-relative-ontological-incompleteness —of— reference-of-thought’
doesn’t even arise in the very first place and fundamentally explains why its meaningfulness-
and-teleology is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-as—
being-in-arrogation and so more aptly as distractive-alignment-to-\textsuperscript{30} reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{30}. 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{16}<-existentially-veridical-\textsuperscript{-}attendant-intradimensional-\textsuperscript{-}apriorising/axiomatising/referencing\textsuperscript{-}logical-dueness-precedes-disontologising-logical-outcome-arrived-at>-\textsuperscript{30} reference-of-thought apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity\}—conflatedness \textsuperscript{-}in [preconverging disentailment by] postconverging entailment \textsuperscript{-}denying any implied symmetrising of \textsuperscript{99} meaningfulness-and-teleology\textsuperscript{79} 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 \textsuperscript{-}as their logical-dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{-}is construed more than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-\textsuperscript{30} reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{30}; to point out that temporal-dispositions perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{-}haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory–de-mentativity”\textsuperscript{3} reference-of-thought’ given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{-}is construed operantly as of temporal postlogism \textsuperscript{-}as-of-\textsuperscript{-}compulsing-
nonconviction/madeupness/bottomlining-⟨\langle decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle\rangle"|ontologising’-imbu}ed-\langle contextualising/existentialising–attendant-ontological-contiguity⟩-in-shallow-supererogation→\langle to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’⟩-and-conjugated-postlogism ‘exercise of distracting from’ the intemporal prelogism ‘as-of-conviction,-in-profound-supererogation’ <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reference-of-thought as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} conflatedness in \{preconverging–disentailment–by\}–postconverging–entailment’, and so construed as distractive-alignment-to-reference-of-thought-\{of-apriorising/axiomatising/referencing\}^3. That is, a ‘temporality distracting from intemporal prelogism’ 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-logical-outcome-arrived-at> projection’ is misconstrued in ‘denaturing’ of psychopathy/postlogism with the consequent alignment to it of conjugated-postlogism as ‘derived-denaturing’. In other words, prospective relative-ontological-completeness’ of reference-of-thought is ‘precedingly/supersedingly dementatively/structurally/paradigmatically cogent and comprehensive framework of meaningfulness-and-teleology’ such that any arising temporal disruption of meaningfulness-and-teleology ‘has nothing to do with constituting meaningfulness-and-
recomposuring implications associated with perversion-and-derived-\textsuperscript{74}perversion-of-
reference-of-thought-\textsuperscript{74}as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{74}ultimately falls to the
grander issue of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{88}reference-of-thought as
fundamentally endemising/enculturating such perversion-and-derived-\textsuperscript{83}perversion-of-
reference-of-thought-\textsuperscript{83}as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{83}possibilities; such
that an intemporal/ontological/social/species\textsuperscript{103}-universal/transcendental/\textsuperscript{55}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming as \textsuperscript{55}maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is not one that simply
identify a \textsuperscript{74}perversion-of-\textsuperscript{74}reference-of-thought-\textsuperscript{74}as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{74}in a social-construct but as ‘covering all the possibilities for vices-and-
impediments\textsuperscript{105} hypothetically susceptible to arise’ projects how de-
mentatively/structurally/paradigmatically the social-construct as of its beyond-the-
consciousness-awareness-teleology\textsuperscript{10} \textsuperscript{-}in-preconverging-existential-extrication-as-of-
existential-unthought\textsuperscript{6} prior relative-ontological-incompleteness\textsuperscript{83}-of-\textsuperscript{83}reference-of-thought is
‘susceptible to integrate’ \textsuperscript{74}perversion-of-\textsuperscript{74}reference-of-thought-\textsuperscript{74}as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{74}as derived-\textsuperscript{74}perversion-of-\textsuperscript{74}reference-of-thought-\textsuperscript{74}as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{74}, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective
relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{87}reference-of-thought going from this more
comprehensive-possibilities bases that doesn’t allow for \textsuperscript{8}incrementalism-in-relative-
ontological-incompleteness—with the implication that no logical interlocution of the wooden-language

<amplituding/formative> enframed-conceptualisation' with the implication that no logical interlocution of the

<amplituding/formative> wooden-language

<imbued—averaging-of-thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications'> arises as of prior relative-ontological-incompleteness—of—reference-of-thought. We can appreciate that the childhood psychopathy 'dereifying act' of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical reference-of-thought which when wrongly implied as valid prelogism—as-of-conviction,—in-profound-supererogation


postlogism due to relative-ontological-incompleteness of reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation (supererogatory–ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the <amplituding/formative> wooden-language (imbued—averaging-of-thought-as-to-leveling/resentment/closed-construct-of meaninglessness-and-teleology as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) as respectively non-positivism or procrypticism reference-of-thought, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism and its social integration as of our procrypticism–or–disjointedness-as-of reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of reference-of-thought-as-of-conflicatedness as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity-of reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–attendant-intradimensional>
apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of postlogism /psychopathy and conjugated-postlogism/psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived- ‘perversion-of- reference-of-thought-as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > rather reflected-as-of-soundness-or-ontological-good-faith/authenticity-of- reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of—social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism/psychopathy phenomenon relatively resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } with consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> dynamics further associated with a generalised social ‘lack of constraining social universal-
transparency reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness of reference-of-thought thus reflecting the uninstitutionalised-threshold backdrop for the registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>. In other words, social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness of reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> with the implication that ‘lack of constraining social universal-transparency at this uninstitutionalised-threshold allows for denaturing, which is rather subpar to the notional~conflatedness/constitutedness-to-conflatedness required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, 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 } failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant, with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness of reference-of-thought
driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in rearticulating such
a prospective institutionalisation ‘constraining social universal-transparency’
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness )
reference-of-thought–
categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation taking cognisance of the prior registry-
worldview’s/dimension’s relative-ontological-incompleteness
reference-of-thought;
wherein notional–conflatedness /constitutedness -to-conflatedness reflects their
institutionalisation and denaturing reflects their uninstitutionalised-threshold. Hence in the
bigger picture explaining why the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions are construed as of diminishing–
human-epistemic-abnormalcy-or-preconvergence towards ontological-
normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity
with respect to social universal-transparency
(transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) which critically tends to be solicited at its beyond-the-consciousness-
awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>
as in this individuation-level analysis, apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preconverging-disentailment by] postconverging entailment can equally
be construed as tying down 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-
ontological-contiguity\(^{67}\) — of the human institutionalisation process\(^{68}\) behind the successive institutional-cumulation/institutional-recomposition\((\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism'>})\) is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing\(^{16}\) referencing of any one registry-worldview’s/dimension’s institutionalisation\(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^99\) failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\) — of the human institutionalisation process\(^{68}\) as of our positivism–procrypticism. Notional–conflatedness /constitutedness\(^{13}\)–to-conflatedness\(^{13}\) points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional–deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and not the <amplituding/formative—epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) mental-complex of considering the <amplituding/formative> wooden-language—\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology\} while failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\}. In this regard, metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\} as articulated herein by this author is rather about, ‘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 disambiguates human-subpotency–aporia/undecidability/dilemma/ought-
<amplituding/formative—epistemicity>causality as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity’, as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism—determinism’>. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence{implicated-epistemic-veracity-of-nonpresencing<perspective—ontological-normalcy/postconvergence> insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality> that goes well beyond any given specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness}/incidental occurring behind the inspired/insight-for-the social construction
intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity\textsuperscript{13} angling to cynically undermine\textsuperscript{14} universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of\textsuperscript{15} universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{16}~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 objectifiable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{17}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of its blurriness. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment <implied–self-assuredness–of-ontological-good-faith/authenticity ~postconverging–de-
based genetics\textsuperscript{8} reference-of-thought\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold\textsuperscript{0} that then became a new specific institutionalisation\textsuperscript{8} reference-of-thought\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} thereafter amenable to elaboration-as-to-mere-extrapolating constituting abstracting deducing inferring of elucidation outside--attendant--ontological-contiguity\textsuperscript{7} educed--existentialising/contextualising/textualising-contiguity\textsuperscript{0} such that the prior non DNA-based construal/conceptualisation (as of \textsuperscript{8} reference-of-thought\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9}) with respect to that now DNA-based genetics specific institutionalised <amplituding/formative—epistemicity> totalising--devolved--purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing--{of-attendant--ontological-contiguity—educed--existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment by--postconverging-entailment within the same positivism registry-worldview institutionalisation.} (In fact, the institutional-cumulation/institutional-recomposure--{as-to--historiality/ontological-eventfulness /ontological-aesthetic-tracing--<perspective-ontological-normalcy/postconvergence-reflected--'epistemicity-relativism-determinism'>} are the conjoined effect of all specific uninstitutionalised-threshold\textsuperscript{10} institutionalisation breakthroughs of \textsuperscript{8} reference-of-thought--\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, 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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflectedness-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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflectedness-in-preconverging-disentailment-by-postconverging-entailment over the prior distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology

over our positivism–procrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology of our ‘lived social’ uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of
(with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness\(^{87}\)-of\(^{87}\) reference-of-thought limiting/constraining on the possibilities of vices-and-impediments\(^{105}\)); implying an underlying ontological-contiguity\(^{67}\) 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\(^{99}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{6}\) and prior ‘lack of constraining social universal-transparency\(^{103}\)-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } this does not imply apart from such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold\(^{102}\) as its beyond-the-consciousness-awareness-teleology\(^{99}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{6}\) and ‘lack of constraining social universal-transparency\(^{103}\)-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } inducing anew the new \(^{8}\) reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{9}\)-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold\(^{102}\) can be construed ontologically as arising out of a further temporal/shortness-of-register-of–meaningfulness-and-teleology\(^{9}\) distortedness of the new \(^{8}\)amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^{8}\) reference-of-thought\(^{9}\) devolving-as-of-instantiative-context—‘meaningfulness-and-teleology\(^{9}\) in the social extended-informality\(^{6}\) {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-.
meaningfulness-and-teleology \rangle \text{ ultimately extending to the extended-informality}

\{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology \} \text{spheres of formal constructs distorting formal construal of}

\text{meaningfulness-and-teleology, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised \text{meaningfulness-and-teleology} \text{ and its uninstitutionalised-threshold's threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-intradimensional'-prospectively-}

\text{disontologising-preconverging/dementing \text{apriorising-psychologism}. The operant and}

technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology \text{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \text{~educed-}

\text{existentialising/contextualising/textualising-contiguity } \} \text{ conflatedness in \{preconverging-

disentailment by\} postconverging-entailment for ontologically-veridical \text{meaningfulness-and-teleology} \text{ and 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-

<so-construed-as-from-perspective~ontological-normalcy/postconvergence> condition’ of}

\text{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-ontology \text{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \text{~educed-}

\text{existentialising/contextualising/textualising-contiguity } \} \text{ conflatedness in \{preconverging-

disentailment by\} postconverging-entailment for ontologically-veridical \text{meaningfulness-and-teleology}, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving
underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality, with both constituting the organic-knowledge. This transcendental
knowledge construct establishes a dominant social framework of knowledge grounded on its
inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernumerary—de-mentativity <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity (as it supersedes the prior beyond-the-
consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought> and the prior ‘lack of constraining social
universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }), and
then imbues the prospective institutionalisation with social validity and social structure of
meaningfulness-and-teleology as of deferential-formalisation-transference. This is the
social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—confoundedness —in-{preconverging-
disentailment by} postconverging-entailment for prospective relative-ontological-
completeness –of reference-of-thought meaningfulness-and-teleology. But then in due
course and at the uninstitutionalised-threshold of this prospective institutionalisation
reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-
preservation-entropy-or-contiguity—ontological-preservation) wanes as the reality of human
notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> nature sets in as it is related to at the
uninstitutionalised-threshold 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—dementativity <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—of-attendant—ontological—contiguity~educed—existentialising/contextualising/textualising-contiguity—in—preconverging—dissentailment—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 \(^{83}\) reference-of-thought construal in the first place’ distort in due course organic \(^{56}\) meaningfulness-and-teleology \(^{99}\), as of temporal mental-dispositions of shortness-of-register-of—\(^{79}\) meaningfulness-and-teleology\(^{99}\). Thus such implied prospective \(^{83}\) reference-of-thought, social organisations and institutions as organic \(^{56}\) meaningfulness-and-teleology\(^{99}\) 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 \(^{83}\) reference-of-thought social and institutions \(^{56}\) meaningfulness-and-teleology\(^{99}\). Thus for an ontological-veridicality/intrinsic-reality transcendent-enabling/sublimating/\(\text{supererogatory-de-mentativity}<\text{amplitudine-formative-epistemicity}>\text{causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity}\) construal for the notional-deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the \(^{56}\) meaningfulness-and-teleology\(^{99}\) behind the construal of notional-deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to—\(^{83}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{90}\), and so as of notional-conflatedness /constitutedness -to-conflatedness \(^{3}\) as \(^{38}\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in articulating a (protensive-consciousness deneuterising \(^{17}\)-induced)-\(^{83}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance- or-confliction—effecting to bare mechanical-knowledge as of <amplitudine-formative wooden-language-{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought– categorical-
impertatives/axioms/registry-teleology \} inducing threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \} \<as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-
psychologism\> as of uninstitutionalised-threshold\textsuperscript{102}. This is achieved by a perpetuating
metaphysics-of-absence\<implicated-epistemic-veracity-of-
nonpresencing-‘perspective–ontological-normalcy/postconvergence\> that factors in human notional–firstnaturedness—
temporal-to-intemporal-dispositions-\<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence\> nature. Insightfully, a storied-construct/ontologically-valid-
narration technique apprehending the notional–firstnaturedness—temporal-to-intemporal-
dispositions-\<so-construed-as-from-perspective–ontological-normalcy/postconvergence\>
respective mental-dispositions for \<reference-of-thought–looseness-of-tethering–to–
prelogism \<as-of-conviction,–in-profound-supererogation \<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\> and \<reference-of-thought–closeness-of-
tethering–to–prelogism \<as-of-conviction,–in-profound-supererogation \<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at\> can be construed, wherein the instigating
temporal postlogism\textsuperscript{77}–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–
accordance—as-of-social-stake-contention-or-confliction) can be elucidated. The underlying process as of temporal postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising—of-attendant—intradimensional—apriorising/axiomatising/referencing—induced—disontologising’—of-the—
mental-states to be by mental-reflex in prelogism-as-of-conviction,-in-
profound-supererogation-<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> thus inducing wrongful teleological elevation of the
postlogism-/psychopathic ‘meaningfulness-and-teleology’, which wouldn’t occur at
childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-
worldviews/dimensions, the ‘distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> of any registry-worldview/dimension
institutionalisation of meaningfulness-and-teleology as of its organic-knowledge’ can be
construed and analysed across 3 lines; - the initiating temporal postlogism
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> of
meaningfulness-and-teleology, - the generalised temporal-dispositions to integrate such
ontologically-destructured meaningfulness-and-teleology as of the registry-
worldview’s/dimension’s relative-ontological-incompleteness -of- reference-of-thought
explaining its beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-
extrication-as-of-existential-unthought> and ‘lack of constraining social universal-
transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising-in-relative-ontological-completeness }, - and the prospective
institutionalisation construing/conceptualising the ontological-veridicality and analysis of such
registry-worldview/dimension institutionalisation of meaningfulness-and-teleology
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>
dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally
serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation
framework. The implication of such ‘temporal distractive-alignment-to- reference-of-thought-
<of-apriorising/axiomatising/referencing> of institutionalisation of meaningfulness-and-
preempting—disjointedness-as-of reference-of-thought,—as-to—amplituding/formative—epistemicity—growth-or-confalatedness/transvaluative-
epistemality
gerationalising/transepistemicity/anamnetic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—confalatedness {in—{preconverging—
disentailment—by}—postconverging-entailment. Explicating thus the 
dementative/structural/paradigmatic implication of the non-positivistic or our positivism—procripticism perversion-of reference-of-thought—<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
suppererogation construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional—deprocrypticism utter psychical-and-institutional
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—confalatedness {in—{preconverging—
disentailment—by}—postconverging-entailment of meaningfulness-and-teleology, and not wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’, rather than a naïve metaphysics-of-presence;{implicitied-‘nondescript/ignoreable-
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 83 reference-of-thought and ‘human
temporal uninstitutionalised-threshold 102 mental-disposition’ registry-worldview’s/dimension’s
81 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 62 —of-the-
human-institutionalisation-process 68 as of human limited-mentation-capacity-deepening 3
leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense
of intemporality 52/longness (which overall is no more greater than that of humans of previous
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions); and further that we are just of the same ‘human temporal
uninstitutionalised-threshold 02 mental-disposition’ as all humans past when it comes to making
solipsistic choices at uninstitutionalised-threshold 102, which choices when of intemporality 52-
drive solipsistic-choices are 5 maximalising-recomposuring-for-relative-ontological-
completeness’—unenframed-conceptualisation leading to prospective institutionalisations.
This notion of human mental-disposition and by extension 79 meaningfulness-and-teleology 99 as
comprising, rather as a more complete and grander conceptualisation, a registry-
worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold 102-facet,
so-construed by metaphysics-of-absence-implicited-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Such metaphysics-of-absence-implicited-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social prentence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-in-deferential-formalisation-transference and transversality-for-sublimating-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific meaningfulness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of <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-\(<\text{in-deferential-formalisation-transference}\>) and transversality-\(<\text{for-sublimating-existential-eventuating/denouement}>\text{-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'}\>\). In another respect, with regards to scientific meaningfulness-and-teleology and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal \(<\text{amplituding/formative}>\text{wooden-language-}\{\text{imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology—}\text{as-of—}\text{‘nondescript/ignorable—void—’with-regards-to-prospective-apriorising-implications—}\}\) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness’-of-reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) as of its free-for-all nature. The bigger point being that even in our positivism–procrusticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal wooden-language-(imbued–averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) mental-
dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism /psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that
is based on ‘social consensus as of social-aggregation-enabling by human temporal
amplituding/formative wooden-language-{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignoreable—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/ignoreable—void ’—as-to-
presencing—absolutising-identitive-constitutedness } instead of assuming a ‘human temporal
uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-
absence—{implicit-epistemic-veracity-of- nonpresencing—<perspective—ontological-
normalecy/postconvergence—}, since the construal of our postlogism as of psychopathy and
social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-or-
notional—projective-perspective, reflected from futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-
worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence—
{implicit-epistemic-veracity-of- nonpresencing—<perspective—ontological-
normalecy/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-discomfite-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–dementating/structuring/paradigmating and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–dementating/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 notion of being at the backend in reflecting holographically-⟨conjugatively-and-transfusively⟩the ontological-contiguity—as-of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure-⟨as-to—historiality/ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence \{(implicated-epistemic-veracity-of:nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle)\}/postdication with reference-of-thought–categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding-\langle as-of-apriorising/axiomatising/referencing\rangle intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence \{(implicated-epistemic-veracity-of:nonpresencing-\langle 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-or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporality-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over
animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity –in-reification/dereification as of their prior relative-ontological-incompleteness-of-reference-of-thought, contrasted with the positivist naturalist conception of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity –in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness-of-reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrysticism registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought, as the notion of proof/evidence is more critically tied down to attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity –reification as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity <-profound-supererogation-of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness of reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality.<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing of the prior relative-ontological-incompleteness of reference-of-thought and the contorted prospective relative-ontological-completeness of reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness of reference-of-thought projection is what marks ‘transcendental acts of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen/asceticism\(^1\) as of reasoning-through/messianic-reasoning\(^2\) 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\(^3\) -of- reference-of-thought
ever always fails to accompany prospective state of prospective relative-ontological-
completeness\(^4\) -of- reference-of-thought but for the induced crossgenerational transcendental
metaphoricity\(^5\) possibility, and the contortion is more of a token as of the metaphoricity\(^5\)
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’\(^6\), as a gesturing of
metaphoricity\(^7\) that is ‘beyond the prior relative-ontological-incompleteness\(^8\) -of- reference-
of-thought full \(^9\) meaningfulness-and-teleology\(^9\) implications contemplation’. The contortion
implies that there is ‘nothing any more important than upholding the metaphoricity\(^7\) possibility
for prospective relative-ontological-completeness\(^8\) -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\(^8\) -of- reference-of-thought thus
psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion
existential reference for prospective relative-ontological-completeness\(^8\) -of- reference-of-
thought transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity. Thus
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

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apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity gesturing for prospective relative-ontological-completeness-of-reference-of-thought as of postconverging-nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness-towards-ontological-completenesss-of-deprocrypticism’ as of their specific reflection of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment' at a given
reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable–void
(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)
threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-threshold, while falsely implying the given reference-of-thought mere identitive conceptualisations/‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument that by its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive <amplituding/formative–epistemicity> totalising/circumscribing/delineating postconverging-or-dialectical-thinking—apriorising-psychologism’ even at its uninstitutionalised-threshold where it is effectively preconverging-or-dementing—apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing.<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> of attendant-ontological-contiguity ~educated–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–presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism <amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness-and-teleology, the ‘candid existential expressiveness’ that ‘integrates
superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{102}, much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-developement-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{19} as of prospective notional–deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism that ‘integrates procrypticism–or–disjointedness-as-of-reference-of-thought as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{102}; and in both cases the ‘trace/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’\textsuperscript{29} of ontological wholeness/nested-congruence’ as knowledge-reification–gesturing--in-
conflatedness in {preconverging-disentailment by} postconverging-entailment \textsuperscript{29} breaks down at the uninstitutionalised-threshold\textsuperscript{102} thus assuming a nondescript/ignorable–void\textsuperscript{13} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) identitive-constitutedness ‘as–epistemic-totality’ ‘dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism\textsuperscript{80} representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical reality of ‘preconverging-or-dementing –apriorising-psychologism superstition’ and ‘preconverging-or-dementing –apriorising-psychologism procrypticism–or–disjointedness-as-of-reference-of-thought’. It is singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresening> projected epistemic-immanence/veridical-epistemicity-relativism-determinism in preempting any such de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold\textsuperscript{102} as implied by notional–deprocrypticism that reflects ‘ontologically-veridical difference-conflatedness\textsuperscript{11} as-to-totalitative-reification-in-
departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning-as-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-


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism human subject superegoic vices-and-impediments’. It should be noted that the way the construction of knowledge works at ‘reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of ‘reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the wooden-language\{(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—’nondescript/ignorable—void’—with-regards-to—prospective-apriorising-implications>\} mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of ‘reference-of-thought
The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
mental-disposition in our positivism—procrypticism effectively do has a sense of human knowledge development and emancipation but as of a mental-reflex that such a conception is necessarily by way of our positivism—procrypticism reproducibility—mathesis/motif/throwness-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 reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism is very much alien to our positivism—procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality’/reference-of-thought/epistemic-totalising~self-referencing-syncretising/circularity conception of meaningfulness-and-teleology which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—from-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—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—reproducibility—mathesis/motif/thrownness-disposition towards ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor at its uninstitutionalised-threshold implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of <amplituding/formative—epistemicity>totalising—thrownness-in-existence, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness-of—reference-of-thought meaningfullness-and-
teleology\textsuperscript{9} state is downright ontologically ridiculous and the manifestation of an
\textit{amplituding/formative–epistemicity} totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the
psychoanalytic-unshackling of all prior registry-worldviews/dimensions \textsuperscript{9} reference-of-thought
is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given
\textit{reference-of-thought in prior relative-ontological-incompleteness} as of dissingularisation
\textit{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness} \textit{epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has
its very own complete transformative and emancipative potential as if of fully-attained
singularisation-\textit{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 \textsuperscript{9}; wherein
postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism reasoning-from-
results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation at its uninstitutionalised-threshold \textsuperscript{92} is construed as
preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism as of prospective postconverging-or-
dialectical-thinking\textsuperscript{21}–apriorising-psychologism reasoning-through/messianic-reasoning
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of
its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing
psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to
imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation
of the possibility for prospective human emancipation’, since by its ‘presencing—
absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of intemporal/longness-of-register-of—meaningfulness-and-teleology projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—

between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>; and so, as its essential ‘meaningfulness-and-teleology’ is as of a solipsistic transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality—<for—sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as—the-absolute—a-priori—of—conceptualisation—and—existence—as—sublimating—withdrawal,—eliciting—of—prospective—
supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> as of <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{87} of reference-of-thought. Human supererogatory-de-mentative constraint is fundamentally associated with poor universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{105}. 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{87} 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{88}, for resolving a given registry-worldview/dimension vices-and-impediments\textsuperscript{105}; this notion of human supererogatory–de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied by a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), rather than a second-guessing mented or
that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually preconverging-or-dementing—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/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-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩, decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of 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
Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness and emotional-involvement. In another respect the implications of flawed identitive-constitutedness as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism also has implications with the ontological-performance-<including-virtue-as-ontology> as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism implied as of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that in many ways ignores/overlooks knowledge-reification—gesturing-<in-
prospective pschologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as of
singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism; and so, as of
their ‘formalisation credo as identitive-constitutedness ¹-as-’epistemic-totality”'-dereification-
in-dissingularisation<-as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness >-as-flawed-epistemicity-relativism-determinism ” thus leading to
a disposition that considers knowledge as an exercise of mere conceptual-patterning inherently
validated by formalisations on the basis of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity ²~educed–existentialising/contextualising/textualising-contiguity ⁴
without the constraint of knowledge-reification–gesturing<-in-
prospective pschologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as of
existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation”<-as-to-perspective–ontological-
normalcy/postconvergence-implied-’prospective-aporeticism-overcoming/unovercoming”> as its very own transcendental signifier which ultimately manifestly-as-inherently enables
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as the very essence of
knowledge. This has led in many ways to a dissonance between their knowledge productivity
implications and existential reality wherein for instance psychological and psychiatric science
seems to imply that all along its practice human psychological illnesses have multiplied many
times over as of ever transforming and expanding formalisation credo, while the analytical
tradition of philosophy by the avowals of its internal critics has been involved in a recurrent
second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation
outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study
ecstatically allows for such an attitude/mental-disposition/care–and–episteme. Such an
approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather
abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity[]. Such that beyond its abstracting
exercise, as when it returns in striving to supposedly elucidate social and other existential
phenomenality, it is lost to it that social and other existential phenomenality is already
precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the
consequence that it naively construes of reification as simply projecting ‘the supposedly
reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential
phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-
entailing/nested-congruence’ of existential phenomenality and thus misrepresenting,
deraturing and producing relatively ontologically-flawed "meaningfulness-and-teleology". Such
articulations tend out to be merely implied decontextualised/abstracted constructs with
poor appreciation and construal of their conceptualisations as of underlying relative-
ontological-incompleteness /relative-ontological-completeness

[sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>] with respect to temporal-to-intemporal ontological-
performance —<including-virtue-as-ontology> which is what enables the reification of
existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression
epistemic-or-notional—projective-perspective of <amplituding/formative—epistemicity>causality —as-to-projective-totalitative—implications-of-prospective—
nonpresencing,—for-explicating-ontological-contiguity as of prospective relative-ontological-completeness
ontological-contiguity; thus further articulating ‘meaningfulness-and-teleology’ as from prior relative-ontological-incompleteness to prospective relative-ontological-completeness
, and so from the epistemic/notional perspective of existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised—
ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising—
narrative’ ontological-performance —<including-virtue-as-ontology>’ orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic—
totalising-entailing/nested-congruence as it reflects totalisingly-entailing the
‘notional—firstnatureredominated—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<of ‘meaningfulness-and-teleology’. This totalising-entailing insight is
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 '


conflatedness ~in~{preconverging-disentailment_by}~postconverging-entailment> for knowledge as ontologically-veridical meaningfulness-and-teleology, as can be validated and falsified by amplituding/formative–epistemic 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/ascendancy of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of knowledge-reification–gesturing~feasible–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity /

conflatedness ~in~{preconverging-disentailment_by}~postconverging-entailment> as of
Ontology/apriorising/axiomatising/referencing in the conceptualising of the very same immanent-existence/intrinsic-reality/ontological-veridicality, as to human/amplituding/formative–epistemicity/totalising–purview-of-construal’ or any amplituding/formative–epistemicity/totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism> when the conceptualising is in prospective relative-ontological-completeness or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism> when the conceptualising is in prior relative-ontological-incompleteness, and in both instances as substantiated or unsubstantiated respectively by amplituding/formative–epistemicity/causality as-to-projective-totalitative–implications-of-prospective- nonpresencing, for explicating-ontological-contiguity in reflection of the ascendency of existence-potency ~sublimating–nascence, disclosed from prospective-epistemic-digression. For instance, with the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism> of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs over classical-mechanics—axiomatic-constructs as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism>. This is also the case as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of the ‘relative-ontological-completeness’ of reference-of-thought’ over ‘relative-ontological-incompleteness’ of reference-of-thought’ as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing> apriorising-psychologism>; for instance, futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism over our positivism—procrypticism or in the case of our positivism over prior non-positivism—medievalism. Logic arises as a mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing of Being and beings. However, because a reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking> apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking> apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking> apriorising-psychologism> of covert flawed-as-dementing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with
regards to say adulthood psychopathic postlogism\(^{-}\)-slantedness as of the
historiality/ontological-eventfulness /ontological-aesthetic-tracing-\(<\text{perspective–ontological-
normaley/postconvergence-reflected-’epistemicity-relativism-determinism’}\> of its
meaningfulness-and-teleology\(^{1}\) as from difference-conflatedness \(\text{as-to-totalitative-
reification-in-singularisation-<\text{as-to-the-nondisjoinedness/entailment-of-prospective-
nonpresencing>- as-veridical-epistemicity-relativism-determinism in ontological-
contiguity>}, \) 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-\(<\text{as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism}>\) 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-\(<\text{as-to-preconverging-or-
dementing –apriorising-psychologism}>\), as will be done at childhood psychopathy where it is
overt and obvious. Further temporal individuation dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to
this postlogism -slantedness speaks of socially derived
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-\(<\text{as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism}>\) of flawed-as-dementing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-\(<\text{as-to-preconverging-or-dementing –}
\text{as-to-totalitative-reification-in-singularisation-<\text{as-to-the-nondisjoinedness/}
entailment-of-prospective-
nonpresencing>- as-veridical-epistemicity-relativism-determinism in ontological-
contiguity>}, \) 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-\(<\text{as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism}>\) 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-\(<\text{as-to-preconverging-or-
dementing –apriorising-psychologism}>\), as will be done at childhood psychopathy where it is
overt and obvious. Further temporal individuation dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to
this postlogism -slantedness speaks of socially derived
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-\(<\text{as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism}>\) of flawed-as-dementing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-\(<\text{as-to-preconverging-or-dementing –}
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing>
apriorising-psychologism> <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-
ontological-contiguity as of underlying relative-ontological-incompleteness/relative-ontological-completeness
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>}, is further elucidative of the notions of
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. Wherein
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness—of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the
‘<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically affirmative of sublimating/emancipating meaningfulness-and-teleology. Whereas
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation associated with organic knowledge is about ‘utterly resolving as of
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to–
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as
intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
ontological-completeness^{21-of-22} reference-of-thought
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument — reference-of-
thought^{19} — categorical-imperatives/axioms/registry-teleology^{20},-for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfullness-and-teleology^{20}
involved

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument — for—
conceptualisation <amplituding/formative–epistemicity> causality — as-to-projective-
totalitative–implications-of-prospective— nonpresencing,—for-explicating-ontological-
contiguity. incrementalism-in-relative-ontological-incompleteness^{21} — enframed-
conceptualisation can undermine knowledge development and as of its sophistic/pedantic
peddling of <amplituding/formative> wooden-language\{imbued—averaging-of-thought\<as-
to-leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology -as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>\} while
straddling inbetween the prior relative-ontological-incompleteness ^{21-of-22} reference-of-thought
conventioning-referencing and the prospective relative-ontological-completeness^{21-of-22} reference-of-thought
Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of— meaningfullness-and-teleology^{21}, as of social-
stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing ^{3}
of such prospective relative-ontological-completeness^{21-of-22} reference-of-thought organic
knowledge, and by social-construct destructuring postures of significant-otherness.
Fundamentally thus there de-mentative/structural/paradigmatic divergence imbued notional-
discontiguity/epistemic-discontiguity ^{1-between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing —qualia-schema and prospective-profound-
supererogation —of-mentally-aestheticised–postconverging/dialectical-thinking —qualia—

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schema> of their \textsuperscript{95} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88} — enframed-conceptualisation from the prospective notional-contiguity/epistemic-contiguity\textsuperscript{97} — profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking — qualia-schema> of \textsuperscript{95} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{87} — unenframed-conceptualisation, with \textsuperscript{95} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{87} — unenframed-conceptualisation reflected in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring — as-to-postconverging-or-dialectical-thinking — apriorising-psychologism> as of ontologically-veridical difference-conflicedness\textsuperscript{13} — as-to-totalitative-reification-in-singularisation — as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> — as-veridical-epistemicity-relativism-determinism in ontological-contiguity\textsuperscript{67} as from existence-potency\textsuperscript{37} — sublimating—nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, while \textsuperscript{95} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88} — enframed-conceptualisation is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring — as-to-preconverging-or-dementing — apriorising-psychologism> as ontologically-flawed identitive-constitutedness\textsuperscript{14} — as—epistemic-totality\textsuperscript{37} — dereification-in-dissingularisation — as-to-the-disjointedness/disentailment-of— presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity — between — prior-shallow-supererogation — of-mentally-aestheticised—preconverging/dementing — qualia-schema_and_prospective-profound-supererogation — of-mentally-aestheticised—postconverging/dialectical-thinking — qualia-schema>; and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, — as-to—human-<amplituding/formative—
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness\(^1\) conventioning-referencing in medieval-scholasticism
notioal~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
in prior relative-ontological-incompleteness’s or with a Rousseau Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(^5\)meaningfulness-and-teleology as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> devaluing the
conventioning-referencing as of aristocratic/despotic self-aggrandisement
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness’s. The point here being that the stake for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity are ever always
beyond any given registry-worldview/dimension <amplituding/formative> wooden-language,
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’with-regards-to-
prospective-apriorising-implications⟩) conventioning-referencing <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’,
and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
as of “incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation.
With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment `<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existing-reality>` implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning-(as-devoid-of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of-‘prospective-relative-ontological-completeness ’;–so-rather-enabled–<by-a- nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism’>), it can be naively implied that similar conceptual wordings imply similar knowledge commitments and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the physics `<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment `<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existing-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 {preeconverging-disentailment_by} postconverging-entailment> as of
ontological-commitment `<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its `<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag` presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment `<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>` articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment implying self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> in producing knowledge as ‘meaningfulness-and-teleology’; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to amplituding/formative–epistemicity> 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 ~educed–existentialising/contextualising/textualising-contiguity}
confounded 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 }—confoundedness in preconverging disentailment by postconverging entailment demand on human living experience for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of ‘expanded onticising construal of existence as of <amplituding/formative–epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity /ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and- {hermeneutically/reprojectively/supererogatingly/zeroingly}educing ‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation⟩ as of supervening-confoundedness\[\textsuperscript{11}\]. Knowledge as \[\textsuperscript{56}\] meaningfulness-and-teleology\[\textsuperscript{99}\], whether of


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necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicited in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of 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 apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging–
disentailment by postconverging entailment; so-implied as of their supposedly coherent ontological-commitment 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. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specificity of existence’s ecstatic manifestation’ as of the amplituding/formative–epistemicity totalising–devolved–purview–as-domain–of–construal–as–intrinsic-reality/ontological-verbatim 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\(^7\)–educted–existentialising/contextualising/textualising-contiguity\(^8\) 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\(^7\)–sublimating–nascent,-disclosed–existentising/contextualising/textualising-contiguity\(^8\) sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing \(<\text{preconverging–'motif-and-}
\text{apriorising/axiomatising/referencing’–imbuing–'existentialising—enframing/imprintedness—}
\text{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}>\)

Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating \(<\text{amplituding/formative–epistemicity}>\) reference-of-thought\(^8\) devolving \(<\text{postconverging–narrowing–}
\text{down—sublimation—as-to—'existence—as-sublimating-withdrawal,—eliciting—of—prospective—}
\text{supererogation ’—in—reflecting—'immanent—ontological—contiguity ’};—as—operative—
\text{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’\(^9\) 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\(^9\)–\(<\text{preconverging–existential—extrication—as-of—existential—unthought}>\)
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-‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation⟩ so-reflecting
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 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} implications articulated herein in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-
institutionalisation-process68 can be garnered by the fact that all the knowledge-reification–

herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as from ‘prospective nonpresencing—<perspective—ontological-normalcy/postconvergence> reflection of <amplituding/ formative— epistemicity> causality — as— to— projective— totalitative— implications— of— prospective— nonpresencing.— for— explicating—

process/ gesturing for its derivation’ as ‘cogent—unifying—operand—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—
in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation is inherently convenient as of a mental-reflex oriented towards ordinary wooden-language-{imbued—averaging-of-thought—LEVELINGRESSENTIMENTCLOSED-CONSTRUCT-OF—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educted—existentialising/contextualising/textualising—contiguity }—confuted—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-completeneness transcendentaland-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness\}\{ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\} 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 ~educated−existentialising/contextualising/textualising-contiguity \}|―conflicatedness | 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 ~educated−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
<amplituding/formative–epistemicity>totalising~self-referencing-
synchretising/circularity/interiorising/akrasiatic-drag<sup>1</sup> that poorly or doesn’t recognise the
transforming nature of concepts and conceptualisations as from prospective <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.<sup>2</sup>

(sublimating–referencing/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–
gesturing=<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment.by}–postconverging-entailment> as
associated with the suprastructuralism/postmodernism perspective in relative-ontological-
completeness<sup>3</sup>. 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-

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postconverging/dialectical-thinking

of-notional-deprocrypticism-prospective-sublimation

opened-construct-of-

meaningfulness-and-teleology

so-implied with respect to ‘the transcendental-signifier that is

ecstatic-existence’, as so-reflected as of

apriorising/axiomatising/referencing-{of-attendant–

ontological-contiguity

–educated–existentialising/contextualising/textualising-contiguity

conflatedness

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

for elucidating, deriving and knowledge-reification–gesturing

prospective

psychologismic

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

contiguity

–educated–existentialising/contextualising/textualising-contiguity

conflatedness

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

of concepts

and conceptualisations as from prospective

nonpresencing–<perspective–ontological-

normalcy/postconvergence>

reflection of

<amplituding/formative–epistemicity>causality

-as-to-projective-totalitative–implications-of-prospective–

nonpresencing–for-explicating–

ontological-contiguity

of relative-ontological-incompleteness

/sublimating–referencing/registering/decisioning,–as-self-becoming/self–

conflatedness

/formative–supererogating–<projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-

normalcy/postconvergence>}. This explains why postmodern-thought cannot truly be

understood in terms–as-of-axiomatic-construct of naïve identitive positivistic modern thought

because the

meaningfulness-and-teleology

of postmodern-thought only arise rather in the

reification process/gesturing involving the displacement/decentering-of-the-human-subject

implied as from prospective

nonpresencing–<perspective–ontological-

normalcy/postconvergence>

reflection of its

<amplituding/formative–

epistemicity>causality

-as-to-projective-totalitative–implications-of-prospective–

nonpresencing–for-explicating-ontological-contiguity

of relative-ontological-
incompleteness relativ/ontological-completeness

{sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence} for elucidating, deriving and knowledge-reification—gesturing

<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } conflatedness —in—{preconverging-disentailment_by—postconverging-entailment} of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of "presencing—absolutising-identitive-constitutedness" by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification—gesturing

<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } conflatedness in—{preconverging-disentailment_by—postconverging-entailment} of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification—gesturing as from prospective nonpresencing—perspective—ontological—
Such a recurrent ontologically-flawed predisposition is tantamount to say construing Newtonian physics in the absolute terms—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 /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>⟩.
space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a presencing—absolutising-identitive-constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity as from the relative-ontological-completeness perspective which emphasises construing existential-reality as it manifests itself as of attendant–ontological-contiguity as to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-
relativism-determinism all presencing—absolutising-identitive-constitutedness traditional conceptions beyond their simplistic conceptual-patterning—(as-devoid-of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity ‘s—reifying-or-elucidating-of—‘prospective-relative-ontological-completeness ’;—so-rather-enabled<by-a—nonpresencing-divulging-of-momentous—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism-determinism’> to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness perspective in presencing—absolutising-identitive-constitutedness as nominalistic rather than as of ‘—foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—‘existence—as—sublimating-withdrawal—eliciting—of—prospective-supererogation ’—in—reflecting—‘immanent—ontological-contiguity ’;—as—operative—notional—deprocrypticism) supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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 ‘s—reifying-or-elucidating-of—‘prospective-relative-ontological-completeness ’;—so-rather-enabled<by-a—nonpresencing-divulging-of-momentous—historiality/ontological-eventfulness /ontological—aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism-determinism’> by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification—gesturing—<in—
prospective psychology of attendant ontological contiguity -educed existentialising contextualising textualising contiguity — 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 -{sulminating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative-supererogating<-projective/repjective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence} implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of—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-contiguity implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument—
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}–educted–existentialising/contextualising/textualising-contiguity}–constitutedness—in-preconverging-entailment—is shown to be veridically rather as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}–educted–existentialising/contextualising/textualising-contiguity}–confledness—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}–educted–existentialising/contextualising/textualising-contiguity}–confledness—in-{preconverging-disentailment–by}–postconverging-entailment as of <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity⟩, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness⟩ that involves human limited-mentation-capacity-deepening⟩. This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educted–existentialising/contextualising/textualising-contiguity}–
process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the ‘preceding formative/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment–by}–postconverging-entailment>’. Such a supposed scholar or student cannot depart from ordinary/banal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment–by}–postconverging-entailment> process/gesturing should be directly and fully graspable to it as of a <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>
	predisposition to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation are meant to transmit a ‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> in its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification–gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> process/gesturing cannot strive to engage the supposed scholar or student at any such
ordinariness/banal <amplituding/formative> wooden-language{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-
of—nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—level-
of—knowledge-conception, and implicit in its knowledge-reification—gesturing—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment-by—postconverging-entailment—process—is
the notion that the prior/all-the-prior hermeneutic/reprojecting/supererogating/zeroing circle-
level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is
basically because such a top-level is imbued with fundamental and new knowledge-reification—
gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment-by—postconverging-entailment—}
priorities. While in many ways the unblurred /sharply-delineated nature of the natural sciences renders
such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more
or less very transparent, with regards to the blurriness of the social such a postmodern-thought
‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather
requires increasing familiarisation, habituation and contemplation with regards to such critical
texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of
philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying
reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as
from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of
parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-
understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to 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 disparateness-of-conceptualisation but rather implying a furtherance of the overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement of all human knowledge as of totalising–renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification–gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}–postconverging-entailment> is a hermeneutic/reprojecting/supererogating/zeroing circle involving: the analyst’s/philosopher’s baseline re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ’of-notional–deprocrypticism-prospective-sublimation}<sup>9</sup> up-to-date knowledge-reification–gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
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 ~duced–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 ⟨postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’⟩.
as-operative-notional–deprokrypticism) with other so-constructed knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity ¬educed–existentialising/contextualising/textualising-contiguity }—
conflatenedness -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 }—conflatenedness -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 }—
conflatenedness -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–
onological-contiguity ¬educed–existentialising/contextualising/textualising-contiguity }—
conflatenedness -in-{preconverging-disentailment_by}–postconverging-entailment>
process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-
reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-}
of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment> methodological difficulties arising in many social domains-of-study ‘assuming a
disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’ epistemic-disposition that is in many ways poorly
constrained to existential-reality’ with the result of their relative knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> passivity
with regards to many a social issue ‘but for adventures into social commentary divorced from
genuine operant knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>
implications’; and in this regards could it be that the true ‘unsaid issue with
 suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the
displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-
relative-ontological-completeness and thereof the knowledge for that given right mindset-as-
of-prospective-relative-ontological-completeness as of projected attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness -in-[preconverging-
disentailment-by]-postconverging-entailment, an issue that has always been a difficult knot
throughout the ontological-contiguity —of-the-human-institutionalisation-process but which
inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity involved in knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging-entailment, and is reflected in a lack of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist amplituding/formative wooden-language {imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity} in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging-entailment’; and so when it generally comes to analysing
philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness -as-epistemic-totality -dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness>-as-flawed-epistemicity-relativism-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification-gesturing-in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment> process/gesturing and thus be able to understand how such knowledge-reification-gesturing—in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment> process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of attendant—
ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging–disentailment by} postconverging-entailment and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’.

In this regards, such hermeneutic/reprojecting/supererogating/zeroing and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising-idealisation that ‘runs-through/is-deflating’ by its evental -instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising-idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the
prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-as-devoid-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-s-reifying-or-elucidating-of-
‘prospective-relative-ontological-completeness’; so-rather-enabled-by-a- nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness-/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’⟩ as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern-day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} that then feeds into prospective originariness-parrhesia–as–spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment—and organic implications’, just as we cannot simplistically interpret the importance of Aristotelian science in terms of its constitutive elements as earth, water, air, fire and aether on a naïve 7 presencing—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure—as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism} in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process) but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment} as opening up the possibility for prospective human reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its meaningfulness-and-teleology infrastructure impact on the developing enlightenment social
developments and as this budding-positivism metaphoricity epistemically-riochettingly/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-
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-
’nondescript/ignorable–void ‘–with-regards-to-prospective-apriorising-implications>) is not
postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological
question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–
’immanent-ontological-contiguity ‘> epistemic-disposition that is in many ways poorly
constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-
dynamics’ affect the realisation of the full knowledge-reification–gesturing–<in-
prospective_psychologismic-apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }–
conflatedness –in–{preconverging-disentailment–by}–postconverging–entailment> potentiality

undermining existence-potency, sublimating nascence, disclosed from prospective epistemic digression 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}. While in many a natural science the high and immediate subjection to existential experimental falsifiability and validation as of amplituding formative epistemicity causality as to projective totalitative implications of prospective nonpresencing for explicating ontological contiguity of conceptualisations acts as a strong constraining effect in relatively undermining disjointing disparateness disentailing of primemovers and rather encouraging cogent unifying operant dynamics of primemovers reflecting apriorising axiomatising referencing {of attendant ontological contiguity educed existentialising contextualising textualising contiguity conflatedness in {preconverging disentailment by} postconverging entailment the blurriness and remoteness of falsifiability and validation as of amplituding formative epistemicity causality as to projective totalitative implications of prospective nonpresencing for explicating ontological contiguity of conceptualisations in many a social domain of study relatively undermines good practice epistemic veracity selectiveness towards cogent unifying operant dynamics of primemovers reflecting apriorising axiomatising referencing {of attendant ontological contiguity educed existentialising contextualising textualising contiguity conflatedness in {preconverging disentailment by} postconverging entailment, as the latter is inclined to an institutional-
disposition that construes of the unification of 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\(^9\)~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression driven \(^4\) foregrounding__entailment\(^3\)
(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation \(^7\)-in-reflecting-'immanent-ontological-contiguity \(^1\):-
as-operative-notional–deprocrypticism\(^8\)’. 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\(^9\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-
subpotency. Human \(^5\)‘meaningfulness-and-teleology\(^9\) as of its ontological-performance\(^72\)-
<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
\(^5\)‘meaningfulness-and-teleology\(^9\) 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 \(^5\)‘meaningfulness-and-teleology\(^9\) refers to human-subpotency conscious-able
aestheticisation of ecstatic-existence as of varying human ontological-performance\(^72\)-
<including-virtue-as-ontology> in veridically reflecting existence-potency\(^9\)~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression. Underlying the ontological-
performance\(^72\)-<including-virtue-as-ontology> of human-subpotency conscious-able
perspective>'), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is reflected in all human aestheticisation construals whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation construct or subsuming aestheticisation construct with respect to sought out ontological-performance\textsuperscript{72}<-\textless including-virtue-as-ontology> implications.

The inevitability of this relation of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in all human aestheticisation of \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} lies with the fact that, however human limited-mentation-capacity-deepening\textsuperscript{3} implications of more and more profound reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation given \textsuperscript{3}supero\textsuperscript{r}erogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-\textsuperscript{3}apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance\textsuperscript{72}<-\textless including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency\textsuperscript{39}~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance’—including-virtue-as-ontology> of human aestheticisation of meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance 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 of human conscious-able intermediating ascriptivity’, and this is more fundamentally with respect to human underlying supposedly coherent ontological-commitment—implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> reflected by
<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’.
The latter (‘signification-as-of-existential-reality-manifest aestheticisation as of human
conscious-able intermediating ascriptivity’) relates for instance to the ontological-
contiguity—of-the-human-institutionalisation-process: in the dynamic reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected within
the <cumulating/recomposing–attendant-ontological-contiguity > successsive registry-
worldviews/dimensions ³³ reference-of-thought-level
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation for devolving ‘meaningfulness-and-teleology’
aposteriorising/logicising/deriving/intelligising/measuring’ as both
<amplituding/formative> wooden-language-(imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>, and as
the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-
cumulation/institutional-recomposure<as-to _historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normality/postconvergence-reflected–‘epistemicity-relativism-determinism’> to occur
reflecting holographically-

the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-

through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the \textless cumulating/recomposuring—attendant-ontological-contiguity \textgreater -succession of registry-worldviews/dimensions \textless reference-of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-performance\textsuperscript{72}—\textless including-virtue-as-ontology\textgreater of human \textless meaningfulness-and-teleology\textsuperscript{99} as to existence-potency \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications is not compromisable, and so over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation susceptible to compromising ontological-performance\textsuperscript{72}—\textless including-virtue-as-ontology\textgreater of human \textless meaningfulness-and-teleology\textsuperscript{99} as of human-subpotency \textless amplituding/formative\textgreater wooden-language\textless imbued—averaging-of-

thought\textless as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-
of-\textless nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater\textgreater and sophistic/pedantic dispositions. Ultimately, human \textless meaningfulness-and-teleology\textsuperscript{99} as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency\textsuperscript{79}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,—as—spontaneity-
of-aestheticisation; and so at the thresholds of prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly
ontological-performance

<including-virtue-as-ontology> wherein originariness-parrhesia,—as—
spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-
ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-
of-originariness, and so as of a perception of unduly
aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
performance

<including-virtue-as-ontology> of prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

meaningfulness-and-teleology as to existence-potency ~sublimating~nascence,~disclosed-
from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation
implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,~so-
reflected-as-institutional-manifestations of human

aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human
conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of
human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective
of underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’
human aestheticisation process with respect to living-development–as-to-personality-
development

meaningfulness-and-teleology, institutional-development–as-to-social-
function-development

meaningfulness-and-teleology and Being-development/ontological-
achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27}-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 \textsuperscript{15} meaningfulness-and-teleology\textsuperscript{15} (‘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 }—conflicatedness —in—{preconverging—disentailment—by}—postconverging-entailment involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More
teleology\textsuperscript{9} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{13} 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 ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness\textsuperscript{13} 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\textsuperscript{7} orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{13} conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness\textsuperscript{14} of—meaningfulness-and-teleology\textsuperscript{9} (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness\textsuperscript{7} orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development meaningfulness-and-teleology\textsuperscript{9} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
meaningfulness-and-teleology aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and-teleology aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
performance\textsuperscript{72}<-including-virtue-as-ontology>, wherein such a flux construed as human aporeticism overcoming/unovercoming dissemination\textsuperscript{70} is confronted to ‘existence-potency’\textsuperscript{79}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression validative/invalidative selectivity/deselectivity’ enabling living-development–as-to-personality-development \textsuperscript{36}meaningfulness-and-teleology, institutional-development–as-to-social-function-development \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{89} and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{35}meaningfulness-and-teleology\textsuperscript{90, 56} meaningfulness-and-teleology\textsuperscript{90}; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning–suprasocial-construct and its \textsuperscript{amplituding/formative} wooden-language\textsuperscript{(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} as uninstitutionalised-threshold\textsuperscript{102}. It is important here to grasp that despite any human registry-worldview/dimension \textsuperscript{amplituding/formative–epistemicity}totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ontologically-flawed inclination to think otherwise, its given underpinning–suprasocial-construct and its given \textsuperscript{amplituding/formative} wooden-language\textsuperscript{(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} ‘are not the absolute possibility of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’, as of their induced reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological \textsuperscript{35}meaningfulness-and-teleology\textsuperscript{90} given that such underpinning–suprasocial-construct and \textsuperscript{amplituding/formative} wooden-language\textsuperscript{(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)}

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring—instrument—for—conceptualisation. In other words, the uninstitutionalised-threshold of all registry-worldviews/dimensions as of their shiftiness-of-the-Self are the aporeticism overcoming/unovercoming point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be
dealt with as of prospective originariness-parrhesia— as-spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating‘. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. 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

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\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ of the registry-worldview/dimension } \text{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-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency } \text{sublimating–nascence,–disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of } \text{causality } \text{as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity} \text{. 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/transepiestemicity implications of prospective relative-ontological-completeness’ and rather speaks in effect of a nihilistic wooden-language

sublimating


<amplituding/formative—wooden-language (imbued—averaging-of-thought—as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as—to—nondescript/ignoreable—void—’with—regards—to—prospective—apriorising—implications>), and likewise between base-institutionalisation and universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism—procrypticism and deprocrypticism. But then in reflecting holographically—{conjugatively-and-transfusively} the ontological-contiguity—of-the-human-institutionalisation-process what is easily lost is exactly ‘this most vital but brittle ontological-faith—notion—or—ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-
sublimating ⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ element of ‘meaningfulness-and-teleology’ instigating the
successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity-and-
sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,–
as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual
responsibility’ as to temporally imply ‘human ontological-performance’—<including-virtue-as-
ontology> strategies are valid by their mechanical/mere-form alignment to any such
reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation’
inducing human naïve untransvaluated—temporal-intemporality as of the shiftiness-of-the-
Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual
sense of temporality/shortness within such a framework as of <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern
positivism perspective that such defective process in prior registry-worldviews/dimensions
effectively spoke of their corresponding uninstitutionalised-threshold and the same does
applies in our own respect from a prospective perspective). In this regards the prospective
notional—deprocrypticism registry-worldview/dimension, as of its notional—deprocrypticism
reflexivity of this human limited-mentation-capacity instigating ‘aporeticism
overcoming/unovercoming deficiency of ontological-performance’—<including-virtue-as-
onontology>’ along the overall ontological-contiguity—of-the-human-institutionalisation-
process, effectively elicits originariness-parrhesia,–as—spontaneity-of-aestheticisation but then
as of its ‘foregrounding—entailment—⟨postconverging—narrowing-down—sublimation-as-to-
existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation’—in-
reflecting--'immanent-ontological-contiguity '; as-operative-notional--deprocrypticism)
supererogatory--acuity/perspicacity/astuteness/edginess/incisiveness--of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument --for--
conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self as of
‘deferment of human instinctual responsibility’ that dehistorialises humankind into
Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we
wrongly deify our presencing––absolutising-identitive-constitutedness ' <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag  while paradoxically failing to articulate a
coherent existential narrative underlying human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnatures—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-
completeness as of increasing notional–deprocrypticism or increasing
<amplituding/formative>notional–preempting–disjointedness-as-of-’ reference-of-thought)


induced/spawned/hatched/emerged difference-conflatedness\(^3\)-as-to-totalitative-reification-insingularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism as instigating both human constructiveness-of-ontological-performance\(^7\)-<including-virtue-as-ontology> and human destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-
performance\textsuperscript{72}<-including-virtue-as-ontology>-<including-virtue-as-ontology> across the cumulating/recomposing-
attendant-ontological-contiguity>-successive registry-worldviews/dimensions; thus eliciting
the construal of aetiolisation/ontological-escalation as of a reflection of human-subpotency as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-painintelligibility\textsuperscript{72} (imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly} educing-'herein-
specifically-relevant_human-subpotency’-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—re-apriorising/re-axiomatising/re-referencing~conceptualisation)
in de-mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-
ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and undermining human vices-and-
impediments\textsuperscript{105} at destructuring-threshold-{uninstitutionalised-threshold/presublimating-
desublimating-decisionality} of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’.
This de-mentative/structural/paradigmatic process orientation with regards to human virtue at
constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> and vices-and-
impediments\textsuperscript{105} at destructuring-threshold-{uninstitutionalised-threshold/presublimating-
desublimating-decisionality} of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>
overrides/supersedes the naïve/ontologically-flawed traditional orientation as of presencing—
absolutising-identitive-constitutedness/identitive-constitutedness-as-‘epistemic-totality’-
dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness as-flawed-epistemicity-relativism-determinism
failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it
attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to
construe of the knowledge-driven ontologically-pertinent de-mentative/structural/paradigmatic
process as of ‘relative-ontological-incompleteness/relative-ontological-completeness
(sublimating~referencing/registering/decisioning—as-self-becoming/self-
conflatedness/formeative~supererogating<-projective/reprojective—aestheticising-re-motif—
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 assessment of
the virtue and vices-and-impediments of individuals in any of the preceding registry-
worldviews/dimensions will find them relatively wanting/deficient with regards to our
positivism, this ‘is not decisively/critically the case on the basis that we are inherently better
individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a
question of us being at the vantage backend of the institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’}> in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity /relative-ontological-incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity /as-rede-mentating/restructuring/reparadigming–psychologism of limited-
mentation-capacity-deepening, pointing out that what is decisive/critical for inducing human
virtue over vices-and-impediments rather lies with the assessment of any such registry-
worldview/dimension prospective ‘point of <amplituding-formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity /of-the-human-
institutionalisation-process as so-implied by the prospective registry-worldview/dimension
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—
conceptualisation as it reflects upon the preceding registry-worldview/dimension
‘notional–procrypticism/notional–disjointedness as of difference-conflatedness’—as-to-
totalitative-reification-in-singularisation—‘as-to-the-nondisjointedness/entailment-of-
prospective–nonpresencing’—as-veridical-epistemicity-relativism-determinism’ in order to
construe/assess/supersede by its induced virtue at the prospective constructiveness-of-
ontological-performance’—‘including-virtue-as-ontology’ over vices-and-impediments at
the destructuring-threshold—‘uninstitutionalised-threshold’/presublimating—desublimating-
decisionality—of-ontological-performance—‘including-virtue-as-ontology’ as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure—of—meaningfulness-and-teleology, institutional-development—as-to-social-
function-development and living-development—as-to-personality-development. The overall
emphasis herein of the conjunction between psychopathic manifestation with the ontological-
contiguity—of-the-human-institutionalisation-process arises in the sense that as previously
articulated the postlogism—‘as-psychopathy—as-of—‘attendant-intradimensional’-
preconverging/dementing—‘apriorising-psychologism—(‘decontextualising/de-\nexistentialising—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/intelligibility/setup/measuring/instrument construed as of
the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the
given registry-worldview’s/dimension’s

83reference-of-thought-84devolving 56meaningfulness-

apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–

manifestation

is

rather as of an ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~ofattendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising
lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacyfor-relative-ontological-completeness87-by-reification/contemplative-distension27
development–as-to-personality-development’
worldview’s/dimension’s

that

contrasts

‘ordinary/expected/assumed-normal

with

the

for

livingregistry-

attendant-intradimensional–

human

limited-mentation-capacity

in

failing

higher-threshold

of

dispensing-with-immediacy-for-relative-

ontological-completeness87-by-reification/contemplative-distension27 for living-development–
as-to-personality-development’

considered

as

prelogism78-⟨as-of-the-‘intradimensional’-

postconverging/dialectical-thinking21–apriorising-psychologism,-of-‘attendantintradimensional–ontologising’-<as-to-attendant-intradimensional–


manifestation; so-reflecting ‘a difference-in-kind/difference-in-aposteriorising-or-logicising’ with regards to the difference between postlogism \( \langle \text{decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing}\rangle \)-induced-disontologising and prelogism \( \langle \text{attendant-intradimensional–ontologising-as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-contextualising/existentialising–attendant-ontological-contiguity}\rangle \) 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’ \( \langle \text{decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance}\rangle \) in contrast to ontologically-veridical prelogism \( \langle \text{as-of-the-‘intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism}\rangle \) disposition rather ‘manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance’ in contrast to ontologically-veridical prelogism \( \langle \text{as-of-the-‘intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism}\rangle \) disposition ‘manifest

<contextualising/existentialising–attendant-ontological-contiguity > higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension for living-development–as-to-personality-development’) is now rather turning out (when construed rather as from the relative-ontological-completeness nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of the prospective registry-worldview/dimension) to be veridically of ‘relative-ontological-incompleteness or prior–registry-worldview/dimension manifest preconverging/dementing apriorising-psychologism


2520
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

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity


-psychopathy-as-of–‘attendant-intradimensional’-preconverging/dementing

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


‘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

2524

Wherein at the destructuring-threshold-\{uninstitutionalised-threshold\}\textsuperscript{10}/presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{7}–<including-virtue-as-ontology>, the given registry-worldview’s/dimension’s \textsuperscript{3} reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is rather related to as of \textsuperscript{[amplituding/formative\textsuperscript{wooden-language}–\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology }\}

(even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parhesis,—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 “meaningfulness-and-teleology”\textsuperscript{9} infrastructure induced difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{2}). What is central
and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-
logicising and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing so-reflect of the implications of ‘inordinately/unexpectedly/anormally <decontextualising/de-
existentialising> of attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-
distension for living-development—as-to-personality-development’ associated with postlogism -as-psychopathy-as-of-'attendant-intradimensional’-preconverging/dementing — apriorising-psychologism→〈<decontextualising/de-existentialising~of-attendant-
intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
undermining-the-‘attendant-intradimensional—ontologising’<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >-educing—self-referencing-syncretising—forward-
fac ing—postconverging/dialectical-thinking –apriorising-psychologism〉 and ‘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-distension for living-development—
as-to-personality-development’ associated with prelogism →〈as-of-the-‘intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism,—of-‘attendant-
intradimensional—ontologising’<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >-educing—self-referencing-syncretising—forward-
fac ing—postconverging/dialectical-thinking –apriorising-psychologism〉 (as so-construed

The point here is that ‘ecstatic-existence doesn’t have any inherent/supposed limit of manifestation tied-down/bogged-down to human limited-mentation-capacity as of its relative-ontological-incompleteness with respect to the possibilities of non-presencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (so-successively unlimited by recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism), such that the implied difference-conflatedness–as-to-totalitative-reification-in-singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>–as-veridical-epistemicity–relativism-determinism between the prior and prospective registry-worldviews/dimensions involving prospective human limited-mentation-capacity-deepening apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument construal of ecstatic-existence, as ever the–very-same-immanent-existence/intrinsic-reality/ontological-

2532
veridicality,-as-to-'human<amplituding/formative—epistemicity>totalising—purview-of-
sublimity/sublimation/supererogatory—de-mentativity constructiveness-of-ontological-
performance'-<including-virtue-as-ontology> exposes the prior registry-
worldview’s/dimension’s destructuring-threshold-{uninstitutionalised-
threshold /presublimating—desublimating-decisionality}—of-ontological-performance'-
<including-virtue-as-ontology> veridically as being of ‘relative-ontological-incompleteness’ or
prior—registry-worldview/dimension manifest preconverging/dementing—apriorising-
psychologism—{‘<decontextualising/de-existentialising—of-prospective-
apriorising/axiomatising/referencing>-inducing-prospective-disontologising’—as-so-
undermining-the—attendant-prospective-registry-worldview/dimension—ontologising’—<as-to-
attendant-prospective—apriorising/axiomatising/referencing—‘more-profoundly-sublimating-
over—desublimating’—imbued—<contextualising/existentialising—attendant-ontological-
contiguity —educing—self-referencing—syncretising—forward-
facing—postconverging/dialectical-thinking—apriorising-psychologism>} in ‘manifest
ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-
existentialising—extrinsic-attribute for social-functioning-and-accordance’ (as so-underlied
with <amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }
and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—<discretely-implied-functionalism>
and notional—pedantising/muddling/formulaic-hollowing-out—
subontologisation/subpotentiation) 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; and thus so-construed as difference-in-nature/difference-in-apriorising-
or-axiomatising-or-referencing of respectively prior and prospective registry-worldviews/dimensions. Hence, ‘all the human home that exists’ is as of the full implications of
the perpetuation in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process as it explains what is the
human and its becoming beyond any epochally blinded nombrilism. But then while realistically
the ontological-contiguity —of-the-human-institutionalisation-process is driven as of human
dimensionality-of-sublimating —(<amplituding/formative>supererogatory-de-
dentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and
secondnatured institutionalisation dispositions with respect to the fact that the 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 of all registry-worldviews/dimensions is very much capable of countenancing
however fragile prospective ‘relative-ontological-incompleteness /relative-ontological-
completeness —<sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>— as to human-and-social—expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism’; that is, until
when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and
cynically implying the equivalence of prospective intemporal-projection and prior temporal-projection as to when Ancient-sophists elicit the contemplation of Socratic-philosophers intemporal universalising-idealisation narrative in terms of their epochal wooden-language-imbued-averaging-of-thought-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-internalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism meaningfulness-and-teleology and harkening rather to its dogmatic 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 as to when modern-day 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 } seems to be blinded to the implication of ‘prospective event’/aporeticism overcoming/unovercoming thinking implied deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity ’ unconstrained to existential-reality as of causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity ’—impotence-inducing exercise’ (as to the fact that where there is
uncertainty, whether real or unreal, ontological implications cannot then be effectively derived).


supererogatory-acytuity/perspicacity/astuteness/edginess/incisiveness-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-

conceptualisation. The prospect for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is thus in many ways re-originar-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-

notional–deprocrypticism-prospective-sublimation} to any given social-setup by the mere token that it more critically construes of ontologisation/ontological-veracity/aestheticisation-towards-ontology as being within the framework of its value-construct ‘ presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ and so in incoherence with outlying implied ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing<-perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression;


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-completeness87 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 finitim 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-performance72 -<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 finitim 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-
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
as of reasoning-through/messianic-reasoning induced constructiveness-of-ontological-performance
<including-virtue-as-ontology> — ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising as mere-form of the
prospective knowledge-reification–gesturing-<in-
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
as of reasoning-from-results/afterthought induced destructuring-threshold-
<including-virtue-as-ontology>. This de-mentatively/structurally/paradigmatically defined
existential framework of knowledge-reification–gesturing-<in-
given registry-worldview/dimension is known as its ontological-good-faith/authenticity
~postconverging–de-mentating/structuring/paradigming
and is intimately associated with its given shiftiness-of-the-Self. The ontological-good-faith/authenticity
~postconverging–de-mentating/structuring/paradigming speaks of ‘a-
given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-
reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. But then human temporality / shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ parrhesiastic seeding-promise of prospective knowledge-reification—gesturing—\langle\text{prospective psychologism}~\text{apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity} ~\rangle\text{—c}onflatedness \quad \text{in—}\{\text{preconverging-disentailment—by}~\text{postconverging-entailment}\}~\text{and}
assumes at the given registry-worldview/dimension destructuring-threshold\text{(uninstitutionalised-threshold ~presublimating—desublimating—decisionality)—of-ontological-performance ~<including-virtue-as-ontology> ~‘an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity ~reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions, practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating —\langle\text{amplituding/formative}~\text{supererogatory—de-
dementativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle \text{of the registry-worldview/dimension ~meaningfulness-and-teleology ~beyond just its reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self loses sight of ‘Will/Spirit/Drive parrhesiastic instigative

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<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' at a registry-worldview/dimension destructuring-threshold-{uninstitutionalised-threshold /presublimating−desublimating-decisionality}−of-ontological-performance’-

<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnaturaed institutionalised constructs assume absolute determinism that flawly override any parrhesiastic <amplituding/formative–epistemicity>totalising−renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of "meaningfulness-and-teleology" and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of "meaningfulness-and-teleology", 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—or−disjointedness-as-of−reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as-reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism−or−preempting−disjointedness-as-of−reference-of-thought foregrounding−_entailment{(postconverging−narrowing-down−sublimation-as-to−existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation ’−in−reflecting−'immanent-ontological-contiguity' ;−as-operative-notional−deprocrypticism)
unconstrained to prospective existence-potency —sublimating—nascence,—disclosed-from-
prospective-epistemic-digression sublimating-validation/desublimating-invalidation
implications ‘as of parrhesiastic <amplituding/formative—epistemicity>totalising—renewing-
realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for
ontological-bad-faith/inauthenticity and sophistry hanging on unto secondnatured
normativities, conventions, practices, etc. thus rendering prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity impotent. Thus ‘the possibility for
prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is
ever always a renewed ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming that as of its reasoning-through/messianic-reasoning can
overcome such a <amplituding/formative> wooden-language—{imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications}>}, and so
counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity as rather occuring along its already
secondnatured established reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very
much explains why the <cumulating/recomposing—attendant-ontological-contiguity—successive
registry-worldviews/dimensions are successive parrhesiastic instigation of renewed
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation.
Further the ‘renewed ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming in undermining prior ‘reference-of-thought-level and
thus <reference-of-thought—devolving-level of disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’
implies ‘foregrounding—entailment—{postconverging—narrowing-down—sublimation-as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—\textquoteleft in-reflecting—\textquoteleft immanent-ontological-contiguity\textquoteleft;—as-operative-notional—deprocrypticism\textquoteleft as to existence-potency—\textquoteleft sublimating—nascence,—disclosed—from-prospective-epistemic-digression, and not \textquoteleft unification as of human-subpotency elicited contrasting-and-comparison\textquoteleft 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—psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—\textquoteleft educed—existentialising/contextualising/textualising-contiguity\textquoteleft—conflatedness—in—\textquoteleft preeconverging-disentailment—by\textquoteleft—postconverging-entailment,—in-self—becoming/self-confaltedness/formative—supererogating\textquoteleft that \textquoteleft allows the mortals that we are to average our thoughts\textquoteleft rather than existence-potency—\textquoteleft 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\textquoteleft. This explains why the universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification—gesturing—in—prospective—psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—\textquoteleft educed—existentialising/contextualising/textualising-contiguity\textquoteleft—confaltedness—in—\textquoteleft preeconverging-disentailment—by\textquoteleft—postconverging-entailment> not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather prospective existence-potency—\textquoteleft sublimating—nascence,—disclosed—from-prospective-epistemic-digression constraining parrhesiastic aestheticisation of prospective reproducibility—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intellibility/setup/measuring-instrument—for-
conceptualisation; as all that is as of knowledge-reification—gesturing—in-
prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educated—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging-dissentailment—by—}—postconverging-entailment—at 
uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond 
the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,—as— 
reproducibility—of-aestheticisation. In all these three instances of parrhesiastic instigation for 
human transcendence— and—sublimity/sublimation/supererogatory—de-mentativity, it is important 
to grasp that their validation lies in their ‘parrhesiastic <amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought of reference—of-
thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-
aestheticisation’ construed as from ‘nonpresencing—<perspective—ontological-
normalcy/postconvergence> reflection of <amplituding/formative—epistemicity> causality—as—
to-projective-totalitative—implications—of—prospective—nonpresencing,—for—explicating—
onontological-contiguity of relative-ontological-incompleteness /relative-ontological-
completeness}—{sublimating—referencing/registering/decisioning,—as—self-becoming/self—
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in—perspective—ontological-
normalcy/postconvergence>} as of ‘existence-potency ~sublimating—nascence,—disclosed—
from—prospective—epistemic—digression induced foregrounding 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
devolving ‘meaningfulness-and-teleology’ as validated by epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity’ reflecting 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) so-
 implied 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
apriorising/aixomatising/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/aixomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness {in-{preconverging-disentailment–by}–postconverging-
entailment, in-self-becoming/self-conflatedness /formative–supererogating}> implied
disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-
immanent-ontological-contiguity’ > unification as of an ontologically-flawed human-
subpotency contrasting-and-comparison driven notion of ‘foregrounding_entailment’
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’ ’in-reflecting’immanent-ontological-contiguity’ ;
as-operative-notional–deprocrypticism)’. Rather the Socratic-philosophers are not obstinate as
all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity that can exist-as-of-existence-potency/sublimating-nascence, disclosed from prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating

\{\langle amplituding/formative\rangle supererogatory\rangle de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality\} for prospective knowledge-reification—gesturing\langle in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity }—conflatedness—in—\{preconverging-disentailment—by}—postconverging-entailment>, with respect to human limited-mentation-capacity-deepening\rangle 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—
contiguity—educated—existentialising/contextualising/textualising-contiguity }—conflatedness—in—\{preconverging-disentailment—by}—postconverging-entailment,—in-self—becoming/self-conflatedness/formative—supererogating\rangle as of non-universalising sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
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

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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”–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 parresiastic seeding-promise dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)} for 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>, with
respect to human limited-mentation-capacity-deepening () can only arise as to existence-
potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness parrhesiastic instigation implications of
‘ deprocrypticism–or–preempting—disjointedness-as-of-5 reference-of-thought’ as the
foregrounding _entailment ⟨postconverging–narrowing-down–sublimation-as-to-
'existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ’ in-
reflecting-'immanent-ontological-contiguity ”;–as-operative-notional–deprocrypticism⟩ at
reference-of-thought-level for devolving ’ meaningfulness-and-teleology ’, and ‘ not
constraining-and-comparison disparateness-of-conceptualisation<unforegrounding-
disentailment,-failing-to-reflect-'immanentontological-contiguity ’> in human-subpotency
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 of positivism–
procrypticism’s disjointedness-as-of-5 reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective ’ deprocrypticism–or-
preempting—disjointedness-as-of-5 reference-of-thought 4 foregrounding _entailment
{postconverging–narrowing-down–sublimation-as-to–'existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation ’–in-reflecting-'immanent-ontological-contiguity ’;–
as-operative-notional–deprocrypticism}
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’. In furtherance of this prospective epistemericicochetting/transepistemicity
indictment, this author laments a covert practice of an intellection that has been critical of
postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as
original thought even as such practices supposedly passes their institutional thresholds of
admissibility with the caveat though that much of such thought is poorly operant given its ad-
hoc depth of knowledge-reification–gesturing<in-
prospective-psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
confoundedness in {preconverging-disentailment–by}–postconverging-entailment]>process as
of disparateness–of–conceptualisation<unforegrounding-disentailment,–failing-to-reflect-
immanent-ontological-contiguity >> implications, and along the same parrhesiastic
prospective epistemericicochetting/transepistemicity line this author is very much befuddled of
a perverted exercise to undermine the originality of this work supposedly because of the
theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much
confident fails as it overlooks the coherence and knowledge-reification–gesturing<in-
prospective-psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
confoundedness in {preconverging-disentailment–by}–postconverging-entailment]>process
articulated herein. Generally, such perversion of thought as it discreetly networks fails society
in the long-run when it seems to assume a foreshadowing posture with regards to what can be
thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of
vague highmindedness is no more different from the gross inanity of Ancient-sophists or
medieval-scholastic pedants, as of naïve shallow-minded incrementalism–incrementalism-in-relative-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ‘;—as-operative-notional–deprocrypticism)’ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility’ -(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}-educing–‘herein-specifically-
relevant–human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), as of the implications of philosophical depth of contemplation as of ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, whether with respect to say evolutionary theory in the biological sciences or physics
‘foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-'immanent-ontological-contiguity ‘;—as-operative-notional–deprocrypticism)’ theories for instance can ultimately imply the reconceptualisation of ‘meaningfulness-and-
teleology’ in order to supersede the fundamental approach of ‘finite categorising axiomatisation’ as of positivism apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument towards hermeneutic/reprojecting/supererogating/zeroing attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity reifying <amplituding/formative–
supererogation '-in-reflecting-'immanent-ontological-contiguity '-;--as-operative-
notional-deprocrypticism) is what validates their maturity/immaturity. It should be noted here
as well that it is human limited-mentation-capacity-deepening as of relative-ontological-
completeness as of <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’ that underlies the
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of ontologically-veridical
difference-conflatedness as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-
relativism-determinism over 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. In another respect this author’s re-elaboration of postmodern difference
conception, as of ontologically-veridical difference-conflatedness as-to-totalitative-
reification-in-singularisation as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-epistemicity-relativism-determinism contends that this
effectively captures-and-reflects the evolving reality 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> of human
meaningfulness-and-teleology}, and so over analytic atomising/taking-to-pieces formalisation
approach 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 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-conflicatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/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_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ¬educed–existentialising/contextualising/textualising-contiguity } —conflicatedness -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 ¬educed–existentialising/contextualising/textualising-contiguity _ and then reifies-out conceptualisations as of difference-conflicatedness¬as-to-totalitative-reification-in-singulatisation¬as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism . The implication here is that quite often when required to explicate
social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language-⟨amplituding/formative⟩ averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of⟩ meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-⟨with-regards-to-prospective-apriorising-implications⟩ that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘⟨meaningfulness-and-
teleology /knowledge as of knowledge-reification–gesturing–in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment’, as being
rather all about elucidating the necessary-existential-states-and-conditions so-construed as
‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and
not presuming-and-skirting-around them, before further expanding on the
elucidation/reification of their manifestations as validated or can be falsifiable by
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ; or otherwise this simply
leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract
atomising-taking-to-pieces formalisation tendencies and further as of a frequently gestational
knowledge state with respect to the possibility for prospective social transcendence-and-
sublimity/sublimation/supererogatory—or transversal-analysis-towards-validatory-selectivity-
forn. foregrounding__entailment–{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of
conceptualisations-and-interpretations’ as constrained to <amplituding/formative–
epistemicity-\textgreater{}causality -as-to-projective-totalitative-implications-of-prospective-
nonpresencing,.for-explicating-ontological-contiguity which is what further reifies the body of
knowledge by enabling existence as the transcendental-signifier/transcendental-enabling/sublimating/supercerogatory-de-mentativity to continually select the trace/ontological-aesthetic-tracing-\textless{}perspective-ontological-normalcy/postconvergence-reflectedor-\textgreater{}epistemicity-relativism-determinism of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-relativism-determinism, construable rather as a more precise theoretical, conceptual and operant notion of truth by its attendant—ontological-contiguity-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing—educed—existentialising/contextualising/textualising-contiguity knowledge-
reifying as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing as reflected with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
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 as of the
totalitative–implications-of-prospective- nonpresencing-, for-explicating-ontological-contiguity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness as–‘epistemic-totality’–dereification-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’; \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of ‘presencing–absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing–absolutising-identitive-constitutedness cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on \textless amplituding/formative\textgreater wooden-language\textlangle imbued—averaging-of-thought\textrangle\textless as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignore\textgreater–void ’-with-regards-to-prospective-apriorising-implications\rangle 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—\langle as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’\rangle as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care–and–episteme as of ontologically-veridical difference-confoundedness\langle as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\rangle as-veridical-epistemicity-relativism-determinism for knowledge-reification–gesturing<in-prospective-psychologism–apriorising/axiomatising/referencing--{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}—confoundedness—in--\langle preconverging-disentailment-by\rangle 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\rangle 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\rangle—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstactically 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\rangle 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–
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity
~educed–existentialising/contextualising/textualising-contiguity
}
conflatedness
-in
{preconverging-disentailment
by
}–postconverging-entailment

by
the
implicated immediate-constraining
<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–
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity
~educed–existentialising/contextualising/textualising-contiguity
}
conflatedness
-in
{preconverging-disentailment
by
}–postconverging-entailment

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\textit{amplituding/formative–epistemicity} causality \textit{as-to-projective-totalitative–implications-of–prospective–nonpresencing.–for-explicating-ontological-contiguity}. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of knowledge-reification–gesturing\textit{-in-prospective\_psychologismic–apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity \textit{\textendash}educed–existentialising/contextualising/textualising-contiguity \}} \textendash conflationedness \textit{-in-[preconverging-disentailment-by]-postconverging-entailment}. This process is one of human limited-mentation-capacity-deepening\textsuperscript{3} as of ‘repeating/repetition of maximalising-recomposing\textendash for-relative-ontological-completeness’\textsuperscript{\textendash}unenframed-conceptualisation for knowledge-reification\textendash gesturing\textit{-in-prospective\_psychologismic–apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity \textit{\textendash}educed–existentialising/contextualising/textualising-contiguity \}} \textendash conflationedness \textit{-in-[preconverging-disentailment-by]-postconverging-entailment}, inducing successive differences of ontological-performance\textsuperscript{\textendash}-\textit{-including-virtue-as-ontology} of meaningfulness-and-teleology\textsuperscript{\textendash}as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human\textit{amplituding/formative–epistemicity} totalising\textendash purview-of-construal’ with increasing prospective relative-ontological-completeness\textsuperscript{\textendash}reflected as of difference-conflationedness\textsuperscript{\textendash}-as-totalitative-reification-in-singularisation\textit{-as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing} \textendash veridical-epistemicity-relativism-determinism, and not just a prior formalisation exercise as mere conceptual-patterning as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{\textendash}educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textendash}reflected as of identitive-constitutedness\textsuperscript{\textendash}-as–‘epistemic-totality\textsuperscript{\textendash}’-dereification-indissingularisation\textit{-as-to-the-disjointedness/disentailment-of–presencing—absolutising}.
reality/ontological-veridicality-as-to-human-amplituding-formative-epistemicity-totalising-purview-of-construal with increasing prospective relative-ontological-completeness construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same amplituding-formative-epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance-(including-virtue-as-ontology) the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness is considered as postconverging-or-dialectical-thinking—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness is effectively preconverging-or-dementing—apriorising-psychologism; even though both address the ‘very same physics amplituding-formative-epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual-patterning identitive-constitutedness—as-epistemic-totality—dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-as-flawed-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 }—confoundedness—in–preconverging-
disentailment-by–postconverging-entailment of totalising-entailing/nested-congruence’, is
that the underlying conception about growing the body of human knowledge seems to be the
‘incrementing of all such conceptual-patterning conceptualisations’ going by their cross-
analysis as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity’. Basically, the underlying implication of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—confoundedness—in–preconverging-
disentailment-by–postconverging-entailment, and so over naïve
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-
entailment, is that all ontologically-veridical conceptualisations can only be veridical by their
‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-
the-absolute-a-priori-of-conceptualisation—of—existence—as-sublimating-withdrawal,
to disambiguate divergent knowledge implications-and-contributions as of knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment by}–postconverging-entailment> end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment by}–postconverging-entailment>, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-
completeness — unenframed-conceptualisation for knowledge-reification—gesturing—<in-prospective_psycho
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 5 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_psycho
logismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment by}—postconverging-entailment> insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest—2576
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 ~educted–existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment> construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual-patterning of concepts originarily/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual-patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual-patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment> <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–
epistemicity> totalising–purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior
thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for knowledge-reification-gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by—postconverging-entailment}, inducing successive differences of ontological-performance—<including-virtue-as-ontology> of meaningfullness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human—amplituding/formative—epistemicity—totalising—purview—of—construal’ with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by—postconverging-entailment}. Ultimately, and it is herein contended that the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion—as-to—depth-of—ontologising-development—as-infrastructure—of—meaningfulness-and-teleology as of
prospective deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought ontologically-veridical difference-conflatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity-relativism-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity’ orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/poria ‘left it’ to existence as of <amplituding/formative-epistemicity>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’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism—procripticism human subject is rather undecentered’ relative to the prospective postmodern—notional—deprocripticism self-conscious mindset we fail to truly appreciate the dementative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of <amplituding/formative—epistemicity>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 dissemination 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—prospective_psycho...
conflatedness-in-preconverging-disentailment-by-postconverging-entailment here implies human displacement/decentering even though our temporal/shortness-of-register-of-
meaningfulness-and-teleology\(^{(9)}\) dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental \(^{(9)}\)meaningfulness-and-teleology\(^{(9)}\). This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of \(^{(9)}\)meaningfulness-and-teleology\(^{(9)}\) of trite knowledge-reification–gesturing\(<\text{in-prospective_psychologismic-apriorising/axiomatising/referencing-}\{\text{of-attendant-ontological-contiguity}\}~\text{educed–existentialising/contextualising/textualising-contiguity}\>\>causality\>as-to-projective-totalitative–implications-of-prospective-~nonpresencing,-for-explicating-ontological-contiguity\>, as on critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism\(^{1}\) as of postconverging-nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative knowledge-
reification–gesturing\(<\text{in-prospective_psychologismic-apriorising/axiomatising/referencing-}\{\text{of-attendant-ontological-contiguity}\}~\text{educed–existentialising/contextualising/textualising-contiguity}\>\>is ever always a apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity\}~\text{educed–existentialising/contextualising/textualising-contiguity}\> as it aspires to grasping and articulating \(^{(9)}\)meaningfulness-and-teleology\(^{(9)}\) as portends to the wholeness/nested-congruence of the-very-same-immanent-
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}—posteconverging-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 psychologically~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness — in {preconverging-disentailment by}—postconverging-entailment’ of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation —<as-to-perspective–ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — constitutedness — in preconverging entailment in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative–epistemicity>totalising—purview-of–construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness — in {preconverging—disentailment by}—postconverging entailment in this respect; but then such parsimony loses
more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging entailment with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity are naturally and ad-hocly postconvergently-de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging entailment with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging entailment with existence as of its ecstatic singularity’ given its inherent blurriness, <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and emotional-involvement, in order to then achieve parallel level of <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity knowledge conception as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ⟌—

conflatedness ⟌—{preconverging–disentailment–by}—postconverging–entailment

Thus naturalistic methodologies are only as pertinent as of their explaining of underlying background of the social as of physical and biological reality, but not as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility — {imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly} educing ’herein—specifically—relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation} of social emanance as this is bound to induce apriorising/axiomatising/referencing {of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —} — constitutedness in preconverging entailment. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility — {imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly} educing ’herein—specifically—
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein-specifically-
relevant–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–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and
so, as of immanence-function-conflatedness insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility - {imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-
relevant_human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation}, and so-reflected
the supervening-conflatedness of subject-matter epistemic-conceptions say chemistry
immanence-function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence
immanence/veridical-epistemicity-relativism-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility - (imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing- ‘herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation). This immanence-function-conflatedness inspiration 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–procrysticism 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 singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness ‘in preconverging-entailment’ or ‘we are as potently immanent as of our virtuous apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —conflatedness ‘in {preconverging-disentailment by} {postconverging-entailment’}. Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–


existentialising/contextualising/textualising-contiguity }—constitutedness} in preconverging-entailment, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness} in {preconverging-disentailment by} postconverging-entailment of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-conflatedness. Thus metaphoricity of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstitution, spiritualism, etc. This same conception holds with the notional–deprocrypticism immanence-function-conflatedness 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-confoundedness 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-confoundedness as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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-confoundedness 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/intelligibility/setup/measuring/instrument. Immanence-function-confoundedness equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment predisposition tends to imagine that knowledge
is basically a cumulative exercise to an already soundly postconvergingly–de-
mentated/structured/paradigmed mindset, but nothing could be farther from the truth as
knowledge is really an exercise of re-forming-or-reshaping-as-transforming the
postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather
vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an
unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a
further complexification of the non-positivism mindset
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a
reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-
positivism complexification and not positivism knowledge acquisition. This is effectively what
validates the notion of the ‘decentering of the human subject’ as central to the very notion of
organic knowledge as it enables prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-
completeness –of- reference-of-thought. Such a ‘decentering of the human subject’ implies
that the false ontological-certitudes of the non-positivism mindset as of its non-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily
ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism
social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced
curing eliciting psychoanalytic-unshackling with respect to the non-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its
superstitious value-reference structure is shown to be inadequate given that it is the violation of
that non-positivism value-reference that is what carries the potential for its prospective
emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic
knowledge as of its transcendental implications cannot imply that the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior
existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflectedness-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 implied organic knowledge is ever always as of the dementative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness-reference-of-thought as of immanence-function-conflectedness, 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-conflectedness insight grasp that the blurriness, <amplituding/formative-epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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\(^2\)-or-deferring-falsifiability\(^2\) and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough knowledge-reification–gesturing in 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—anteriorising-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-psychologism–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in-[preconverging-disentailment by]–postconverging-entailment> in their disposition for advancing overall knowledge-notionalisation level reflecting the ontological-contiguity—of-the-human-institutionalisation-process as to transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaффirmative—
postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity knowledge-reification–gesturing<in-
prospective_psycho
gologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness <in {preconverging-dentailment-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 \textsuperscript{102}, 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-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology }–as-of-
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications> socially
intelligible ‘meaningfulness-and-teleology’ conceptualisation in <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-dr
Metaphoricity \textsuperscript{77} 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\textsuperscript{7} longness parrhesiastic askance, and as of immanence-function-conflicatedness\textsuperscript{8}, ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality\textsuperscript{9} 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–procrpticism social-setup to perceive our positivism–procrpticism humanistic knowledge system as absolute; it is immanence-function-conflicatedness\textsuperscript{10} by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} 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-conflicatedness\textsuperscript{10} insight, the epistemic and methodological pretences as of our humanistic positivism–procrpticism 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–in-prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment> as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative knowledge-reification–gesturing–in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment> as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation–as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation–as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive–constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-
function-conflatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity}’ 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 ~educated–existentialising/contextualising/textualising-contiguity}–conflatedness-in-preconverging-disentailment–by–postconverging-entailment’ are nothing more but <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such <amplituding/formative–epistemicity>totalising–self-referencing-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 entertaintable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of...
their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-<amplituding/</formative–epistemicity>-totalising–purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness ~/relative-ontological-completeness |

(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness ~/formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence>). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound knowledge-reification–gesturing–<in-

prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. While today that	onight of contrariety has in many ways sanked in and been accepted with natural science
knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter
is that the possibility of the profound study and emancipation of the social inevitably comes
with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was
what brought about the positivistic mindset today that allowed for modern-day science to
develop and just as well modern-day social science, it is inevitable that a further development
of human knowledge as of its organic knowledge construct warrants a further ‘decentering of
the human subject’ as implied by \deprocrypticism-or–preempting—disjointedness-as-of-
reference-of-thought; and justified by the fact that if previous generations had to undergo their
psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed
into the corner of our intellectual nihilism when we seem to pretend that we are beyond the
prospect of our transcendence-and-sublimity/sublimation/supererogatory-de-mentativity.
Immanence-function-conflatedness's 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-

relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistem-verification has been inherently of strongest relevance in knowledge domains more easily amenable to causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity 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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity, 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.

The notional–deprocrypticism epistemic-veracity as of existence/existential-possibilities selective function of causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of knowledge-reification–gesturing-as-in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by} postconverging-entailment for transcendence-and-sublimity/sublimation/supererogatory de-mentativity. Such a notional–deprocrypticism epistemic-veracity implication is pertinent because blurriness and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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 totalising–devolved–purview-as-domain-of-construal-as-

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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-unaffective–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-normality/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>. Ultimately, the contrastive
epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their
knowledge-reification-gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in- {preconverging-disentailment by-} postconverging-entailment> as of their
critical operant implications and unmuddled conceptions. Furthermore, the
notional–deprocrypticism epistemic-veracity implies a further extension of deferential-
formalisation-transference as of less predisposition to extended-informality
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>. With
the <amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-
of-prospective- 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 seconndnatured
institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
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 a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance including-virtue-as-ontology. Such a human-subpotency flawed absolutising epistemic reference for meaningfulness-and-teleology can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality /shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance including-virtue-as-ontology as by its epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance including-virtue-as-ontology of existence-potency sublimating—nascence, disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance including-virtue-as-ontology of base-institutionalisation mental-disposition, that of base-
institutionalisation–ununiversalisation will likewise fail as of \textsuperscript{101} universalisation mental-disposition, \textsuperscript{102} 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{91}/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation-\textless as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought, and so as of the latter’s difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-in-singularisation\textless as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textgreater -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{12} of the prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\textsuperscript{90,91}-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold \textsuperscript{12} as a nondescript/ignorable–void \textsuperscript{9} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) of notional-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ of positivism–
procripticism in ontological-disconguiity 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’. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-
akrasiatic-drag complex is rather as of the perspective of existence-potency’–sublimating–
nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism
<amplituding/formative–notional–preempting—disjointedness-as-of–reference-of-
thought/notional–deprocripticism and not as of ontologically-compromised human-subpotency
epistemic-or-notional–projective-perspective; and is articulated more completely to reflect
ontological-performance’–<including-virtue-as-ontology> as of the the-
Good/understanding/notional–knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity }–
conflatedness ~in–{preconverging-disentailment, by}–postconverging-
implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity
construal/conceptualisation with respect to prospective relative-ontological-completeness’
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity in accounting for human

differences of ontological-performance’–<including-virtue-as-ontology>. It is herein contended
that such a traditional psychology approach to construction-of-the-Self is constituted as of
identitive-constitutedness’–as–‘epistemic-totality ’–dereification-in-dissingularisation–as-to-
the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness >
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 in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its amplituding-formative–epistemicity-totalising→self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by amplituding-formative–epistemicity-causality→as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. Thus intemporal ontological-performance-{including-virtue-as-ontology} ever always warrants huma prospective relative-ontological-completeness-of-reference-of-thought for empowering and responsible meaningfulness-and-teleology for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance-{including-virtue-as-ontology} arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic asksis-
or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency’\(^\text{–<including-virtue-as-ontology>}\) 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\(^3\) 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\(^7\)-<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^5\) 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
contiguity in accounting for human differences of ontological-performance\textsuperscript{72} -\textlt<including-virtue-as-ontology> across the \textlt<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \textsuperscript{81} reference-of-thought-level of ontological-performance\textsuperscript{72} -\textlt<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance\textsuperscript{72} -\textlt<including-virtue-as-ontology> as of each registry-worldview’s/dimension’s \textsuperscript{81} reference-of-thought-\textsuperscript{84} devolving-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. This idea of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of its ‘seeding promise of human-subpotency ontological-performance\textsuperscript{72} -\textlt<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’; wherein successive prospective relative-ontological-completeness\textsuperscript{81} -of- reference-of-thought generate de-mentative/structural/paradigmatic existential implications as of ‘successive specific less-and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ with respect to the \textlt<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance\textsuperscript{72} -\textlt<including-virtue-as-ontology>-and-ones-and-impediments\textsuperscript{105}. Basically, construction-of-the-Self is herein construed rather as: ‘the self, as of its amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{74} metaphoricity’, as of its evolving-and-devolving constraining \textsuperscript{81} reference-of-thought pitting its preconverging/postconverging–de-mentating/structuring/paradigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly with existence-potency\(^{29}\)-sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/ permissible by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and- accordance’, in construction-of-the-Self’s existential narrative; involving existential reactive temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or- akrasiatic-drag/shiftiness-of-the-Self\(^{15}\)/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\(^{17}\)-<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance\(^{2}\)-<including-virtue-as-ontology> of the social epistemic-totality\(^{37}\) of meaningfulness-and-teleology\(^{10}\) so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^{14}\). The psychoanalytic pertinence of human akrasia-susceptibility-or- akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or- akrasiatic-drag/shiftiness-of-the-Self\(^{15}\)/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\(^{14}\) when it recognises that we do fall short of intemporal ontological-performance\(^{27}\>-<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging- de- mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-
potency\textsuperscript{*}~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\textsuperscript{14}~amplituding/formative-epistemicity\textsuperscript{9}~totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{14} inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness\textsuperscript{18}~amplituding/formative-epistemicity\textsuperscript{14}~causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity in the shiftiness-of-the-Self as of living, institutional and Being ontological-performance\textsuperscript{72}~including-virtue-as-ontology\textsuperscript{arising as of human temporality\textsuperscript{79}/shortness flawed absolutising epistemic reference as it induces flawed ontological-performance\textsuperscript{72}~including-virtue-as-ontology\textsuperscript{37}~by its amplituding/formative-epistemicity\textsuperscript{14}~totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{14} ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance\textsuperscript{72}~including-virtue-as-ontology\textsuperscript{37}~of the existence-potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness\textsuperscript{77} as reasoning-through/messianic-reasoning enabling in reflecting holographically\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{13}~as-to-totalitative-reification-in-singularisation~as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing~as-veridical-epistemicity-
apriorising/axiomatising/referencing–psychologism relative 58neuterising as of its tendentious–
circumscribing-as-‘epistemic-totality37’-or-delineating-as-‘epistemic-totality37’

existential–

epistemic-totalisation-scheme-of–56meaningfulness-and-teleology99), given its animistic baseinstitutionalisation–ununiversalisation

perceptivity-as-of-a-specific-place-or-specific-evilattendant–ontological-contiguity67~educed–

people-or-specific-evil-period

existentialising/contextualising/textualising-contiguity40-second-level-reification;
preclusive-consciousness shiftiness-of-the-Self91 complex (by its epistemic

-

the

103universalisation-

directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
relative

58neuterising

as

of

its

qualifying–circumscribing-as-‘epistemic-totality37’-or-

delineating-as-‘epistemic-totality37’
56meaningfulness-and-teleology99),

existential–epistemic-totalisation-scheme-of–
given its

103universalisation–non-positivism/medievalism

perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certainmysticism-or-failure-to-pay-reverence-to-an-ancestor

attendant–ontological-

contiguity67~educed–existentialising/contextualising/textualising-contiguity40-third-levelreification; - the occlusive-consciousness shiftiness-of-the-Self91 complex (by its epistemic
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism relative 58neuterising as of its categorising–
circumscribing-as-‘epistemic-totality37’-or-delineating-as-‘epistemic-totality37’
epistemic-totalisation-scheme-of–56meaningfulness-and-teleology99),
procrypticism

given

existential–
its

positivism–


conceptualisation

existentialising/contextualising/textualising-contiguity40-fourth-level-reification;

and

prospectively - the protensive-consciousness nonshiftiness-of-the-Self91 (by its epistemic
preempting—disjointedness-as-of-83reference-of-thought,-as-to-‘32<amplituding/formative–
epistemicity>growth-or-conflatedness13/transvaluative-

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totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition’) and not any presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific universalising-idealisation phronetic/practicality situations as to its defining existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-
worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-(uninstitutionalised-threshold / presublimating–desublimating–decisionality)-of-ontological-performance −<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification–gesturing−<in-prospective_psychoLogicalism−apriorising/ axiomatising/referencing−{of-attendant–ontological-contiguity −{educed–existentialising/contextualising/textualising-contiguity }− conflatedness −in [{preeconverging-disentailment_by}−postconverging-entailment}> as of the transepistemic implications of human limited-mentation-capacity-deepening 1. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,−as–reproducibility-of-aestheticisation is what induces attendant–ontological-contiguity {educed–existentialising/contextualising/textualising-contiguity 0} and thus allows prospective dimensionality-of-sublimating −{<amplituding/formative>supercerogatory–demantativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} insight for further human limited-mentation-capacity-deepening 13 (as to ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,−and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’,
so-enabled by underlying supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—and postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality—of
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity—
and not any notion of vague innateness besides the existentially inherent human-subpotency potential) leading to further superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this comprehensive philosophical knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment by}—postconverging-entailment> projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment by}—postconverging-entailment>—, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating—(<amplituding/formative—supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and phronesis—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-

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potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as so reflected with prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment> disposition as of the-Good/understanding/notional–knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~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> 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~educed–existentialising/contextualising/textualising-contiguity as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising-
idealisation phronesis attendant–ontological-contiguity\textsuperscript{97}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{90} at the latter’s destructuring-threshold\textsuperscript{9}\{uninstitutionalised-threshold\ /presublimating–desublimating–decisionality\}–of-ontological-performance\textsuperscript{97}–<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness \textsuperscript{1}–as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>–veridical-epistemicity-relativism-determinism\textsuperscript{92}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of phronesis attendant–ontological-contiguity\textsuperscript{97}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{90}. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex <amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{97}–qualia-schema’ existential desublimation manifestation of meaningfulness-and-teleology\textsuperscript{99} as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity\textsuperscript{94} geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness\textsuperscript{97} will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ as of the former’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{94} as it underlies non-positivism preconverging-or-dementing\textsuperscript{97}–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-
measuring as-to-preconverging-or-dementing apriorising-psychologism devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness's. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism/teleology transcendence-and-sUBLIMITY/sublimation/supererogatory de-mentativity, this author is of the opinion that any intellectual endeavour must preceedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology/. Knowledge cannot and should not be forestalled because of
any supposed politico-economic penchant. The idea that liberal society can only be upheld by
artificial and anti-intellectual undermining of many a critical theory including postmodern-
thought as of the vital possibility of human social regeneration, is ridiculous and speaks of
intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such
inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up
to free intellectuals to affirm themselves as to what they think society and human intellectual
potential can be, beyond the institutional constraints geared to such naïve conventioning-
referencing which seem to imply that as of its anti-knowledge posture it will determine the
limits of what can be human knowledge. Human history has systematically shown that despite
human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor there is an effective mechanism of
human registry-worldview’s/dimension’s institutionalisation that draws out the best from
mankind, and the more critical problem for human emancipation arises as of the contending
sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation
mechanism in one way or the other, and that’s why at all stages of human history, the
reasoning-through/messianic-reasoning disposition has more critically focussed rather on
calling out the prospective institutionalisation perturbation of such sophistries; especially when
these show no qualm in integrating the most ignoramus of <amplituding/formative> wooden-
language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications}> dispositions as of a supposed notion of intellectual
Ontological-fracturing as such is a reflection 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 points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology—only human intemporal ontological-performance—of-existing-unthought—by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance—of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–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—deferential-formalisation-transference, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications. In the same vein, we tend as
of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuation-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of percolation-channelling—<in-deferential-formalisation-transference> doesn’t substitute for the <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought as of the underlying dimensionality—of-sublimating<\langle<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—drivenness—equalisation\rangle> individuation disposition that of reasoning-through/messianic-reasoning brought about seconddnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <amplituding/formative>wooden-language\textsuperscript{\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}> framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation, in
the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance ≪including-virtue-as-ontology≫; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—
nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications≫} absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation. We can garner that it is intemporal individuations transversality≪for-sublimating–existential-
eventuating/denouement≫–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or <amplituding/formative> wooden-language≪
{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology-as-of—
nondescript/ignorable—void ’-with-regards-to-
prospective-apriorising-implications≫} absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective universalisation and not a suprasocial or


case that the examination of any such representation with say for instance the physics
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
idealisation necessarily had to pass through the intemporal individuation transversality-
<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaaffirmative–disambiguated–motif-
and-apriorising/axiomatising/referencing–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 of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes,
Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured
institutionalisation as of percolation-channelling—<in-deferential-formalisation-transference>.
There has never been any suprasocial or
<amplituding/formative> wooden-language
 ⟨imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology—as-of–nondescript/ignorable–void ’with-regards-to-
prospective-apriorising-implications⟩⟩ absolutising epistemic reference of ontological-
pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity idealisation as we seem to construe/contemplate of today-or-at-any-given-presence-
epoch as of reasoning-from-results/afterthought, as the fact is human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity arises ultimately as of internalised
epistemic responsibility of intemporal individuation transversality—<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ 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-
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 secondnated institutionalisation of
intemporal ontological-performance,<including-virtue-as-ontology>. Likewise, it is herein
contended that this difference-conflatedness -as-to-totalitative-reification-in-singularisation-
<as-to-the-nondisjoinedness/entailment-of-prospective–nonpresencing> -as-veridical-
epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity equally applies prospectively with respect to the deprocripticism–or–
preempting—disjointedness-as-of–reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
transcendence-and-sublimity idealisation, and so as of operant prospective intemporal
individuation transversality<for–sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnated institutionalisation of
intemporal ontological-performance,<including-virtue-as-ontology>, as herein implied;
overriding pretences of suprasocial or wooden-language<imbued–
averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology as-of–nondescript/ignorable–void ’with-regards-to-prospective-apriorising-
implications>} absolutising epistemic reference, and as subject only to falsifiability< and
instigated ontological-contiguity —of-the-human-institutionalisation-process as of difference-conflatedness ^1-as-to-totalitative-reification-in-singularisation—<as-to-the-
 nondisjointedness/entailment-of-prospective- _nonpresencing> -as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- _nonpresencing,-for-explicating-ontological-

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tending ultimately towards intemporality, is effectively of both intemporal/longness-of-register-of—meaningfulness-and-teleology and temporal/shortness-of-register-of—meaningfulness-and-teleology manifestations. But any given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension ‘meaningfulness-and-teleology’ as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has ‘a basic postconverging—de-mentating/structuring/paradigming supposedly coherent ontological-commitment’ for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity as from prospective existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective; as such a registry-worldview/dimension would difficulty renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness of meaninglessness-and-teleology. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying <amplituding/formative—
epistemicity→totalising→self-referencing→syncretising→circularity→interiorising→akrasiatic-drag, as of potentially the same ontological-performance→<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment→<implied→self-assuredness-of-ontological-good-faith/authenticity→postconverging→de-mentating/structuring/paradigming→as-being-as-of-existential-reality> but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment→<implied→self-assuredness-of-ontological-good-faith/authenticity→postconverging→de-mentating/structuring/paradigming→as-being-as-of-existential-reality> as of its ‘self-assuredness-of-ontological-good-faith/authenticity→postconverging→de-mentating/structuring/paradigming→as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity of prospective ‘meaningfulness-and-teleology’ ontological-veracity implications of <amplituding/formative–epistemicity> causality→as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity as of prospective relative-ontological-completeness. In other words, as of transversality→<for-sublimating–existential-eventuating/denouement>→of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of human metaphoricity of temporal-to-intemporal–ontological-performance→<including-virtue-as-ontology>→of-narratives, we know that the <amplituding/formative–epistemicity> causality→as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–ontological-contiguity that underlies existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound in the long run to select/skew-toward the
intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the prospective relative-ontological-completeness ~as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity> and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the ~universal objectivity as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 therein 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–
This ontology-driven assessment of intemporality\textsuperscript{\textcopyright}/longness metaphoricity\textsuperscript{\textcopyright} perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness\textsuperscript{\textcopyright}-as-‘epistemic-totality\textsuperscript{\textcopyright}’-dereification-indissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{\textcopyright} as of the amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing, for explicating-ontological-contiguity of prospective relative-ontological-completeness\textsuperscript{\textcopyright}, and so-construed as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening\textsuperscript{\textcopyright}; and this notion of relative truth is reflected in their works/research-programmes that undermine our amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag identitive-constitutedness-as-‘epistemic-totality’–dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity
with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity then is existence-potency—sublimating—nascence, disclosed-from-prospective-
epistemic-digression as of its <amplituding/formative—epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-
contiguity selecting/skewing for ontological-pertinence within the underlying human
metaphoricity—and imbedded-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-
onological-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\(^7\) constraining is very much unlike what we may naively imagine the prior human ‘meaningfulness-and-teleology\(^9\) to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal \(^6\)meaningfulness-and-teleology\(^9\) for say a suprasocial or <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/resentment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology\(^9\)\<-in-preconverging- existential-extrication-as-of-existential-unthought>\(^6\) unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity\(^7\) as of a self-consciously instigated prior suprasocial or <amplituding/formative> wooden-language\[(imbued—averaging-of-thought-<as-to-leveling/resentment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)] comprehensive sense of prospective metaphoricity\(^7\). This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity>totalising~thrownness-in-existence\(^5\) with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability\(^4\) implications as of <amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^4\), 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 -<perspective-ontological-normalcy/postconvergence>
ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human
epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason
for making this point is equally to undermine any overrating of human comprehensive
contemplation of any such implied suprasocial or <amplituding/formative> wooden-language
{imbued—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
<amplitudding/formativ> wooden-language -{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>
epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation
involving the undermining of the suprasocial epistemic-veracity pretence associated with
sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the
undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism 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
<amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-
ontological-completeness –of-axiomatic-construct-or- reference-of-thought, the epistemic-
veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz,
Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is
mostly as of ricochetting prospective nonpresencing–<perspective–ontological-
normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having
the right epistemic-veracity should provide the direct possibility for constructing its de-
mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the
fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-
limits somewhere is ever always directly related to the fact that its epistemic-veracity has
equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising
as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any
domain-of-study can be construed as the history of its developing epistemic-veracity in
succession as ultimately constrained to <amplituding/formative–epistemicity> causality
~as-to-
projective-totalitative–implications-of-prospective- nonpresencing–for-explicating–
ontological-contiguity validation-and-falsifiability. Naivety will be the pretence of
constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion
of any presencing—absolutising-identitive-constitutedness epistemic-veracity that at the
very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively impicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation’) thinkers sharing a common emancipating metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting postconverging–de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology implications on the fabric of the social as an epistemic-totality framework (beyond-the-consciousness-awareness-teleology-<in-preconverging–existential-extrication-as-of-existential-unthought>), as 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 ‘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’ of the social-setup
exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity\textsuperscript{[27]}. This is so because in the long run transversality\textlt{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’} of temporal-to-intemporal–ontological-performance\textsuperscript{[72]}-\textlt{<including-virtue-as-ontology>}–of-narratives is rather as of \textlt{<amplituding/formative–epistemicity>} causality \textlt{~as-to-projective-totalitative–implications-of-prospective-}\textlt{nonpresencing,-for-explicating-ontological-contiguity} selecting/skewing-towards intemporality\textsuperscript{[7]} /ontological-veracity as to existence-potency\textsuperscript{[10]}–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\textsuperscript{[99]}, when it comes to assessing the possibility of prospective meaningfulness-and-teleology\textsuperscript{[99]} inducing of metaphoricity\textsuperscript{[27]}. 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\textsuperscript{[99]} 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\textsuperscript{[99]} including our modern
period, is a flawed appraisal; as in many ways, beyond our perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocripticism metaphoricity in our positivism–procripticism; as its brings to the self-consciousness the reality that the implication of such a notional–deprocripticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal 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 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 as-<amplituding/formative–
epistemicity > causality ~ as-to-projective-totalitative-implications-of-prospective-
nonpresencing, for explicating-ontological-contiguity warrants such intemporal relaying of
prospective Being-development/ontological-framework-expansion as-to-depth-of-ontologising-
development-as-infrastructure-of meaningfulness-and-teleology beyond just conventioning-
referencing; as the very possibility of the cumulating/recomposing-attendant-ontological-
contiguity-successive registry-worldviews/dimensions as of prospective relative-ontological-
completeness arises because such reasoning-through/messianic-reasoning can devalue their
presencing—absolutising-identitive-constitutedness conventioning-referencing to value
prospective possibility for Being-development/ontological-framework-expansion as-to-depth-
of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as
explained above with Socrates/Plato/Aristotle with their schools Being-
development/ontological-framework-expansion as-to-depth-of-ontologising-development-as-
infrastructure-of meaningfulness-and-teleology common universalising-idealisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring - as-to-preconverging-or-dementing apriorising-psychologism devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing as of
sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
relative-ontological-incompleteness or as with budding-positivists Being-
development/ontological-framework-expansion as-to-depth-of-ontologising-development-as-
infrastructure-of meaningfulness-and-teleology common positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing-apriorising-epistologism-devaluing their
presencing—absolutising-identitive-constitutedness\textsuperscript{4} conventioning-referencing in medieval-
scholasticism

dogmatism

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\textsuperscript{5} as of social enlightenment common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing-apriorising-epistologism-devaluing the
conventioning-referencing as of aristocratic/despotic self-aggrandisement

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness’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\textsuperscript{5} responsibility in an preconverging-
existentiel-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\textsuperscript{5} purviews in usurpation, and so together with generalised
intellectual teleological-decadence<-in-dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
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 akasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex; and thus that it has an ontological-veracity destructuring-threshold of-ontological-performance,-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology <-in-preconverging-existential-extrication-as-of-existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <-amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag, and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance -<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology construal ever always varies as of
singularisation <as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism over
dissingularisation <as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism. Basically, the possibility in reflecting holographically <conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process arises
as of human generation of ‘notional-firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning—{as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance <including-virtue-as-ontology>—ontological-performance<-
including-virtue-as-ontology>—including-virtue-as-ontology of narratives’ as of the specific
destructuring-threshold —{uninstitutionalised-threshold /presublimating—desublimating-
decisionality}—of-ontological-performance <including-virtue-as-ontology> of ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self'/ontological-
fracturing/sublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-
narrative —ontological-performance<including-virtue-as-ontology>’ that is implicated with
respect to the supposedly coherent ontological-commitment —implied—self-assuredness-of-
onological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —
as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-
onological-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-
ormalcy/postconvergence-reflected—epistemicity-relativism-determinism’> in reflecting
narratives ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>', which reflect human-subpotency <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{8} towards the hegemony of ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>' rather reflecting existence-potency\textsuperscript{9}~sublimating–nascence, disclosed-from-prospective-epistemic-digression as validated or invalidated by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing, for explicating-ontological-contiguity, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure<as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected<epistemicity-relativism-determinism'> in succession of mainly the ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>' as to existence-potency\textsuperscript{9}~sublimating–nascence, disclosed-from-prospective-epistemic-digression, while all ‘individual whim/impulsion narratives ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>', ‘<amplituding/formative> wooden-language\textsuperscript{9} (imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology ~as-of:‘nondescript/ignorable–void ’~with-regards-to-prospective-apriorising-implications>)} narratives ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>' and ‘suprasocial narratives ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>' as of human-subpotency constraining were discarded. The implication here is that prospective relative-ontological-completeness will necessarily imply a discarding of our present positivism–procrypticism ‘individual whim/impulsion narratives ontological-
performance\textsuperscript{72} (including-virtue-as-ontology), ‘\textlangle amplituding/formative\rangle wooden-language\textlangle imbuemed—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textrangle narratives ontological-performance\textlangle including-virtue-as-ontology\rangle’ and ‘suprasocial narratives ontological-performance\textlangle including-virtue-as-ontology\rangle’ as of human-subpotency, for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative\textlangle ontological-performance\rangle\textlangle including-virtue-as-ontology\rangle’ as to existence-potency\textsuperscript{9}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression involving the displacement/decentering-of-the-human-subject; reflecting the latter’s profundness in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27} as enabling Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9}. This author further contends that as of our positivism–procrypticism uninstitutionalised-threshold\textsuperscript{102} in disjointedness-as-of-\textsuperscript{83} reference-of-thought, futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative\textlangle ontological-performance\rangle\textlangle including-virtue-as-ontology\rangle’ is not meant in anyway to be explicative, as of the idea of falsely validating our defective \textsuperscript{8} procrypticism–or–disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly inducing \textsuperscript{8} procrypticism–or–disjointedness-as-of- reference-of-thought \textlangle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{14}; but rather has to project as of prospective

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


{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance. <including-virtue-as-ontology> nature of the social-construct (as significant
otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and-teleology as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold–⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩–of-ontological-performance –langle-including-virtue-as-ontology⟩ of meaningfulness-and-teleology as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology–⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩ the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold–⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩–of-ontological-performance –langle-including-virtue-as-ontology⟩ implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩–of-ontological-performance –langle-including-virtue-as-ontology⟩ effect of social-construct settings with regards to individual possible
constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existent-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existent-reality with respect to its social-stake-contention-or-confliction’ 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-
prospective- nonpresencing> -as-veridical-epistemicty-relativism-determinism , over
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and are
variously enabled or inhibited in different spheres/settings wherein the extended-informality
including the extended-informality of institutional frameworks is more susceptible to spurious
and specific temporal–ontological-performance

<including-virtue-as-ontology>-of-narratives

unlike the strictly formalised institutional frameworks tending to totalisingly-
entailing/ontologising/institutionalising of narratives. It is this possibility of narratives
recombination as of formative and enculturating implications as well as the criss-crossing of
formal and informal spheres/settings differing temporal-to-intemporal value-references that
renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to
recombination with temporal–ontological-performance

<including-virtue-as-ontology>-of-
narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-threshold implications. Ultimately, it is herein contended that conceptualising ontological-
veracity reflecting existence-potency as of uninstitutionalised-threshold

as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective

meaningfulness-and-teleology rather boils down to grasping prospective relative-
ontological-completeness

<amplituding/formative–epistemicity>causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity as of notional–deprocrypticism. Effectively prospective meaningfulness-and-
teleology, as articulated from ‘ontologically-hegemonising-narrative ontological-
performance

<including-virtue-as-ontology>’ reflecting existence-potency

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

as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be
ontological-performance\textsuperscript{12} \textless \text incl \text virt -\text as-\text ont\text greater\textgreater 
equivalence/correspondence with the full-potency-of-existence's\textsuperscript{8} sublimating-nascence-as-of-its-coherence/contiguity', which by that token as of the \textsuperscript{9} reference-of-thought-level induces the ontological-contiguity\textsuperscript{17} of the-human-institutionalisation-process\textsuperscript{58} as of difference-conflatedness\textsuperscript{13} as-to-totalitative-reification-in-singularisation as-the-nondisjointedness/entailment-of-prospective-
nonpresencing\textsuperscript{17} as-veridical-epistemicity-relativism-determinism in ontological-contiguity\textsuperscript{67} from notional-deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{14} as-epistemic-totality\textsuperscript{11}' -dereification-indissingularisation as-as-the-disjointedness/disentailment-of- presencing – absolutising
identitive-constitutedness – as-flawed-epistemicity-relativism-determinism of meaningfulness-and-teleology\textsuperscript{99}’ , 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 \textNOT\presencing-absolutising-identitive-constitutedness preconverging–
de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-\textless \text persp-\text ont-\text normalcy/postconvergence rede-
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness’ as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing -as-veridical-epistemicity-relativism-determinism of meaningfulness-and-teleology; in both cases, as of the-verysame-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation that induces the animistic social-setup reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory–dementativity into positivism/rational-empiricism. Thus, the prospect of all human meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
normaley/postconvergence-reflected-`epistemicity-relativism-determinism’ as of
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation. We can appreciate in this regards that the <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions <reference-of-
thought are actually in a supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–
of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation relation with each other as of prospective relative-ontological-completeness
with regards to construing the very same <amplituding/formative–
epistemicity>totalising/circumscribing/delineating purview-of-construal-as-existence: wherein
base-institutionalisation rulemaking edgily/incisively reconstrues existence as of rulemaking
over recurrent-utter-uninstitutionalisation construal of existence as of non-rules—
apriorising/axiomatising/referencing–psychologism; universalisation edgily/incisively
reconstrues existence as of universalisation-directed-rulemaking over base-
institutionalisation–ununiversalisation construal of existence as of rulemaking;
 positivism/rational-empiricism edgily/incisively reconstrues existence as of
positivising/rational-empiricism-based-universalisation-directed-rulemaking over
universalisation–non-positivism/medievalism construal of existence as of
universalisation-directed-rulemaking; and prospectively, notional~deprocrypticism edgily/incisively reconstrues
existence as of preempting—disjointedness-as-of- reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism over positivism–procrypticism
construal of existence as of positivising/rational-empiricism-based-universalisation-directed-
rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising-
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation
implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking
apriorising-psychologism> an altogether prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not
incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation which
will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking
apriorising-psychologism> of the priorly superseded
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing
apriorising-psychologism>.

Supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation as-of-contrastive-preconverging-or-dementing — apriorising-psychologism-
and-postconverging-or-dialectical-thinking—differentiation reflection of
historiality/ontological-eventfulness — ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism> highlights ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-
fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal—ontological-
performance —<including-virtue-as-ontology>—of-narratives as so-disambiguated as of
‘reference-of-thought—devolving-level difference-conflatedness—as-to-totalitative-
reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> —as-veridical-epistemicity-relativism-determinism reflected as the differing
deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold-uninstitutionalised-threshold-presUBLIMATING-deSUBLIMATING-decisionality-of-ontological-performance to further advance its constructive/institutionalising/nascent-sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeness implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-~educed-existentialising/contextualising/textualising-contiguity-}—conflatedness~in-}—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_

 nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricocheting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}-of-ontological-performance_

 nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal
framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness\textsuperscript{87} deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{88} temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness\textsuperscript{87} positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,\textsuperscript{27} in-overcoming—‘notionally–collateralising-
beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-
potency \textsuperscript{59}—sublimating–nascence, disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{99}—shortness \textsuperscript{8} <amplituding/formative> wooden-language\textsuperscript{8} (imbued—averaging-of-thought—\textsuperscript{56}—as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology \textsuperscript{99}—as-of—‘nondescript/ignorable–void \textsuperscript{60}—with-regards-to-
prospective-apriorising-implications\textsuperscript{43})); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-
incompleteness\textsuperscript{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\textsuperscript{9} 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\textsuperscript{10}<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\textsuperscript{11} notional–deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\textsuperscript{12} notional–deprocrypticism herein construed as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{13}<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to
attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness\(^7\)/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\(^7\) positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally 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\(\langle\text{uninstitutionalised-threshold } / \text{presublimating–desublimating-decisionality}\rangle\)–of-ontological-performance\(^7\)–<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of intemporal metaphoricity\(^7\) epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent wooden-language\(\langle\text{imbued—averaging-of-thought}\rangle\) framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}

framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/superrogatory—de-mentativity untenable, as susceptible to prospective dissingularisation—<as-to-the-disjointedness/disentailment-of—presenting—absolutising—identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism—
existent-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—existent-reality with respect to its social-stake-contention-or-confliction’ 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-existent-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
(It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\[2\] 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\[3\] (imbued–postconverging/dialectical–thinking ~'projective–insights'/epistemic–projection-in–conflatedness ~'of-notional–deprocrypticism–prospective–sublimation)\[4\] reformulation as of the displacement/decentering–of-the-human-subject in the ontological–contiguity —of-the-human-institutionalisation–process\[5\] <amplituding/formative–epistemicity>causality ~as-to–projective–totalitative–implications–of–prospective–nonpresencing,–for–explicating–ontological–contiguity\[6\] with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social–function-development and living-development–as-to-personality–development implied as of deprocrypticism–or–preempting—disjointedness–as–of–reference–of–thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising–idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness\[8\] is then about superseding the lack, and such relative-ontological-
incompleteness\textsuperscript{3} is superseded rather as of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument –for conceptualisation in reflecting holographically-\textsuperscript{\textasteriskcentered}<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{\textasteriskcentered}—of-the-human-institutionalisation-process\textsuperscript{\textasteriskcentered} <amplituding/formative–epistemicity> causality \textsuperscript{\textasteriskcentered} as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening\textsuperscript{\textasteriskcentered} that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/notional–knowledge-reification–gesturing\textsuperscript{\textasteriskcentered}<in-prospective\_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \textsuperscript{\textasteriskcentered}–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{\textasteriskcentered}<amplituding/formative–epistemicity> causality \textsuperscript{\textasteriskcentered} as-to-projective-totalitative–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 askesior-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective \textsuperscript{\textasteriskcentered} meaninglessness-and-teleology\textsuperscript{\textasteriskcentered} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance \textsuperscript{\textasteriskcentered}<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/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding—misprising of prospective meaninglessness-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 —<in-preconverging—existential-extrication-as-of-existential-unthought> we fail to factor in we are oblivious to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative—epistemicity> totalising—thrownness-in-existence, so reflected with the <cumulating/recomposuring—attendant-ontological-contiguity > successive registry-worldviews/dimensions reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument <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-measuring-instrument—validating-measuring <as—to-postconverging-or-dialectical-thinking apriorising-psychologism as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised <amplituding/formative—epistemicity> totalising—thrownness-in-existence; and this with respect to our articulated—or—acquiesced-to meaninglessness-and-teleology ontological-performance —<including-virtue—as-ontology>, such that inherently our ontological-performance —<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold (uninstitutionalised-threshold /presublimating—desublimating-decisionality) of ontological—
performance\textsuperscript{72}<-\text{including-virtue-as-ontology}>~\text{of~meaningfulness-and-teleology}\textsuperscript{79}. The destructuring-threshold {\text{uninstitutionalised-threshold} \langle\text{uninstitutionalised-threshold} ~/\text{presublimating–desublimating–decisionality}\rangle}~\text{of-ontological-performance}~\textless \text{including-virtue-as-ontology}>~\text{of~human~articulated–or–acquiesced-to~meaningfulness-and-teleology}\textsuperscript{79}~\text{ontological-performance}\textsuperscript{72}<-\text{including-virtue-as-ontology}>~,~\text{and~as~d-mentatively/structurally/paradigmatically~reflected~at~the~uninstitutionalised-threshold}\textsuperscript{72}~\text{speaks~of~a~threshold~at~which~as~of~our~human-subpotency~we~fail~to~assume~the~intellectual-and-moral~responsibility~arising~as~of~ontological-veridicality~so-reflected~as~from~the~full~sublimating-over-desublimating~implications~of~existence-potency}\textsuperscript{10}~\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression~ontological-veracity~perspective~insight~of~affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring}<-\text{as-to-postconverging-or-dialectical-thinking}~\text{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\textsuperscript{10}~/\text{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\textsuperscript{10}~\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression~as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism~so-reflected~with~futural~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology}~\text{as~of~prospective~notional–deprocrypticism~registry-worldview/dimension},~\text{over~human-subpotency–as-of-ontologically-compromised}~
epistemic-abnormalcy/preconvergence so-reflected variously with the preceding successive registry-worldviews/dimensions; wherein notional-deprocrypticism as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative’ ontological-performance—<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance—<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—<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance—<including-virtue-as-ontology> to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression possibility of ontological-performance—<including-virtue-as-ontology>. In this respect, we can appreciate that the successive registry-worldviews/dimensions reference-of-thought in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process 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 as of prospective deprocrypticism. We can further appreciate that all the successive
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> as ontologically-veridical by its flawed implying of ontological-contiguity
‘animistic superstitious epistemicity-totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-teleology is totalising/circumscribing/delineating as of its given totalising~thrownness-in-existence apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument thus construed in notional~conflatedness with existence-as-of-existential-instantiations and as its ‘totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional~conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance of human-subpotency epistemic-or-notional~projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of 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-

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ in notional–confatloadness \ with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed “meaningfulness-and-teleology” or intemporal-as-ontologically-veridical “meaningfulness-and-teleology” with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness ’as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold\{uninstitutionalised-threshold \ /presublimating–desublimating-decisionality\}–of-ontological-performance\</including-virtue-as-ontology> as of notional-discontiguity/epistemic-
discontiguity `<between—prior-shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> of ‘reference-of-thought—devolving-level 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflecting a 
nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing ‘-narratives) or as of ontologically-veridical 
<amplituding/formative–epistemicity>totalising—‘ratiocontiguity/ratiocination-as-
referentialism—implicit_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity’ in ontological-contiguity of 
‘reference-of-thought—devolving-level 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with 
their corresponding differing ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing —qualia-schema’ 
and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking —qualia-schema’; and further the notion of propositional 
attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-
ontological-incompleteness/relative-ontological-completeness 
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence>)} with their varying <amplituding/formative–
epistemicity>totalising—thrownness-in-existence ‘reference-of-thought-level 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating—narrative-

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dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions as reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ and ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness67 perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness68 perspective as of a ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’. This is the fundamental conception underlying the notion of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument dementative/structural/paradigmatic misconstruing for

<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 asksis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical ‘meaningfulness-and-teleology’

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold

(uninstitutionalised-threshold /presublimating–desublimating–decisionality)—of-ontological-performance’—<including-virtue-as-ontology> that is susceptible to its very own ontologically-flawed manifestation of its <amplituding/formative> wooden-language-{imbued—temporal—

mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} so-implied as of postlogism’s—slantedness/

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation instigated as of ‘<amplituding/formative–epistemicity>totalising—’random-as-impulsive—

implicated_attendant–ontological-contiguity’—educted—

existentialising/contextualising/textualising-contiguity’ destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’—

<between—prior-shallow-supererogation—of-mentally—
‘<amplituding/formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’</between—prior-shallow-supererogation –of-mentally-
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation —of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> in dissingularisation—<as-to-the-disjointedness/disentailment—of— presencing—
absolutising-identitive-constitutedness > /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 ‘<amplituding/formative—epistemicity>totalising—‘ratiocontiguity/ratiocination—as-
referentialism—implicit_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising-contiguity’ constructiveness disposition in
singularisation—<as-to-the-nondisjointedness/entailment—of—prospective— nonpresencing>
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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to further match-
and—restore existence—potency” —sublimating—nascence,—disclosed—from—prospective—epistemic—
digression epistemic—or—notional—projective—perspective of ontological-veridicality as of
prospective relative—ontological—completeness’—of—reference—of—thought in order to overcome
the preceding destructuring—threshold—(uninstitutionalised—threshold/presublimating—
desublimating—decisionality)—of—ontological—performance” —<including—virtue—as—ontology>,
virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence-antiakrasiatc-aspirtion-ontological-performance


<including-virtue-as-ontology> as to destructuring-transitoriness-as-of-deraticination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/branching/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between-prior-shallow-supererogation-of-mentally-

aestheticised-preconverging/dementing—qualia-schema_and_prospective-profund-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema> in dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—


<including-virtue-as-ontology>’, as deviating-from/being-wrongly-imputed-as-of existence-potency–sublimating-nascence-disclosed-from-prospective-

epistemic-digression epistemic perspective of ontological-performance

<including-virtue-as-ontology> construed as ‘equivalence/correspondence antiakrasiatc-attainment ontological-performance

<including-virtue-as-ontology>’, and the social dynamics developing thereof as of social-stake-contention-or-confliction. Thus human-subpotency destructuring-disposition—flipping/branching/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between-prior-shallow-supererogation-of-mentally-

aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation<-as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect
to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
ontological-performance’<-<including-virtue-as-ontology’>, so-conceptualised from the
perspective of existence-potency”~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression as the latter reflects ‘equivalence/correspondence antiakrasiatic-attainment
ontological-performance’<-<including-virtue-as-ontology’>, vary as of human-subpotency
‘<amplituding/formative–epistemicity>totalising~‘random-as-impulsive—
implicated_attendant–ontological-contiguity”~educed–
existentialising/contextualising/textualising-contiguity”’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity”

<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation<-as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, totalising~‘nominal-as-tendentious—implicated_attendant–
ontological-contiguity”~educed–existentialising/contextualising/textualising-contiguity”’
‘<amplituding/formative–epistemicity>destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity”
<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema> in dissingularisation <-as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising~‘ordinal-as-
qualifying—implicated_attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity/
<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema> in dissingularisation <-as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising~‘intervalist-as-
categorising—implicated_attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity/
<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –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/ratioincation-as-referentialism—implicated_attendant–
ontological-contiguity’ ~educated–existentialising/contextualising/textualising-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-
<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking –qualia-
schema> of apriorising/axiomatising/referencing/intelligibility/setup/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<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking –qualia-

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

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation implied reference-of-thought and reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human


phenomenal-abstractiveness as of human anxiety and as so-reflected by its persistently pervasive reshuffling thoughtfulness. The point here is that the most tasking of human mental-processing is as of <amplituding/formative–epistemicity>totalising–ratiocination-as-referentialism—implicated_attendant–ontological-contiguity—educated–existentialising/contextualising/textualising-contiguity’


<amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—implicated_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity’ phenomenal-abstractiveness and
phenomenal-abstractiveness reflecting lesser-and-less mental-processing tasking for operant ‘meaningfulness-and-teleology’ as of ‘already achieved constructiveness-of-ontological-performance’<including-virtue-as-ontology>/institutionalisation’ enabled by
derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the qualifying register of ‘epistemicity>totalising~ratiocination-as-referentialism—implicited_attendant–ontological-contiguity/educed–existentialising/contextualising/textualising-contiguity’

derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the tendentious register of ‘epistemicity>totalising~ratiocination-as-referentialism—implicited_attendant–ontological-contiguity/educed–existentialising/contextualising/textualising-contiguity’

derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the impulsive register of ‘epistemicity>totalising~ratiocination-as-referentialism—implicited_attendant–ontological-contiguity/educed–existentialising/contextualising/textualising-contiguity’

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 ‘epistemicity>totalising~ratiocination-as-referentialism—implicited_attendant–ontological-contiguity/educed–existentialising/contextualising/textualising-contiguity’

ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness’

memorisation as of replication-and-differentiation-in-a-’
epistemicity>totalising-disambiguation-in-notional-conflatedness\textsuperscript{13}-with-existence-as-of-existential-instantiations’ and thus enabling the notional-conflatedness\textsuperscript{13} of mental-processing in existence-as-of-existential-instantiations reflected in the ‘evolving-and-devolving formation/learning-development metaphoricity\textsuperscript{57} and transcendence-and-sublimity/sublimation/superegos-de-mentativity metaphoricity\textsuperscript{57} subjoining in <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology’, and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and <amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratioincination-as-referentialism—implicitated_attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity’ mental-reflex in their comprehensively underlying ‘notional-conflatedness’ with existence-as-of-existential-instantiations’); from whence ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional-conflatedness\textsuperscript{13} 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 aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional-conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <amplituding/formative–
epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional–conflatedness with existence-as-of-existential-instantiations; and so-contrued contrary to just an apriorising/axiomatising/referencing- of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~constitutedness ~in–preconverging–entailment conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting ‘meaningfulness-and-teleology’ within which any specific quale then imports as of its replicability-and-differentiability-in-a-<amplituding/formative–epistemicity>totalising–disambiguation-in-notional–conflatedness –with-existence-as-of- existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema of the <cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions reference-of-thought are grasp rather as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ as of relative-ontological-incompleteness so construed from relative-ontological-completeness as to existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective or ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–
qualia-schema’ as of relative-ontological-completeness when so construed in existence-potency—sublimating–nascence, disclosed from prospective–epistemic–digression as from a protracted-consciousness in relative-ontological-completeness as of futural Being-development/ontological-framework-expansion as to depth of ontologising-development as infrastructure of—meaningfulness-and-teleology as of prospective notional—deprocrypticism protensive-consciousness

epistemicity: totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism—procrypticism occlusive-consciousness

epistemicity: totalising/circumscribing/delineating qualia-schema, universalisation—non-positivism/medievalism preclusive-consciousness

epistemicity: totalising/circumscribing/delineating qualia-schema, base-institutionalisation—ununiversalisation warped-consciousness

epistemicity: totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness

epistemicity: totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold—(uninstitutionalised-threshold/presublimating–desublimating—decisionality)—of-ontological-performance—<including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic-or-notional—projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition, as—reproductibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibility setup/measuring instrument in

epistemicity: totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag, though from existence-potency\textsuperscript{39}–sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness\textsuperscript{7} it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold\textsuperscript{uninstitutionalised-threshold} /presublimating–desublimating–decisionality\textsuperscript{of-ontological-performance}\textsuperscript{~} –<including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology\textsuperscript{9}, susceptible to be \textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the—reference—of—thought\textsuperscript{categorical-imperatives/axioms/registry-teleology} \textsuperscript{~} so-implied as of postlogism\textsuperscript{7}–slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It is only \textsuperscript{amplituding/formative—epistemicity} totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity\textsuperscript{~} educed–existentialising/contextualising/textualising-contiguity\textsuperscript{~}’ phenomenal-abstractiveness as of its mental-processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold\textsuperscript{uninstitutionalised-threshold} /presublimating–desublimating–decisionality\textsuperscript{of-ontological-performance}\textsuperscript{~} –<including-virtue-as-ontology> to reconstrue the prospective constructiveness-of-ontological-performance\textsuperscript{~} –<including-virtue-as-ontology>/institutionalisation of \textsuperscript{meaningfulness-and-teleology\textsuperscript{as so-reflected from existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness\textsuperscript{7} to be ontologically-veridical. It is in this way that \textsuperscript{amplituding/formative—epistemicity} totalising~‘ratiocontiguity/ratiocination-as-
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
’

‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance

<including-virtue-as-ontology’

is effectively driven as of
‘amplituding/formative-
epistemicity’
totalising – ‘ratiocintuity/ratioinocation-as-referentialism—implicit attendand–
ontological-contiguity’

‘<including-virtue-as-ontology’

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’

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
<including-virtue-as-ontology>
as to
destructuring-transitoriness
as-of-deratioinocation/deratiocontiguity

arise variously at
reference-of-thought-level uninstitutionalised-threshold
and their
reference-of-thought-
devolving-level unconstraint extended-informality

as human
‘amplituding/formative-
epistemicity’
totalising – ‘random-as-impulsive—implicit attendand—ontological-
contiguity’

‘<between—prior-shallow-supererogation
of-mentally-
aestheticised-preconverging/dementing
–qualia-schema_and_prospective-profound-
supererogation
–of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-
schema>

in dissingularisation<as-to-the-disjointedness/disentailment-of-
presencing—
absolutising-identitive-constitutedness -> /epistemic-nonimmanence/flawed-epistemicity
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising~‘nominal-as-
tendentious—implicated_attendant–ontological-contiguity’’ ~educed—
existentialising/contextualising/textualising-contiguity’’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of—
absolutising-identitive-constitutedness -> /epistemic-nonimmanence/flawed-epistemicity
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising~‘ordinal-as-
qualifying—implicated_attendant–ontological-contiguity’’ ~educed—
existentialising/contextualising/textualising-contiguity’’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> dissingularisation<as-to-the-disjointedness/disentailment-of—
absolutising-identitive-constitutedness -> /epistemic-nonimmanence/flawed-epistemicity
relativism-determinism’ ‘<amplituding/formative–epistemicity>totalising~‘intervalist-as-
categorising—implicated_attendant–ontological-contiguity’’ ~educed—
existentialising/contextualising/textualising-contiguity’’ in and destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-

absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, and as these covertly pass as being of ‘<amplituding/formative-
epistemicity> totalising–ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
ontological-contiguity’ /—educed–existentialising/contextualising/textualising-contiguity’,

constructiveness disposition in singularisation <as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism’ thus undermining ‘equivalence/correspondence antiakrasiatic-
aspiration ontological-performance ’<including-virtue-as-ontology>’.

Destructuring-
transitoriness” of-deratiocination/deratiocontiguity as of elicited covert-pretence-of-
equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance”<including-
virtue-as-ontology> articulated–or–acquiesced-to "meaningfulness-and-teleology" at
reference-of-thought- devolving-level, is induced as of destructuring-disposition—
flipping/changing/transiting-induced-notional-discontiguity/epistemic-discontiguity”<-

<input please>
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-induced-and-complexified in association with instances/instantiations of
constructiveness disposition for ‘equivalence/correspondence antiakrasiac-aspiration
ontological-performance’<-<including-virtue-as-ontology>, to then effect as of the dual
implications ontologically-flawed overall perception of a primary commitment to
constructiveness disposition of ‘equivalence/correspondence antiakrasiac-aspiration
ontological-performance’<-<including-virtue-as-ontology>’ so that any such destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity'><between—prior-shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation’-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation<-as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiac-
aspiration-ontological-performance’<-<including-virtue-as-ontology> as to destructuring-
transitoriness’-as-of-deratiocination/deratiocontiguity articulated—or—acquiesced-to
‘meaningfulness-and-teleology’ ontological-performance’<-<including-virtue-as-ontology> is
overlooked as marginal; and so with regards to implicated social epistemic-totality of
‘meaningfulness-and-teleology’, thus inducing the peculiar social dynamism effect of
destructuring-transitoriness’-as-of-deratiocination/deratiocontiguity wherein that temporally
induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity'><between—prior-shallow-supererogation -of-mentally-
aestheticised~preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation’-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-


absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism as <amplituding/formative> wooden-language-(imbued—temporal-
mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing –
narratives—of-the_ reference-of-thought—categorical-imperatives/axioms/registry-teleology )
is the beyond-the-consciousness-awareness-teleology’’<in-preconverging-existential-
extrication-as-of-existential-unthought> temporal grounds for akrastically undermining
‘equivalence/correspondence antiakrasiac-aspiration ontological-performance’’<including-
virtue-as-ontology>’. It is this destructuring-transitoriness’’-as-of-
deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiac-
aspiration ontological-performance’’<including-virtue-as-ontology>’’ marginality implications
reflected in human phenomenal-abstractiveness destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’’
<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking –qualia-
schema> in dissingularisation-<as-to-the-disjointedness/desentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism that develop into the social dynamics manifestations of postlogism’’-
slantedness’’/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
so-construed from the perspective of existence-potency’’~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness’’-as-of-
deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic


‘<amplituding/formative–epistemicity>deestructuring-disposition—
flipping/transition–induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation~<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-

‘<amplituding/formative–epistemicity>destructuring-disposition—
flipping/transition–induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-

supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, <amplituding/formative–epistemicity>totalising~‘ordinal-as-
qualifying—implicated_attendant–ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’ and <amplituding/formative–epistemicity>totalising~‘intervalist-as-
categorising—implicated_attendant–ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity’ destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –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 \(<\text{including-virtue-as-ontology}\) analysis is notionally/epistemically as to existence-potency\(\text{~sublimating–nascence,~disclosed-from-prospective-epistemic-digression}\) 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 \(<\text{amplituding/formative–epistemicity}\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag perspective of analysis as of its prior relative-ontological-incompleteness\(\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}\) will rather be in a notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\text{(blurring/undermining-of-prospective-totalising-entailing,~as-to-entailing-~totalising\text{~in-relative-ontological-completeness})}\) undisambiguated appraisal of its destructuring-threshold\(\text{(uninstitutionalised-threshold~/presublimating–desublimating-decisionality)~of-ontological-performance}\)\(\text{<including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-potency\(\text{~sublimating–nascence,~disclosed-from-prospective-epistemic-digression implication as of notional~deprocrypticism in prospective relative-ontological-completeness\)\(\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}\) implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency\(\text{~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\(\text{~as-of-deraticination/deratiocontiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of}\)\)\)\)\)\)\)\)
potency\textsuperscript{73}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{1}—<including-virtue-as-ontology>’.

This destructuring-threshold\textsuperscript{72}—<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{02} in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{68} with respect to destructuring at all uninstitutionalised-threshold\textsuperscript{02}; as so-implied by \textsuperscript{15} de-mentation—\textsuperscript{supererogatory—ontological—de-mentation-or—dialectical—de-mentation—stranding-or-attribute-dialectics}. The comprehensive social susceptibility to destructuring-transitoriness\textsuperscript{11}—as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative\textsuperscript{1}. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{1}—<including-virtue-as-ontology>’ arises because of destructuring-transitoriness\textsuperscript{11}—as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold—<uninstitutionalised-threshold \textsuperscript{72}—< including-virtue-as-ontology> parasitism <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, as beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication—as-of-existentiași-unthought> this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’<including-virtue-as-ontology>, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology. Insightfully, it can be appreciated that the ontological-contiguity<of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness<as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’<including-virtue-as-ontology> as of ontologically-hegemonising-narrative implied as of prospective ‘amplituding/formative–epistemicity>totalising–ratiocliguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity’ constructiveness disposition in singularisation<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening implications the destructuring-transitoriness<as-of-deratiocination/deratiocontiguity that upholded superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance<including-virtue-as-ontology>’. We can similarly project the same with respect to our positivism–procripticism disjointedness-as-of<reference-of-thought destructuring-transitoriness<as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold as to be prospectively superseded by notional–deprocripticism preempting—disjointedness-as-of-
reference-of-thought ontologically-hegemonising-narrative thus rendering human ontological-performance correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
threshold-presublimating-desublimating-decisionality}-of-ontological-performance

<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance

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 naive criticism that human progress happens anyway, but then such naive 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 \textit{\textbackslash presublimating–desublimating–decisionality}} of ontological-performance\textsuperscript{72}--\textit{\textbackslash including-virtue-as-ontology}} and as reflected at uninstitutionalised-threshold\textsuperscript{102}. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance\textsuperscript{72}--\textit{\textbackslash including-virtue-as-ontology}} destructuring-threshold-\textit{\textbackslash uninstitutionalised-threshold}--\textit{\textbackslash presublimating–desublimating–decisionality}}~of-ontological-performance\textsuperscript{72}--\textit{\textbackslash including-virtue-as-ontology}} and uninstitutionalised-threshold\textsuperscript{102}, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\textsuperscript{72}--\textit{\textbackslash including-virtue-as-ontology}} for human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold\textit{\textbackslash uninstitutionalised-threshold}--\textit{\textbackslash presublimating–desublimating–decisionality}} need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}; such that prospective social-construct constructiveness-of-ontological-performance\textsuperscript{72}--\textit{\textbackslash including-virtue-as-ontology}} and institutionalisation is ever always a process of \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—
unenframed-conceptualisation to prospectively recapture the
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation for prospective organic-knowledge lost in secondnatured institutionalisation
with the latter construed in temporality /shortness often bound to induce incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation as of poor
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across
the various registry-worldviews/dimensions in reflecting holographically-conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, the
universally-transparent articulation-and-implications (as herein) of human destructuring as
reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ and constructiveness as reflected by
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking –qualia-schema’ inherently elicits from the human-
subpotency epistemic-or-notional–projective-perspective reflected as of the
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ in <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the
furthering of temporality /shortness as of untransvaluated–temporal-intemporality inclination
and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological
teleologically-elevated projection reflected as from existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-
perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather
unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared
towards the prospective relative-ontological-completeness implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness social-stake-contention-or-confliction in extricatory/temporal preconverging-de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming— notionally—collateralising—beholdening—protohumanity—to—attain—sublimating—humanity—as—to—existence—potency ~sublimating—nascence,—disclosed-from—prospective-epistemic—digression to supersede human temporality/shortness <amplituding/formative—wooden-language—{imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—<as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications}>}) is not interpreted from a temporal existential-extricatory—as—of—existential—unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated—temporal-intemporality inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising—teleological—elevation—in—ontological—contiguity beyond recurrent-utter—uninstitutionalisation social-stake-contention—or—confliction as of its ‘<amplituding/formative—epistemicity—totalising/circumscribing/delineating—preconverging/dementing—qualia—schema’ in <amplituding/formative—epistemicity—totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag, and likewise with the intemporal
projection as of universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking–apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process; and as this explains the successive construction-of-the-Self reflected in the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<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–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\textsuperscript{7} postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism reflected as of ‘amplituding/formative–epistemicity\textsuperscript{22} 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{8} preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reflected as of ‘amplituding/formative–epistemicity totalising/circumscribing/delineating preconverging/dementing\textsuperscript{20}–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\textsuperscript{4} 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{9} 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\textsuperscript{20}–qualia-schema’ with respect to prospective base-institutionalisation ‘amplituding/formative–epistemicity totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{11}–qualia-schema’, and likewise\textsuperscript{10} universalisation with respect to base-institutionalisation–ununiversalisation,\textsuperscript{103} 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–de-
mentativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{65} 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 \textsuperscript{70} presencing—absolutising-identitive-constitutedness\textsuperscript{1} positivism–procrypticism disposition is all-encompassing as of our amplituding/formative–epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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\textsuperscript{72}.<including-virtue-as-ontology> reflected as of ‘amplituding/formative–epistemicity totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ at their relative-ontological-completeness\textsuperscript{87} and preconverging-or-dementing–apriorising-psychologism as of their destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> reflected as of ‘amplituding/formative–epistemicity totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ at their relative-ontological-incompleteness\textsuperscript{88}, we equally manifest the same and so-perceived
that as of our positivism–procrypticism 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 its ontologically-flawed identitive-constitutedness-as-'epistemic-totality'-dereification-in-dissingularisation-as-to-the-disjointedness/disenainment-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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology<-in-preconverging-existential-extrication-as-of-existential-unthought> rather turns out to be denaturing and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum
institutional-development—as-to-social-function-development and living-development—as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

ontological-contiguity\(^6\) — of the human-institutionalisation-process\(^6\) ‘true-ontology — as of-
Being-development/ontological-framework-expansion — as to depth of ontologising-
development — as infrastructure of — \(^6\) meaningfulness-and-teleology’\(^6\). In other words, unlike we
may contemplate as of our positivism/rational-empiricism\(^7\) presencing — absolutising-
identitive-constitutedness \(^1\) 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’ \(<amplituding/formative>\) 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>\)} in ontologically-flawed identitive-constitutedness\(^1\) — as-
‘epistemic-totality’ — dereification-in-dissingularisation \(<as to the—
disjointedness/disentailment-of— presencing — absolutising-identitive-constitutedness > — as-
flawed-epistemicity-relativism-determinism \(^9\)} hardly contemplative of the ontological-veracity
of the underlying ontological-contiguity — of the human-institutionalisation-process\(^6\) ‘true-
ontology — as of Being-development/ontological-framework-expansion — as to depth of-
ontologising-development — as infrastructure of — meaningfulness-and-teleology’\(^9\)’ as of its
‘implied intemporal ontological-faith-notion-or-ontological-fideism — imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing — as so being as of-
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility — mathesis/motif/thrownness-
disposition — as — reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-
the human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring so-reflected as of difference-conflatedness \(^1\) — as to totalitative-reification-in-
singularisation \(<as to the-nondisjointedness/entailment-of-prospective — nonpresencing> — as—
threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-
ontological-performance \(^2\)-<including-virtue-as-ontology> as reflected by
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing \(^2\)-qualia-schema’. Ultimately, human \(^1\) de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-
the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity \(^6\)—of-the-human-institutionalisation-process \(^8\) ‘true-ontology—as-of-
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology \(^9\)’. It all arises from the
‘human capacity for decomplexified/uninhibited preconverging-or-dementing \(^2\)–apriorising-
psychologism’ in order to then ‘prospectively induce originarily/as-of-event \(^3\) prospective
postconverging-or-dialectical-thinking \(^2\)–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 \(^9\)-<in-
preconverging-existential-extrication-as-of-existential-unthought> institutional-being-and-
craft, muddlement and other intellectual complexes/inhibitions’ that de-
mentatively/structurally/paradigmatically as of a destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}-of-ontological-performance \(^2\)-
<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 5—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 7—sublimating–nascence,–disclosed-from-prospective-epistemic-digression level for human emancipation as of maximalising-recomposuring-for-relative-ontological-completeness 5—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-
mentative/structural/paradigmatic possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity ever always and has ever always involved
or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-
disposition,—as—reproductibility-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—an-apriorising-psychologism and prior preconverging-or-
dementing—an-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-
<amplituding/formative–epistemicity>totalising/circumscribing/delineating elucidation about postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism representation as of human \textsuperscript{19} de-mention-{(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics)} implications underlies the \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{38}/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\textsuperscript{59} 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 <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking\textsuperscript{21}–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\textsuperscript{21}–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-
This comprehensive elucidation as to existence-potency\(^{13}\)-sublimating-nascence,-disclosed-from-prospective-epistemic-digression and human-subpotency implications of ontological-performance\(^{27}\)-<including-virtue-as-ontology> articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation-as-to-the-nondisjointedness/entailment-of-prospective-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-projected epistemic-immanence/veridical-epistemicity-relativism-determinism of existence as to existence-potency\(^{39}\)-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 \(<\text{implied—self-assuredness-of-ontological-good}-\text{faith/authenticity} \text{—postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality}>\) as of \(<\text{amplituding/formative–epistemicity}>\) causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^5\) 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 \(<\text{amplituding/formative–epistemicity}>\) totalising–thrownness-in-existence\(^3\) appraisal but then enabling the ‘meaningfulness-and-teleology’ validatory possibility of any such state of

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epistemic-abnormalcy as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment ^implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality reflected as of
<amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-
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 ‘herein—specifically
relevant—human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation} with regards to all
phenomenal/manifest—subpotencies {in-transitive—confoundedness—reflexivity—in-the-full-
potency-of-existence’s—sublimating—nascence} in <amplituding/formative—
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 } —confoundedness in {preconverging—
disentailment by} postconverging entailment (and not apriorising/axiomatising/referencing-
{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
contiguity } —constitutedness in preconverging entailment as is easily mistaken from an
ontologically-flawed <amplituding/formative—epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag human-subpotency perspective projecting
as if of existence-potency ~sublimating—nascence, disclosed-from-prospective-epistemic-
digression or relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
singularisation/<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the
phenomenal/manifest metaphoricity/ecstasy of existence rather arising as of supervening-conflatedness
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity defining
‘phenomenal/manifest–subpotencies{(in-transitive-conflatedness)–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence)—in—<amplituding/formative–
epistemicity>totalising–thrownness-in-existence ,<of– surrealistic-as-pseudoreal’
epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ as of constructiveness-of-ontological-performance
<including-virtue-as-ontology> and destructuring-threshold-<uninstitutionalised-threshold/presublimating–
desublimating-decisionality>–of-ontological-performance
<including-virtue-as-ontology>; as
so-reflected as of the supervening purviews underlying conventional subject-matters as from
the natural sciences to the social sciences and humanities. Thus existence’s
metaphoricity/ecstasy supervening-conflatedness underlying human-subpotency ontological
purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility
{imbued-and-
{hermeneutically/reproductively/supererogatingly/zeroingly}educing–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) is more than just
of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical
meaningfulness-and-teleology, it equally speaks of a presencing—absolutising-identitive-
constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
ever always confounded between ‘phenomenal/manifest–subpotencies{(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩—
＜amplituding/formative–epistemicity⟩totalising–thrownness-in-existence ,¬<of‘ surrealistic-
as-pseudoreal’–epistemic-abnormalcy⟩ construed in apriorising/axiomatising/referencing- {of-
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 /nihilistic and ‘phenomenal/manifest–subpotencies¬(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩—
＜amplituding/formative–epistemicity⟩totalising–thrownness-in-existence ,¬<of‘ surrealistic-
as-pseudoreal’–epistemic-abnormalcy⟩ construed 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-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> ^[1];
wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibilityˆ—{imbued-and-
}hermeneutically/reprojectively/supererogatingly/zeroingly} educating-‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) speaks of
ontologically-veridical apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ¬educed–existentialising/contextualising/textualising-contiguity } —
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 }—
constitutedness—in-preconverging-entailment, and so beyond-the-consciousness-awareness-
teleology ~(in-preconverging-existential-extrication-as-of-existential-unthought)~. Thus
ontologically-veridical apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness—in-{preconverging-disentailment–by}–postconverging-entailment as
constructiveness-of-ontological-performance ~(including-virtue-as-ontology) and
ontologically-flawed apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment as destructuring-threshold—{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}—of-ontological-performance ~
~(including-virtue-as-ontology), with regards to ‘phenomenal/manifest–subpotencies—{in-
transitive-conflicatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating–
nascence) in—<amplituding/formative–epistemicity>totalising—thrownness—existence ~—
<of—’ surrealistic—as-pseudoreal’—epistemic–abnormalcy> determination, can be effectively
determinable ecstatically/metaphoricitically by way of transepistemic/epistemic–ricochetting
projective–insights as of ‘phenomenal/manifest–subpotencies—{in-transitive-conflicatedness —
reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence) in—
<amplituding/formative–epistemicity>totalising—thrownness—existence ~<of—’ surrealistic-
as-pseudoreal’—epistemic–abnormalcy> given ‘apriorising-teleological-thresholding—as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving–meaningfulness’. This further reflects the notion that with regards to human-
subpotency as to human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed–as–from-perspective–ontological–
normalacy/postconvergence’–existentialism-form-factor what is veridically ever as of absolute certitude is ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{99}’ reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’, construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective \textsuperscript{<amplituding/formative–epistemicity>}totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity\textsuperscript{63}’educed–existentialising/contextualising/textualising-contiguity\textsuperscript{56}’ as ontologically-veridical constructiveness of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’ and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness’–as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} 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 \textsuperscript{<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schemas>’} superseding prior relative-ontological-incompleteness\textsuperscript{63} induced ‘preconverging-or-dementing’–apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity \textsuperscript{<between–prior-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound–>}.  

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supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema'. Thus what is particular about the notional–deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-\text{'} reference-of-thought is that it is ‘beyond just a constraining institutionalisation secondnaturing articulation of a reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-}
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—, the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor, in-overcoming—notionally—collateralising-beholdening-protohumanity—to—attain-
sublimating-humanity—as-to-existence-potency ~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression to supersede human temporality /shortness <amplituding/formative> wooden-language—(imbued—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 
‘prospective intemporal—as-ontologically-veridical/ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-
reasoning —meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-
aspiration ontological-performance —<including-virtue-as-ontology—> has always ever come off 
against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness —dereification for 
<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
'nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications—>) 
disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought 
'meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence—
tantiakrasiatic-aspiration-ontological-performance —<including-virtue-as-ontology—>'; and so as 
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-
consciousness-awareness-teleology—<in-preconverging—existential-extrication-as-of—
subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27} like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88}-dereification for wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} dispositions like ‘in many ways the slaves’ lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its preconverging existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88}-dereification for wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27}-by-reification/contemplative-distension\textsuperscript{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\textsuperscript{27} as of the weaknesses associated in all human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension which is ‘never always the easiest of notion’ for human wooden-language-⟨imbued—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-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —— conflatedness —in—{preconverging-disentailment—by}–postconverging-entailment—.in-self—becoming/self-conflatedness /formative–supererogating—, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought <amplituding/formative–epistemicity>totalising~devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying 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 } ——
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-veracity is about the ‘reasoning-through transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ of contentions for the determination of existence-potency –sublimating–nascence,–disclosed-from-prospective-epistemic-digression as of <amplitude/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective- nonpresencing,–for-explicating-ontological-contiguity ; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
extential-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-
prospectivepsychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging-disentailment-by}–postconverging-entailment> role and as beyond-the-consciousness-awareness-teleology ~<in–preconverging-existential-extrication-as-
of-existential-unthought> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning–suprasocial-constructs are mainly 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-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }–conflatedness ~in–{preconverging-disentailment-by}–postconverging-
entailment> role must always be opened to ‘intemporal individuation ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-
construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective) de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see of its defective ontological-performance–including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology’. 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 <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and underpinning–suprasocial-construct meaningfulness-and-teleology integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism–procrypticism is equally subject to our <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and underpinning–suprasocial-construct underlying disjointedness-as-of-reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold; and in both instances insightfully point to underlying reference-of-thought relative-ontological-incompleteness at destructuring-threshold {uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance—<including-virtue-as-ontology> which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism
registry-worldview/dimension supersedes-and-deflates the vices-and-impediments of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought supersedes-and-deflates the overall vices-and-impediments of our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument of any given registry-worldview/dimension in relative-ontological-incompleteness like our positivism–procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional–deprocrypticism implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of its prospective singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism will construe of our present positivism–procrypticism conventioning-referencing as dissingularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism–procrypticism underlying reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being—
epistemicity-totalising-purview-of-construal’ as of transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-ontological-completeness’ of reference-of-thought underlying the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification and so in reflection of existence’s supervening-confalatedness’, and with all human meaningfulness-and-teleology remaining of philosophical epistemic-veracity relevance as of deprocripticism–or–preempting—disjointedness-as-of- reference-of-thought singularity-as-to-the-nondisjointedness/entainment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as implied as of suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and rejection of humanism ideology for authentic human emancipation as of human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-as-to-the-nondisjointedness/entainment-of-prospective- nonpresencing>; psychology fails ontologically when it naively and wrongly construe of our given positivism–procripticism 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 amplituding/formative-epistemicity-totalising-thrownness-in-existence\textsuperscript{35} amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} meaningfulness-and-teleology\textsuperscript{99} despite the supposed deficiency of its given meaningfulness-and-teleology\textsuperscript{99} in relative-ontological-incompleteness\textsuperscript{5}, 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} underlined as of human limited-mentation-capacity-deepening\textsuperscript{53} antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance\textsuperscript{73}<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments\textsuperscript{95} arising as of the relative-ontological-incompleteness\textsuperscript{88} of the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'> turns out to be rather skewed towards our positivism–procrypticism amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness\textsuperscript{79}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'> ontologically-hegemonising-narrative\textsuperscript{71} implications reflecting the dynamics of human postconverging-or-
dialectical-thinking\(^{21}\)–apriorising-psychologism representation and preconverging-or-dementing\(^{20}\)–apriorising-psychologism representation as of human \(^{1}\) de-mentation\(^{3}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), as such \(^{10}\) historiality/ontological-eventfulness\(^{19}\)/ontological-aesthetic-tracing\(^{-}\)\langle perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'\rangle can very much inherently grasp the metaphoricity\(^{27}\) of human \(^{6}\) meaningfulness-and-teleology\(^{9}\) as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance\(^{17}\)\langle including-virtue-as-ontology\rangle or destructuring-threshold\{-uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\(^{17}\)\langle including-virtue-as-ontology\rangle as of any given registry-worldview/dimension \(^{1}\) reference-of-thought–and–\(^{3}\) reference-of-thought\(^{-}\)devolving is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-worldview/dimension existence-potency\(^{19}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective singularisation\langle as-to-the- nondisjointedness/entailment-of-prospective- nonpresencing\rangle projected epistemic-immanence/veridical-epistemicity-relativism-determinism

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation \langle amplituding/formative–epistemicity\rangle causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity for postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism representation and preconverging-or-dementing\(^{20}\)–apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness\(^{13}\) of phenomenal/manifest–subpotencies–{in-
transitive-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 singularity-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism of meaningfulness-and-teleology\(^9\) in conceptualising ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^9\)’. Ultimately, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^9\) points to the fundamental dialecticism of human meaningfulness-and-teleology\(^9\); as to the fact that the human is that which is in <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^1\) as of recurrent-utter-uninstitutionalisation <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) by its \(^1\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^1\) flawed constructiveness-of-ontological-performance\(^7\)-<including-virtue-as-ontology> as of its destructuring-threshold\(^2\) (uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance\(^7\)-<including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any \(^7\) presencing—absolutising-identitive-constitutedness\(^4\) state, the outcome of such purposefulness as relayed with the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\) ‘true-ontology—as-of-Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology99’. This coherently explains the inevitability of human
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

parrhesiastic askesis-or-acumen’ for originary/as-of-event38 reasoning-through/messianic-
reasoning prospective relative-ontological-completeness87 -of-3 reference-of-thought; as when
the organic-knowledge avails it is much more than just an idea of choice but rather an
obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as
if lacking the organic-knowledge for degrading into <amplituding/formative–
epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag8
in preconverging-existential-extrication-as-of-existential-unthought. When the dialecticism of
human 56 meaningfulness-and-teleology99 as of its prospective ontological-performance72 -
<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-
performance72 -<including-virtue-as-ontology> and vices-and-impediments35 at destructuring-
threshold<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-
ontological-performance72 -<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 56 meaningfulness-and-teleology99 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-existence5 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 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\} 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~sublimating-nascence,-disclosed-from-prospective-epistemic-digression which
knows of no such accommodation for human temporality, inevitably the existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
transcendental-enabling/sublimating/supererogatory-de-mentativity implications necessarily
comes ahead of human temporality/shortness emotional convenience. The certitude and
determination of human meaningfulness-and-teleology as from this hindsight, as so-
reflected from singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as of prospective notional-deprocripticism meaningfulness-and-teleology, will
necessarily imply preconverging-or-dementing-apriorising-psychologism implications of
supererogatory-acute/perspicacity/astuteness/edginess/incisiveness-of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation with respect to our positivism–procrypticism \(^5\) meaningfullness-and-teleology \(^9\) as dissingularisation\(<\textit{as-to-the-disjointedness/disentailment-of-}\) presencing\(<\textit{as-to-the-disjointedness/disentailment-of-}\) absolutising-identitive-constitutedness \(\geq\) epistemic-nonimmanence/flawed-epistemicity-relativism-determinism even as we are thereby emotionally inconvenienced, just as singularisation\(<\textit{as-to-the-nondisjointedness/entailment-of-prospective-}\) nonpresencing\(<\textit{as-to-the-nondisjointedness/entailment-of-prospective-}\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our positivism perspective of \(^5\) meaningfullness-and-teleology \(^9\) will necessarily imply preconverging-or-dementing \(^5\)–apriorising-psychologism implications of supererogatory\(<\textit{acuity/perspicacity/astuteness/edginess/incisiveness-}\) of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation as of organic-knowledge in reflecting both singularisation\(<\textit{as-to-the-}
as of its inherently implied 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 its individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in\textsuperscript{apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} ~conflatedness \textsuperscript{<preconverging-disentailment by? ~postconverging-entailment \> \textsuperscript{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\textsuperscript{<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> } on the basis of\textsuperscript{amplituding/formative–epistemicity\textsuperscript{causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating–ontological-contiguity \textsuperscript{validatory implications as to existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression. Basically it is this supervening-conflatedness\textsuperscript{ reflexivity of existence as of the ‘phenomenal/manifest–subpotencies}{$\langle$\textsuperscript{in-transitive-conflatedness \textsuperscript{–reflexivity,—in-the-full-potency-of-existence’s–sublimating–nascence}$\rangle$} \textsuperscript{in –<amplituding/formative–epistemicity\textsuperscript{totalising–thrownness-in-existence \textsuperscript{, ~<of–surrealistic-as-pseudoreal–epistemic-abnormalcy> \textsuperscript{phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment\textsuperscript{<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> } that reflects phenomenal/manifest–subpotencies{$\langle$\textsuperscript{in-transitive-conflatedness \textsuperscript{–reflexivity,—in-the-full-potency-of-existence’s–sublimating–nascence}$\rangle$} \textsuperscript{}}

\textsuperscript{2808}
‘epistemic-conception framework of ontologically-veridical ontological-performance\textsuperscript{72} <including-virtue-as-ontology> as-of-confatedness\textsuperscript{13} as existentially-real or ontologically-flawed ontological-performance\textsuperscript{7} <including-virtue-as-ontology> as-of-constitutedness\textsuperscript{4} as existentially-unreal’; summatting overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ~(imbued-and-
\{hermeneutically/reprojectively/supererogatingly/zeroingly\}educing-’herein-specifically-
relevant\_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\} reflected in the
supervening-confatedness\textsuperscript{13} of phenomenal/manifest\_subpotencies~\{in-transitive-
confatedness –reflexivity,\_in-the-full-potency-of-existence’s–sublimating–nascence\}. Going
of its constructiveness-of-ontological-performance\textsuperscript{72} <including-virtue-as-ontology> and
destructuring-threshold~\{uninstitutionalised-threshold /presublimating–desublimating-
decisionality\}–of-ontological-performance ~<including-virtue-as-ontology> is ever always
saddled between ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-
on-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{9} as
equivalence/correspondence antiakrasiat-aspiration’ and ‘temporal/sophistic-as-ontologically-
flawed/ontological-bad-faith/inauthenticity\textsuperscript{64} reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-
results/afterthought ‘meaningfulness-and-teleology\textsuperscript{59} as covert-pretence-of-
equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}–\textsuperscript{<including-virtue-as-ontology>}, when it comes to the ‘social-construction of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} as of social-stake-contradiction-or-confliction’. This fundamental saddling of the human construction-of-the-Self as of ‘a fixed/set framework of existentially-constraining possibility of temporal-to-intemporal ontological-performance\textsuperscript{72}–\textsuperscript{<including-virtue-as-ontology>}’ can be referred to as the ‘shiftiness-of-the-Self\textsuperscript{91}’, and construed as the beyond-the-consciousness-awareness-teleology\textsuperscript{99}–\textsuperscript{<in-preconverging-existential-extrication-as-of-existential-unthought>} that arises as of human lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,\textsuperscript{18} in-overcoming–notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,\textsuperscript{10} disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{99}–shortness \textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{12} (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 human limited-mentation-capacity-deepening\textsuperscript{16} for prospective relative-ontological-completeness\textsuperscript{87}’. The ‘shiftiness-of-the-Self\textsuperscript{91}’ thus refers to any given registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/throwness-disposition for the constructiveness of ‘meaningfulness-and-teleology\textsuperscript{99} as of its specific construction-of-the-Self’, beyond which bottomline–of-mere-mathesis/motif/throwness-disposition of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold\textsuperscript{25} (uninstitutionalised-threshold \textsuperscript{17} /presublimating–desublimating–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation reflected as of singularisation -<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-of-intemporality /dissingularisation -<as-to-the-
disjointedness/disentailment of
presencing—absolutising-identitive-constitutedness
as of temporality
meaningfulness-and-teleology
're 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
'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity
as of its specific construction-of-the-Self. Thus we can appreciate fundamentally that, as reflected in reflecting holographically–conjugatively-and-transfusively
the ontological-contiguity—of-the-human-institutionalisation-process as unmanifested-threshold terminator of meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration:
completing–by-reification/contemplative-distension as of human limited-mentionation capacity-deepening for prospective relative-ontological-completeness
in undermining the 'existential-operant constraining' of the 'meaningfulness-and-teleology as its specific construction-of-the-Self'. Thus we can appreciate fundamentally that, as reflected in reflecting holographically–conjugatively-and-transfusively
the ontological-contiguity—of-the-human-institutionalisation-process as unmanifested-threshold terminator of meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration.'
institutionalisation-process\textsuperscript{68} bar of ‘shiftiness-of-the-Self’ to the prospective registry-worldview’s/dimension’s—\textsuperscript{93} reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} as of its specific construction-of-the-Self’ in order to undermine human destructuring-threshold—\textsuperscript{102} \textsuperscript{102} (uninstitutionalised-threshold\textsuperscript{102} /presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{72}—\textsuperscript{72} <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{64} reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} as covert-pretense-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance —\textsuperscript{1}\textsuperscript{1}<including-virtue-as-ontology>’. Thus the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of the \textsuperscript{<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—\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-of-intemporality /dissingularisation—\textsuperscript{<as-to-the—disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness >\textsuperscript{79}—as—of-temporality\textsuperscript{98} of the \textsuperscript{56} meaningfulness-and-teleology’ arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77}—by-reification/contemplative-distension\textsuperscript{27} as of human limited-mentation-capacity-deepening\textsuperscript{53} for prospective relative-ontological-completeness’, in the rede-mentating/restructuring/reparadigming of human ‘social-construction of \textsuperscript{56} meaningfulness-and-
meaningfulness-and-teleology as of its specific construction-of-the-Self due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension as of human limited-mentation-capacity-deepening for prospective relative-ontological-completeness that can then allow for the requisite ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reflected as of singularisation—as-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-of-intemporality/dissingularisation—as-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness’—as-of-temporality of the ‘meaningfulness-and-teleology’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers universalising-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of’-meaningfulness-and-teleology as of social-stake-contention-or-confliction, wherein such prospective ‘shiftiness-of-the-Self’ as induced by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance—<including-virtue-as-ontology> as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and
universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’\(^9\). This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation\(^9\) meaningfulness-and-teleology\(^9\) thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology\(^9\) 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\(^9\) infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\)’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiai disposition for dispensing-with-immediacy-for-relative-ontological-completeness’-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 <amplituding/formative> wooden-language{-imbued—averaging-of-thought<-as-to-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications–⟩ as of
human limited-mentation-capacity-deepening for prospective relative-ontological-
completeness to allow for the requisite universalising-idealisation
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation reflected as of singularisation—as-to-the-nondisjoinedness/entailment-of-
prospective- nonpresencing–as-of-intemporality /dissingularisation—as-to-the-
disjoinedness/disentailment-of- presencing—absolutising-identititive-constitutedness –as-
of-temporality of the meaningfulness-and-teleology ; which otherwise would be highly
underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic
ad-hoc/makeshift/nonprincipled–syllogising mindset by which populist
wooden-language–imbué—averaging-of-thought–as-to-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications–⟩ could
easily be elicited were the Socratic-philosophers to imply dialogical-equivalence–as-to-
psychologism–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity –
becoming/self-conflatedness /formative–supererogating– and intellectual-and-moral-
equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring
whereas in reality there were of dissimilar
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply such
sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-
discontiguity/epistemic-discontiguity–between—prior-shallow-superrorgeration–of-mentally–
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>‘, and it was more critically a question of upholding 105 universalising-idealisation
reifying 56 meaningfulness-and-teleology99 as to existence-potency39~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity over time. By the same token, the
mathesis-103 universalis of budding-positivists/rational-empiricists positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self31’ for the prospective
positivism registry-worldview/dimension ‘social-construction of 59 meaningfulness-and-
teleology99 as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal
antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-
completeness’ by-reification/contemplative-distension27 as of human limited-mentation-
capacity-deepening53 for prospective relative-ontological-completeness99 allowing for the
requisite ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>–as-of-intemporality /dissingularisation<as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-constitutedness >29–as-
of-temporality98 of the 57 meaningfulness-and-teleology99 for the secondnatured
institutionalisation of prospective positivism registry-worldview’s/dimension’s– reference-of-
thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-
mathesis/motif/thrownness-disposition for the constructiveness of 5 meaningfulness-and-
teleology99 as of its specific construction-of-the-Self’. Here too, the budding-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument – for –
conceptualisation implied in <amplituding/formative–epistemicity>–totalising–renewing-
realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
meaningfulness-and-teleology’ infrastructure as of Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development’ as enabling-and-reflected
successively in more and more sophisticated and elaborate social-setup and institutional
constructs. Basically, human destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance—
<including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-
framework of ‘shiftiness-of-the-Self’ , and as reflected in any given registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness–as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation–as-to-the-disjointedness/disentailment-of—presenting—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument – for –
conceptualisation <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—an–apriorising–
mentating/structuring/paradigming –as-being-as-of-existential-reality> as of amplituding/formative-epistemicity> causality –as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is all about existence-potency ̂ sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de- mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency ̂ sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology coincides with existential veracity, such that where dialogical-equivalence<as-to- psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological- contiguity ̂ educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment,-in-self- becoming/self-conflatedness /formative–supererogating> is wrongly implied and thus likely to undermine existence-potency ̂ sublimating–nascence,-disclosed-from-prospective-epistemic-digression what gives in is the false notion of dialogical-equivalence<as-to- psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological- contiguity ̂ educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment,-in-self- becoming/self-conflatedness /formative–supererogating>. This is equally reflected in the idea that the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for– conceptualisation of meaningfulness-and-teleology ̂ is rather as of the implication of relative- ontological-completeness associated with human limited-mentation-capacity-deepening
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 seconndnatured 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-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning “meaningfulness-and-teleology” as equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ -<including-virtue-as-ontology>’ is associated with supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-
logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking-apriorising-psychologism of prospective relative-ontological-
completeness over unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-
dementing-apriorising-psychologism of prior relative-ontological-incompleteness as to
existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
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-degration-in-notional-
discontiguity/epistemic-discontiguity~between—prior-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing—qualia-schema and prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema’ invalidating any such pretence of dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity~educed–existentialising/contextualising/textualising-contiguity}—
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag in preconverging-existential-extrication-as-of-existential-unthought as of `<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
existentialising/contextualising/textualising-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 ”procripticism—or—disjointedness-as-of-
reference-of-thought `<amplituding/formative—epistemicity>causality —as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-
contiguity when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of
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 –
⟨between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –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/ignorable–void ´-with-regards-to-prospective-apriorising-implications⟩
mental-reflex 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> pointing rather to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring <amplituding/formative–
epistemicity> causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencening,-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-

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and-reconstrual of attendant-ontological-contiguity — reduced — existentialising/contextualising/textualising-contiguity as of human limited-mentation-capacity-deepening  

reflecting \textquoteleft immanent-ontological-contiguity \textclosingquote; \textasciitilde{} as-operative-notional\textemdash deprocrypticism\textquoteleft\right)
schemes. The underlying explanation for disparateness here is effectively construed as a
question of the implications of \textquoteleft relative-ontological-incompleteness /relative-ontological-
completeness\textclosingquote;\textemdash \{sublimating\textemdash referencing/registering/decisioning,\textemdash as-self-becoming/self-
conflatedness \textemdash formative\textemdash supererogating\textemdash \textlangle\projective/reprojective\textemdash aestheticising-re-motiv\textemdash
and\textemdash re-apriorising/re-axiomatising/re-referencing,\textemdash in-perspective\textemdash ontological-
normalcy/postconvergence\textrangle\right) as to human-and-social\textemdash expectations/anticipations\textemdash
metaphoricity\textemdash as-rede-mentating/restructuring/reparadigming\textemdash psychologism\textquoteleft\right) of
ontological-performance \textlangle\textquoteleft including-virtue-as-ontology\textclosequote\textrangle wherein varying ontologically-
flawed superfluous, superstitious, mystical and cultic interpretations of the natural world
\textlangle\textquoteleft amplituding/formative\textemdash epistemicity\textclosequote\textrangle totalising\textemdash devolved\textemdash purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-
incompleteness\textemdash and the prospective possibility of ontologically-veridical grander unifying
scientific explanation of the natural world \textlangle\textquoteleft amplituding/formative-
epistemicity\textclosequote\textrangle totalising\textemdash devolved\textemdash purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality speaks rather of relative-ontological-completeness\textemdash. Such
\textlangle\textquoteleft amplituding/formative\textemdash epistemicity\textclosequote\textrangle causality \textlangle\textquoteleft as-to-projective-totalitative\textemdash implications-of-
prospective\textemdash nonpresencing,\textemdash for-explicating-ontological-contiguity\textclosequote construal points out that
disparateness of \textquoteleft meaningfulness-and-teleology\textclosequote 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 \textquoteleft qualified as sovereign and beyond the countenance of
its ontological-veracity as from relative-ontological-completeness\textemdash perspective\textclosequote given that all
human \textquoteleft meaningfulness-and-teleology\textclosequote are of supposedly coherent ontological-
commitment \textlangle\textquoteleft implied\textemdash self-assuredness-of-ontological-good-
faith/authenticity \textemdash postconverging\textemdash de-mentating/structuring/paradigming\textemdash as-being-as-of-

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existential-reality as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70}–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction'; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency\textsuperscript{69}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective wherein modern society in relative-ontological-completeness\textsuperscript{87} attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{49} do not override the pre-eminence of supposedly coherent ontological-commitment\textsuperscript{57}–implied—self-assuredness-of-ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming–as-being-as-of-existential-reality as to existence-potency\textsuperscript{19}–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\textsuperscript{19}–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
contiguity }—confatedness—in{preconverging-disentailment-by}—postconverging entailment to then reflect abstract scientific notions as knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontologicalcontiguity —educed—existentialising/contextualising/textualising-contiguity —confatedness—in{preconverging-disentailment-by}—postconverging entailment> or depart from attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-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—ontologicalcontiguity —educed—existentialising/contextualising/textualising-contiguity —confatedness—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—ontologicalcontiguity —educed—existentialising/contextualising/textualising-contiguity —confatedness—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—ontologicalcontiguity —educed—existentialising/contextualising/textualising-contiguity —confatedness—in{preconverging-disentailment-by}—postconverging entailment> as of <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity 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\(^{1}\) construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} ~constitutedness \{in \{preconverging-entailment\} even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally <amplituding/formative–epistemicity>totalising/circumscribing/delineating as to the fact that these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\(^{11}\) of such notions like space, time, force, etc. in <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} ~conflatedness \{in \{preconverging–disentailment \} ~post-converging–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\(^{1}\) ~resubjecting or totalising–entailing–reconstrual of ‘the very same physics notions and their derived implications of new notions’ as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\(^{11}\) in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} ~conflatedness \{in \{preconverging–
disentailment–by) postconverging entailment involving human limited-mentation-capacity-deepening hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility—effusing/ecstatic—inlining nature of attendant–ontological-contiguity—effused–existentialising/contextualising/textualising-contiguity in epistemic-conflatedness in their domains-of-study’ implies that their knowledge-reification–gesturing in prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—effused–existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment–by) postconverging entailment should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of attendant–ontological-contiguity—effused–existentialising/contextualising/textualising-contiguity in epistemic-conflatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding entailment (postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation—in-reflecting—immanent-ontological-contiguity; as-operative-notional—deprocrypticism) orientations which drives their knowledge-reification–gesturing in prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—effused–existentialising/contextualising/textualising-contiguity}—conflatedness—in{preconverging-disentailment–by) postconverging entailment for
unification as to ontological-contiguity\textsuperscript{67} as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility\textsuperscript{73}—effusing/ecstatic–inlining nature of attendant–ontological-contiguity\textsuperscript{67}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{40} supervening-conflicatedness\textsuperscript{13} thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity} constitutedness\textsuperscript{14}–in–preconverging-entailment perspective. This underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity\textsuperscript{40} insight reflects ecstatic-existence’s supervening-conflicatedness\textsuperscript{13} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ~(imbued-and–{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein–specifically–relevant human-subpotency’–epistemic-perspective–of-projective/reprojective–aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}; wherein inherently ‘more immediate epistemically constrained to <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications–of-prospective nonprenscening,-for-explicating-ontological-contiguity’ domains–of–study like physics and the natural sciences generally are of a less elaborate attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity\textsuperscript{40} conceptualisation nature in epistemic-conflicatedness\textsuperscript{13} and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging-entailment while inherently ‘less immediate epistemically
constrained to <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’
domains-of-study like the social domains-of-study are more of an elaborate attendant–
ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity gid
conceptualisation nature in epistemic-conflatedness  that speaks to the need for their
appropriate totalising-entailing hermeneutic/reprojecting/supererogating/zeroing depth of
ontological-construal, and in both cases in reflecting the implications of human limited-
mentation-capacity-deepening 3  hermeneutics involved in avoiding-and-superseding any
presencing—absolutising-identitive-constitutedness  for construing their veridical
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-
ormalecy/postconvergence-reflected—epistemicity-relativism-determinism’. In many ways the
natural sciences by the immediate constraining of their <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity implicitly avoid atomising/taking-to-
to-pieces apriorising/axiomatising/referencing—of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-
entailment but the misunderstanding that their knowledge-reification–gesturing—<in-
prospective psychologismic—apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging-disentailment by—postconverging-entailment> is
effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing—of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging-entailment in other domains-of-study ends up having naïve
and distortive effects on such domains-of-study knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }– conflation

dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology", however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology" (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–"meaningfulness-and-teleology" in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior
relative-ontological-incompleteness as of a nihilistic disposition is de-
mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its
vices-and-impediments, and as the very possibility for prospective ontological-
performance 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 <amplituding/formative—
induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self’ implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments 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-
phenomenal/manifest–subpotency\{(in-transitive-conflatedness\neg-reflexivity,\textendash,\textendash,in-the-full-
potency-of-existence\}'s–sublimating–nascence\}\quad \text{apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness}', with human-subpotency \text{apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness} effectively construable in reflecting holographically-
\langle\text{conjugatively-and-transfusively}\rangle\quad \text{the ontological-contiguity}^{13}\quad \text{—of-the-human-
institutionalisation-process}\quad \text{of-the-human-
institutionalisation-process}^{68}\quad \text{true-ontology—as-of-Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–}
meaningfulness-and-teleology^{99}}. \quad \text{The overall implied notion of \text{‘intemporality’}-\text{asymmetric-
subsumption-of-temporality}^{98} as advanced here is one of supratransversality<\text{in-sublimating–}
existential-eventuating/denouement>\text{―of-motif-and-apriorising/axiomatising/referencing} over
subtransversality<\text{in-desublimating–existential-eventuating/denouement}>\text{―of-motif-and-
apriorising/axiomatising/referencing} rather as of intellectual-and-moral-inequivalence/non-
correspondence. \quad \text{Such a mental-disposition of substituting old}^{83}\text{reference-of-thought–}
categorical-imperatives/axioms/registry-teleology^{99} \quad \text{with new ones of prospective registry-
worldview/dimension as implied by} <\text{amplituding/formative–epistemicity} totalising–renewing-
realisation/re-perception/re-thought as of institutional moulting underlies the concept of
\text{‘intemporal-prioritisation-of–reference-of-thought’—as-conflatedness}^{13}\text{―or-ontological-
reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are
structured not to construe of their very own prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and thus relating to their}^{83}\text{reference-of-
thought–categorical-imperatives/axioms/registry-teleology}^{99}, \text{for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation on an}^{88}\text{incrementalism-in-relative-
ontological-incompleteness}^{88}\quad \text{―enframed-conceptualisation basis as \text{‘absolute by the mere-}
formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>)’ whether failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{102}. The non-positivistic
animistic or medieval social setup as of its \textsuperscript{8}incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation disposition coming into grips with the
positivistic interlocutor’s purpose will probably construe it as most contemptuous by its
construal of attendant–ontological-contiguity\textsuperscript{v}—educated–existentia
lising/contextualising/textualising-contiguity\textsuperscript{v}—<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> (whether as of its rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,\textsuperscript{8}(as ‘first-level presencing—absolutising-
identitive-constitutedness of \textsuperscript{8}reference-of-thought’) 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-
institutionalisation/animism or as of its \textsuperscript{103}universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{8}(as ‘second-level presencing—
absolutising-identitive-constitutedness of \textsuperscript{8}reference-of-thought’) 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of
\textsuperscript{103}universalisation–non-positivism/medievalism), though we know from an ontological-
normalcy/postconvergence epistemic-or-notional–projective-perspective that the positivistic
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity \textsuperscript{v}—<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> as of its positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,\textsuperscript{8}(as ‘third-level presencing—
conflatedness-or-ontological-reprojecting can effectively forego the normally construed positivistic reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as projected wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology } failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism (more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of
human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s wooden-language-\{(imbued—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 as of ‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of-meaningfulness-and-teleology individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticvic; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing wooden-language-\{(imbued—averaging-of-thought-<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—a—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—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>) 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—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>)) 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—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>))
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing ⟨amplituding/formative⟩ wooden-language-(imbued—averaging-of-thought-⟨as-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—unenframed-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 \textsuperscript{83}reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking \textsuperscript{83}reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaus, etc. who and others, then were transcendental as of \textsuperscript{apriorising/axiomatising/referencing-}of-attendant–ontological-contiguity \textsuperscript{~}educed–existentialising/contextualising/textualising-contiguity \textsuperscript{~}re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{33}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{33}~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of \textsuperscript{83}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 \textsuperscript{83}references-of-thought’ and inducing their corresponding prospective psychologisms
(apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-orincidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness of reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as pervention-and-derived-perversion-of-reference-of-thought<as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social
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–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging-de-mentating/structuring/paradigming. This is very much in sync with the
reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity.


untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality.

This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness-of-reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional~deprocrypticism apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preconverging-disentailment–by–postconverging-entailment} and so over procrypticism disjointedness-as-of-reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like
notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-
accusations-of-sorcery speak of the more profound relative-ontological-incompleteness of
reference-of-thought issue wherein the incidental denaturing of such manifestations
reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and
susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of
perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding
institutionalising aetiologisation/ontological-escalation apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity } = conflatedness in {preconverging-disentailment by} postconverging-
entailment directed to the bigger and subsuming issue of relative-ontological-incompleteness of-
reference-of-thought for inducing notional–deprocrypticism over procrypticism or
positivism over non-positivism/medievalism respectively that harkens back to undermine in a
decisive and nonextricatory and non-palliative manner the associated postlogism.

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 (defect-<as-Being-or-ontological-or-existential–defect> (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processsing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of reference-of-thought-as-of-conflatedness ). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and its integration as perversion-and-derived- perversion-of reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation defines a registry-worldview’s/dimension’s uninstitutionalised-threshold (defect-<as-Being-or-ontological-or-existential–defect> arising in ‘socially-perceived-value as of social-stake-
contention-or-confliction’ situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism--<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-constituting:<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking--<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic\textsuperscript{1} (which are not ignored/overlooked but construed in preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism--<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) wherein ontologically-speaking the psychopath’s interlocutors had hitherto by new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{96} of ‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting:<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking--<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism--<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism--<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-decadence (notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing—qualia-schema_and_prospective-profound-supererogation -of-mentally-
ae
tiological understanding of the abstract human animal, 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-

psychologism>/distractive-temporal-priorisation (and not soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought/candoring/prelogism>/organic-comprehension-
thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-
or-contendingly-out-of-phase –as-the-temporal-mind-pedestals-are-dialectically-out-of-
phase/dialectically-primitive –from ‘an ordered construct from the intemporal as ontological
mindset’. Since the state of exhibiting a demonstrated perversion-of–reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > annuls temporal-
dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-
presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t 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 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 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

reference and teleology is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity–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–reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity–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
uninstitutionalised-threshold \textsuperscript{02} -defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{92} that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity -<between—prior-shallow-supererogation - of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective– profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking – 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’>\textsuperscript{13}) by the denaturing\textsuperscript{16} of the \textsuperscript{83} reference-of-thought or the soundness-or-ontological-good-faith/authenticity\textsuperscript{09}-of-\textsuperscript{83} reference-of-thought of meaning over which denaturing \textsuperscript{1} he tries to get interlocutors to operate/process logic; and \textsuperscript{1} is not even contending and that he is the subject of prelogism \textsuperscript{78}-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant- intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes- disontologising-logical-outcome-arrived-at> contention about his \textsuperscript{7} perversion-of-\textsuperscript{83} reference-of-thought-<-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental- perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{11}-of- reference-of-thought’. The above is the fundamental nature of psychopathy and \textsuperscript{1} it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant- intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes- disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and other conjugated-postlogism\textsuperscript{77} teleological mindsets wrongfully as in prelogism\textsuperscript{79}/conviction-as-to-profound-supererogation -or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-\textsuperscript{83} reference-of-thought<-of-
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 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-
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing’ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism /preconverging-or-dementing-integration (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-<apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency ⟨transparency-of-totalising-entailing,as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity of-reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-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 in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social
of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cingle-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought inducing the preconverging-or-dementing apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold; and so in order to wrongly imply the apriorising—reference-of-thought-elements/apriorising–registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting–conviction-as-to-profound-supererogation—attendant–intradimensional—postconverging/dialectical-thinking—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive attendant–ontological-contiguity—reduced–existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—reference-of-thought–devolving-as-of-instantiative-context—projection’ by which interlocutors deduce circumstantially. Thus the postlogism—and-conjugated–postlogism habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought and perversion-and-derived—perversion-of—reference-of-thought—<as—
<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> 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-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’. Further, this ‘natural level of human interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather further integratively rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing—apriorising-psychologism of adult psychopath/postlogism (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology, create a new foundation for further preconverging-or-dementing—apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely
The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag >), as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability >, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold >{as-procrypticism}’, thus equally implying a <amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag > circularity/recurrence/repetition/repeatability > of the reference-of-thought as of the uninstitutionalised-threshold > or procrypticism–or–disjointedness-as-of-reference-of-thought. Thus the central notion for preempting psychopathic postlogism > and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of attendant–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/intelligibilitysetu/measuringinstrument flaw, for
instance), systematically the three other equations will be wrong whether by
(ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-
disposition to resolve the equation of the traditional arithmetic principles as reference-of-
thought− categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
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-existential-reality’ over naïve elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant−
ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity (as of
wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology }) that is only pertinent when it is of the existential existence-
potency ~/sublimating–nascence, disclosed from prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality. It is important thus to know that since the defect of
psychopathy and its derivation as social psychopathy has nothing to do with logical-processing
but everything to do with "perversion-of-"reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/perversion-of-axiomatic-construct and the false ‘apriorising—reference-of-
thought-elements/apriorising–registry-elements (out of attendant–ontological-
contiguity~/educed–existentialising/contextualising/textualising-contiguity~/<reifying-or-
elucidating-of-prospective-relative-ontological-completeness —of- reference-of-thought-
devolving-as-of-instantiative-context>)’ which are implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology ~/it is simply 5 maximalising-recomposuring-for-relative-ontological-
completeness ~/unenframed-conceptualisation that is ontologically called for to invalidate the
psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—reference-of-thought-
elements/apriorising–registry-elements (out of attendant–ontological-contiguity~/educed–
existentialising/contextualising/textualising-contiguity ~/<reifying-or-elucidating-of-
prospective-relative-ontological-completeness —of- reference-of-thought devolving-as-of-
instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology ~/it, 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—reference-of-thought—devolving-as-of—instantiative-context’)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology’. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity’—educed—existentialising/contextualising/textualising-contiguity’ to be had/entertained nor any logical analysis but rather ‘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’.
This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing -apriorising is actually about ‘denaturing’ postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’> ° with ‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation —of-’attendant-intradimensional’ -postconverging/dialectical-thinking –apriorising-psychologism or prelogic mental-disposition.

It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism as-of-conviction,-in-profound-supererogation —<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-
of-conviction-as-to-profound-supererogation-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context’) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting—conviction-as-to-profound-supererogation of—‘attendant-intradimensional’—postconverging/dialectical-
thinking apriorising-psychologism even if it is a perception of ‘poor or bad supplanting-conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’ postconverging/dialectical-thinking apriorising-psychologism’ since that will validate the apriorising-reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity) educed—existentialising/contextualising/textualising-contiguity reduced—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 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by ‘prelogism’—as-of-conviction,-in-profound-supererogation <existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’ logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex wrongly turning the issue into one of logical-processing-or-logical-implicitation supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation preconverging-or-dementing apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-
formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation\(^a\)) to or prelogism\(^b\), 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’>*\(^c\) as absolving/fleeting/escaping-reflex-logic among different set-of-interlocutors (this is simply because postlogism\(^d\) in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism\(^d\) as prelogism\(^e\) which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (which is an unusual and rare social experience given that a psychopathic personality and postlogism\(^d\) in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (due to the lack of constraining social universal-transparency\(^f\) (transparency-of-totalising-entailing, as-to-entailing-amplituding/formative–
failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-elevation-of-reference-of-thought and developing a supplanting-conviction-as-to-profound-supererogation—of-attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or prelogism out of them), 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. 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-preccedes-disontologising-logical-outcome-arrived-at mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-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- attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-supererogation of attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation sense’ but rather as ‘formulaic mental alienation schemes’ wherein disontologising-perverted-outcome-sought-precedes-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ pedestals, and the intemporal-disposition transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ pedestal in their ontological-escalation/aetiologisation), enabling the de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as so-being rather distractive to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{13}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}); to ultimately prevent its own ‘perceived social alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction as to preconverging/postconverging–dementating/structuring/paradigming implications. Critically, it should be understood that passive or suggestive alienation is actually the summum of the possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation\textsuperscript{96} mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality'/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing”–apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding ‘perversion-of-’ reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupnessbottomlining-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-thresholdperversion-of-’reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupnessbottomlining-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-
stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism in its supposed articulation of logic). Paradoxically, the normal prelogism-as-of-conviction,-in-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting—conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism-as-of-conviction,-in-profound-supererogation—of-‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism 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-suprerogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’, contrasted to the psychopath’s compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-suprerogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩⟩ or compulsively-dementing ⁹, is ad-hoc, circumspect and highly contextualised since the prelogism⁷⁻as-of-conviction,-in-profound-suprerogation -<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-suprerogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism⁷⁻ (it has qualms/conscience) while the psychopath’s compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-suprerogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism ‹-as-of-conviction,-in-profound-supererogation ‹existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at› dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging’/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation ‹of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism ‹-as-of-conviction,-in-profound-supererogation ‹existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at› mind deterministic of other prelogism ‹-as-of-conviction,-in-profound-supererogation ‹existentially-veridical–‘attendant-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-p
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\textsuperscript{77} at an intuitive-level}’ as subknowledger\textsuperscript{81} ‘prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledger\textsuperscript{84} ‘prelogism-as-of-conviction,-in-profound-supererogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledger\textsuperscript{84} ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledger\textsuperscript{84} ‘prelogism-as-of-conviction,-in-profound-supererogation \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater logical operation narratives’; inductive/contextual limitation as subknowledger\textsuperscript{84} ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledger\textsuperscript{84} ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledger\textsuperscript{84} ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledger\textsuperscript{84} ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging of postlogic compulsing-
nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued—<contextualising/existentialising–attendant-
ontological-contiguity—>;—in-shallow-supererogation—<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) as to its threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-
psychologism— construed as ‘reverting deduction’ whereas ‘supplanting—conviction-as-to-
profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-
thinking —apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of
deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging ‘revert or postlogic compulsing—
nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued—<contextualising/existentialising–attendant-
ontological-contiguity—>;—in-shallow-supererogation—<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) backtracking—iterative-looping—‘set-
of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in
a consciously active manner the empty forms of prosody in-of-themselves first and over the
intrinsic attributive essence of meaning like overemphasising the toning form (toning
triggering) and the supposition form (presumptuousness) in their expressed deductive
reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/ reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging

In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism in their ‘conjoining looping narratives of flawed-existential-elevation-of- reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging

and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism /preconverging-or-dementing -integration and supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability as to existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{[2] }-educed-
existentialising/contextualising/textualising-contiguity\textsuperscript{[2]}-reification_or_intrinsic-reality-
ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{[4] }to establish ontological-
veridicality, and not simply operating on the ‘naïve supposition of \textsuperscript{[9]}universal human
prelogism\textsuperscript{[8] }-as-of-conviction,-in-profound-supererogation\textsuperscript{[6]}<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at\textsuperscript{[>]} without factoring the ‘postlogism\textsuperscript{[7]} mere-
formulaic slanting \textsuperscript{[1]}compulsing–nonconviction/madeupness/bottomlining\textsuperscript{[2]}\textsuperscript{[7]}
<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-
onological-contiguity\textsuperscript{[>]}; \textsuperscript{[>]}in-shallow-supererogation \textsuperscript{<}as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness\textsuperscript{[>]} mental-disposition’ of the
postlogic/psychopathic and conjugated-postlogism \textsuperscript{[7]}preconverging-or-dementing \textsuperscript{[7]}-integration
mindsets/\textsuperscript{[7]} 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 raisonnante, 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\textsuperscript{[7]}-as-of-conviction,-in-profound-supererogation\textsuperscript{[7]}-<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at\textsuperscript{[>]} mental-alignment or in-phasing or
prelogism\textsuperscript{[7]} to the last narrative(s) of the psychopath and rationalising prelogically/by-
essence/candor all its previous ‘denaturing’ postlogic-backtracking-‘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’
intradimensional–apriorising/axiomatising/referencing→induced-disontologising’–of-the–
attendant-intradimensional–ontologising’–imbued→contextualising/existentialising–attendant–
onological-contiguity→; in-shallow-supererogation ←as-to-disontologising-perverted–
outcome-sought-precedes-existentially-veridical←attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness⟩⟩ or slantedness/threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation ←as-to←attendant–
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
psychologism⟩–or-mimicking-or-subknowledging, when this is not socially universally
transparent (at uninstitutionalised-threshold). Further, the element of the need to be socially–
functional-and-accordant first, implies that psychopathy is ‘more than just the drive of a
pathological individual’ but inevitably psychopathy and correspondingly social psychopathy
involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest
among some as extrinsic-attribute (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–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 (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
profundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood
mental articulation which is diffused/with-hardly-any-social universal-transparency
(transparency-of-totalising-entailing,–as-to-entailing<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness }–but-rather-select-transparency-
to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal
prelogism’–as-of-conviction,–in-profound-supererogation –<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at– interlocutor’, by the mechanism of ‘induced-ring-
of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack
of social universal-transparency
(transparency-of-totalising-entailing,–as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } about
the psychopathic postlogism/slatedness compulsion–
nonconviction/madeupness/bottomlining—('decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing~'-induced-disontologising'–of-the–‘attendant-intradimensional–ontologising’–imbued~<contextualising/existentialising–attendant-ontological-contiguity>;<in-shallow-supererogation~<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) in hollow-constituting~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no universal-transparency~{transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} about notional–firstnaturedness—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial prelogism—as-of-conviction,-in-profound-supererogation’ ~<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism ’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the
temporal prelogic/conviction-as-to-profound-supererogation minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of-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 ‘ONTLOGICAL 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–ʻattendant-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(94) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge(96) for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant(93) state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-suprerogation(96) ofʻattendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-suprerogation(96) ofʻattendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-suprerogation(96) ofʻattendant-
intradimensional—postconverging/dialectical-thinking —apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing—apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing—apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’.

Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially—universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism or ‘uninstitutionalised-threshold’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the
psychopath being postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining
⟩;<in-shallow-supererogation
as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩\) construes meaningfulness as a hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> construct driven as a threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation
-as-to-‘attendant-intradimensional’-prospectively-
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-
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-mentionation-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-mentionation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of-prospective-relative-ontological-completeness of-reference-of-thought devolving-as-of-instantiative-context), which is what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), in the formation of a basic and normal supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism of prelogism as-of-conviction, in-profound-supererogation <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-

mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in
the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cingle-
effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness
to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and
paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-
profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-
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–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of our
acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social
universal-transparency—(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness} of notional–firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation,’ thus
creating an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and–
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ derived from the
psychopath’s initiated postlogism in hollow-constituting—<as-disjointed-misappropriation-of—
That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’, from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)’, then ‘a induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-conviction-as-to-profound-supererogation) will often perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism in hollow-constituting as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\textsuperscript{2} (involving protracted/derived slantedness), in the absence of social \textsuperscript{103} universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{104} on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce \textsuperscript{50} 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 \textsuperscript{105} universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{104} of its postlogism \textsuperscript{103} -slantedness to many a supplanting–conviction-as-to-profound-suprerogation \textsuperscript{103} of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’\textsuperscript{102}). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’\textsuperscript{102} 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\textsuperscript{103}) or temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{103}), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments \textsuperscript{105}. 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 \textsuperscript{103} universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging\textsuperscript{67}/mimicking, by virtue of its <amplituding/formative–epistemicity>causality \textsuperscript{61} 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-dementativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from a recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge\{preconverging-or-dementing -as-if-of-sound-knowledge\}/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional–deprocrypticism (preempting procrypticism, so construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\'-differentiation-as-of-supratransversality\<in-sublimating–existential-eventuating/denouement>\~of-motif-and-apriorising/axiomatising/referencing\’). That is, psychopathy as postlogism\) is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought\<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \> (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\)\) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\)\) behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation of prospective \)reference-of-thought–categorical-imperatives/axioms/registry-teleology\). To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human
caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality<for-sublimating-existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to reference-of-thought-apriorising/axiomatising/referencing> of mental-devising-representation and the articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > include: RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion-of-reference-of-thought<as-preconvergingly-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),

anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposurer (as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not
worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing–apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus
mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-

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

ormalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>}

preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-
cumulation/institutional-recomposure-{as-to_ historiality/ontological-

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

ormalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>} effort. Hence dimensionality-of-sublimating–{<amplituding/formative>supererogatory–de-

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

rationalising/transepiemicity/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-

ormalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>} rather so-
reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity construable as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies universally across space and time.
(beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocripticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective–ontological-normalecy/postconvergence-reflect-ed-‘epistemicity-relativism-determinism’} analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous ‘meaningfulness-and-teleology’ reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/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/recomposed}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening, at its uninstitutionalised-threshold involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>; in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and–apriorising/axiomatising/referencing’ along three transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ pedestals (postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> not/slantedness/compulsive-dementing\textsuperscript{78}/subknowledging\textsuperscript{14}-impulse whether-psychopathic-or-transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ pedestal, temporal-dispositions transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ pedestals, and the intemporal-disposition transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the \textsuperscript{15} de-mentation\langle\textsuperscript{\texttt{supererogatory}}\textsuperscript{\texttt{ontological}}\textsuperscript{\texttt{de-mentation-or-dialectical}}\textsuperscript{\texttt{de-mentation—stranding-or-attributive-dialectics}}\rangle\textsuperscript{\texttt{not}} as postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{8} <as-to–attendant-inradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> with the corresponding ‘collapsing’/overriding and preconverging-or-dementing –apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the prior registry-worldview/dimension ‘mental-devising-representation’ as preconverging-or-dementing\textsuperscript{81}–apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology\textsuperscript{90} by the new registry-worldview’s/dimension’s \{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{9} (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking\textsuperscript{81}–
apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing—an apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing—an apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing—an apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing—an apriorising-psychologism mental-devising-representation’ by deprocrypticism. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality—of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold, transcendence-and-sublimity/sublimation/supererogatory—dementativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology is then represented as preconverging-or-dementing—an apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology and ontological-veridicality/ontological-contiguity of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective); with the ontologically-veridical/ontological-contiguity mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity -<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –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-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation of the prospective registry-worldview/dimension that are the
resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, 

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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-reflect−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 apriorising-psychologism-or-subknowledging or- perversion-of reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and-corresponding amplituding/formative–epistemicity totalising−self-referencing-syncretising’ relation to meaningfulness). (ii) for universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as perversion-of reference-of-thought−as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of base-institutional meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as perversion-of reference-of-thought−as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of 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–skewing (‘intemporality−skewing−-
disjointedness-as-of-reference-of-thought. Noting as well that previous uninstitutionalised-threshold\textsuperscript{02} as to recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation,\textsuperscript{103} universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications of supposed postconverging–dementating/structuring/paradigmning as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/notional–knowledge-reification–gesturing\textsuperscript{<in-prospective Psychologism–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}–conflicatedness –in–\{preconverging–disentailment–by\}–postconverging–entailment\textsuperscript{<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity conceptualisation. But then their stranding from the prospective institutionalisation/intemperalisation represents them as preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism–\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemperalisation for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology\textsuperscript{7} as of prospective notional–deprocrypticism institutionalisation/intemperalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{<self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity\textsuperscript{<of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). This equally explains why uninstitutionalised-threshold\textsuperscript{02} 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 (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—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 transcendentiveness-and-sublimity/sublimation/supererogatory—dementativity/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 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 (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 between—prior—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema—, notional—deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so—construed—as—from—perspective—ontological-normalcy/postconvergence’—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing—dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only
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/superroratory-de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold across the successive institutional-cumulation/institutional-recomposure-asymmetric-subsumption-temporality, 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/superroratory-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–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
transcendental/transdimensional analysis involving ‘de-mentation’
prospective_psychoanalytic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–
conflatedness in {preconverging-disentailing by} postconverging
illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and reinvents reference-of-thought–categorical-imperatives/axioms/registry-teleology ~/for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when the prior one fails, while the latter sticks by form to ~/reference-of-thought–categorical-imperatives/axioms/registry-teleology ~/for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not. The conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology ~/ refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while
registry-teleology\(^9\) (short for the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^8\)) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology\(^9\). The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology\(^9\), and is capable of ontological-reconstituting—as-to-conflatedness\(^9\)/deconstruction involving de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) with corresponding\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology\(^9\)-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human perversion-of-reference-of-thought\(\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\) and desublimation. More precisely, perversion-of-reference-of-thought\(\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\) as to preconverging-or-dementing\(\langle\text{supererogatory-psychologism mental-devising-representation implies registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect}\rangle\) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism\(\langle\text{psychopathy in hollow-constituting}\rangle\)
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment


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dementing –apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity –of–reference-of-thought does not arise because of failure of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather because of failure of reference-of-thought as of perversion-and-derived perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity –of–reference-of-thought is still relevant where there is failing/not-upholding<as-of-apriorising/axiomatising/referencing> logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity –of–reference-of-thought on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-teleology disposition as of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight
for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/References constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)}) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism representations’ (postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism-\textsuperscript{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}) or as of \textsuperscript{7}perversion-of-reference-of-thought-\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} and thus as ‘preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism representations’ (preconverging-or-dementing–apriorising-psychologism-\textsuperscript{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}), and so as de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99}-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms–as-of-axiomatic-construct of supplanting–conviction-as-to-profound-supererogation \textsuperscript{of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism} (postconverging-or-dialectical-thinking\textsuperscript{–apriorising-psychologism-\textsuperscript{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}}) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and not unsound-mental-disposition or perversion-of-reference-of-thought<as-preconvergingly> apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ (which in this latter case will speak of a mental-disposition to act as of threshold–of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ≤<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking –apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking –apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity of reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing –apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as
5+4=8, we talk of defect-of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s 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-supererogation—as-to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism are priorly projectively invalidated by reflex as ‘possibly—of-preconverging—or—dementing—apriorising—psychologism’/possibly—of—unsoundness—or—ontological—bad—faith/inauthenticity—of-reference—of—thought and not ‘possibly—of—postconverging—or—dialectical—thinking—apriorising—psychologism’/possibly—of—soundness—or—ontological—good—faith/authenticity—of-reference—of—thought in implying the ‘revoking of their sound reference—of—thought status’.

To illustrate, suppose X above rather slyly and deliberately (preconverging—or—dementing—apriorising—psychologism mental—devising—representation) miscalculated (non—ontological-reference/non—contending—reference) the answer (in notional—discontiguity/epistemic—discontiguity—between—prior—shallow—supererogation—of—mentally—aestheticised—preconverging/dementing—qualia-schema_and_prospective—profound—
supererogation of-mentally-aestheticised-postconverging/dialectical-thinking ‒ qualiа-

schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage

X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-

protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate

basis for miscalculating. The ‘ de-mentation-(supererogatory-ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{83} reference-of-thought’ notion

reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation \textsuperscript{96} \langle as-to-‘attendant-intradimensional’-prospectively-

disontologising-preconverging/dementing –apriorising-psychologism\rangle acts ‘of-similar-or-

protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of

‘ de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—

stranding-or-attributive-dialectics) of \textsuperscript{83} 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\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-
reconstituting–as-to-conflatedness\textsuperscript{13} perpetuation of a

hermeneutic/reprojecting/supererogating/zeroing circle as ‘ de-mentation-

(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics) of \textsuperscript{83} 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\textsuperscript{67} 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’<sup>9</sup>-of-reference-of-thought (preconverging-or-dementing<sup>10</sup>–apriorising-psychologism<sup>11</sup>-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing <sup>9</sup>reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing<sup>10</sup>–apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking’<sup>11</sup>–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 <sup>9</sup>perversion-of-reference-of-thought<sup>12</sup>-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the corresponding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism <sup>74</sup>perversion-of-reference-of-thought<sup>12</sup>-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 <sup>74</sup>perversion-of-reference-of-
thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in our positivistic
meaningful frame which is relatively ontologically-incomplete for that as in need of the
requisite notional-deprocrypticism reference-of-thought as preempting—disjointedness-as-of-
reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-
conflatedness]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-
of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained,
whether beyond-the-consciousness-awareness-teleology[<in-preconverging-existential-
extrication-as-of-existential-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
non-positivism/medievalism basically ‘universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,⋯’ as ‘second-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for the mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional–deprocrypticism basically ‘upholding an utterly nondisjuncting ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity)’. 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’
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’)

(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—

intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising—

psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting—as-to-conflatedness’ focus, as enabling ‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
explains how and why successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-to-epistemicity-relativism-determinism are at their given institutionalisation levels on the basis of a memetic suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to ‘failing/not-upholding-as-of-apriorising/axiomatising/referencing’ intradimensional ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension’s/registry-worldview ‘preconverging-or-dementing—apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor individuations dispositions wherein intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—
relative-ontological-incompleteness\textsuperscript{58}—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 \textsuperscript{5} 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\textsuperscript{7}\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}—of-ontological-performance\textsuperscript{7}<-<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–epistemic/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 deprocripticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold<

(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-

performance ~<including-virtue-as-ontology> of postlogism ~

slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- developing ontological-performance ~

<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procripticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-

Good/understanding/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–

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entailment\rangle <amplituding/formative–epistemicity> causality \langle as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity

construct’ preempting the said \langle perversion-of–reference-of-thought\rangle <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle 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 \langle perversion-of–reference-of-thought\rangle <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle 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-*totalising~in-relative-ontological-completeness* as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought—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-setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived ‘meaningfulness-and-teleology’ thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional~deprocrypticism as having ‘relative sound/ontologically-veridical reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent reference-of-thought status’, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective~ontological-normalcy/postconvergence>–existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-mentation-capacity-deepening involving institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective~ontological-normalcy/postconvergence-reflected~epistemicity-relativism-determinism">. Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness of reference-of-thought-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-
insight is critical because the defect of logical-processing-or-logical-implicitation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion-of-reference-of-thought—which rather speaks to a defect ‘revoking the sound reference-of-thought status’ construed as perversion-and-derived—perversion-of-reference-of-thought—speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness—of—reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as reference-of-thought of meaningfulness. This applies with all perversion-of-reference-of-thought—in all institutionalisations as the reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of perversion-of-reference-of-thought—
de-mentation\textsuperscript{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)} of \textsuperscript{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-conflatedness\textsuperscript{deconstruction by the researcher’, that simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness\textsuperscript{deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘\textsuperscript{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 \textsuperscript{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\textsuperscript{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism– acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing \textsuperscript{(with an underlying element of physiological issue with}}

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-thinking~apriorising-psychologism reflex’
by the interlocutor with respect to their initial narratives but after some familiarisation we come
to understand that the initial narratives are in fact preconverging-or-dementing~apriorising-
psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or
be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing~apriorising-
psychologism reflex’. This preconverging-or-dementing~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-
attrtribution 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~of~
not an articulation of supplanting~conviction-as-to-profound-supererogation
of~attendant-
intradimensional~postconverging/dialectical-thinking~apriorising-psychologism or
attendant~ontological-contiguity~educed~existentialising/contextualising/textualising-
contiguity~principle of reification, be it by adhering to the mere hollow form of principles and
narratives in existential-decontextualisation as being deterministic of others inclinations and
actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively
the conjugating/inflecting/deriving/mimicking/in-protrac-tion-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-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 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 perversion-of-reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaks of a hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation defect (as sticking ‘in form’ to reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are ontologically defective rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation per se, and so due to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting—as-to—
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 \(5\) reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold\(10\) 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\(20\)–apriorising-psychologism of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness /deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing\(50\)–apriorising-psychologism’ behind say sorcery and psychopathy; even though
such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews/dimensions with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness\(^1\)/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness’\(^3\)/reference-of-thought defective\(^8\)/reference-of-thought\(^3\)/categorical-imperatives/axioms/registry-teleology\(^9\) 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\(\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>\rangle\), 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\(^1\)/deconstruction (of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procrypticism (preconverging-or-dementing\(^8\)–apriorising-psychologism as to mere-formulaic positivistic ‘meaningfulness-and-teleology\(^9\) 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\(\langle\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>\rangle\) and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-
implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness/deconstruction (which is the critical subsuming mechanism for re-establishing reference-of-thought and ontological-veridicality/ontological-contiguity as intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, above and beyond the simple hollow-constituting of defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening induced institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–‘epistemicity-relativism-determinism’, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional~firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of
meaningfulness and reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the 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)) is attained by ‘keeping or aligning’ preconverging-or-dementing apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of the wrong ontological-references/contending-references of all established perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting- as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation failing/not-upholding-as-of-apriorising/axiomatising/referencing the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation, as in ontological-reconstituting–as-to-conflicatedness/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-
dialectical-thinking—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 (as to ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing—apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ or of preconverging-or-dementing—apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any presencing— absolutising-identitive-constitutedness distorted meaningfulness-and-teleology. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (hollow-constituting—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}—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—
postlogism -or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology alignment
to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from
ontological-normalcy/postconvergence represented by the reference-of-thought of the
prospective/transcending/superseding notional–deprocrypticism registry-worldview/dimension.
Fundamentally, the reason for all the dimensions registry-worldview perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supерerogation as limited-mentation-
capacity-deepening has to do with the veracity/ontological-pertinence of our
notional-firstnaturedness—temporal-to-intemporal-dispositions-as-from-perspective—ontological-normalcy/postconvergence as individuations of shortness-to-
longness-of-register-of—meaningfulness-and-teleology, such that whenever relatively sound
reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation are
institutionalised/intemporalised, human temporality in hollow-constituting as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation
dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-
capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which
have to be exploited by the mere determinism-of-form about how others will act (hollow-
constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation being sought originally by the institutionalised/intemporalised
reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation (ontological-reconstituting—as-
to-conflatedness). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional-firstnaturedness—temporal-to-intemperal-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’—(<amplitude/formative>supererogatory—

dementativeness/epistemic-growth-or-conflatedness/transvaluative-

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

transformation’ but rather institutionalisation/intemperalisation 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 intemperal-disposition/longness-of-register-of—

meaningfulness-and-teleology individuation dispositions by artifice/institutionalisation/intemperalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—

meaningfulness-and-teleology—or—

hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing—

intemperal-preservation individuals dispositions); with corresponding percolation-channelling—<in-deferential-formalisation-transference> facilitating the perpetuation of such intemperal enculturation even when such positive-opportunism—of-social-functioning-and-accordance gets weaker with grander institutionalisations/intemperalisations, 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—

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determinism! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating /decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowledging\textsuperscript{94}-impulse/compulsive-dementing\textsuperscript{94} temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing\textsuperscript{94}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging\textsuperscript{94}-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing\textsuperscript{94}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology\textsuperscript{99} which ontologically reflects/perspectivates the subknowledging -impulse/compulsive-dementing\textsuperscript{94}-temporal-disposition-{psychopath} and the subknowledging\textsuperscript{94}-registries-teleologies (the-various-temporal-dispositions-teleologies), from an organic-comprehension-thinking depth as the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) backdrop of new recomposuring reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the institutionalised-threshold\textsuperscript{102}, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality; hence de-mentable/no-longer-thinking) due to </amplituding/formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence</implicated-'nondescript/ignorable–void 'as-to- presencing—absolutising-identitive-constitutedness> which blinds the temporal-dispositions to the registry-
worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing-apriorising (psychopath) and the consequent derived —miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness-induced,-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension-perversion-of-reference-of-thought-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-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > existential mental orientation to avoid postconverging-or-dialectical-thinking-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no ‘God-of-plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness-and-teleology of a transcendent registry-worldview/dimension in terms–as-of-axiomatic-construct of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory–de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-
or-attributive-dialectics) of temporal-dispositions denaturing of social psychopathy (subknowledging/mimicking) arising from initiating phenomenal psychopathy (subknowledging/mimicking impulse) involving a distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{10} construal (as the backdrop of new recomposuring of 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-recomposuring). That’s how the ‘given reality’ is being subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality\textsuperscript{10} <for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative-disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{10} ontological-normalcy/postconvergence reality construct (by intemporal transversality–<for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{10} as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism\textsuperscript{78}–as-of-conviction,–in-profound-supererogation\textsuperscript{96}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reality the ‘reference of soundness-or-ontological-good-faith/authenticity–of-reference-of-thought/candor/organic-comprehension-thinking’, and reorientating the mimicking-subknowledging into a slantedness/decandoring)/distractive-alignment-to–reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{10} based on: 1. Given prelogism\textsuperscript{78}–as-of-conviction,–in-profound-supererogation\textsuperscript{96}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reality actually being preconverging-or-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging—de-mentating/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 transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} of the registry-worldview-perversion, (ii) generating <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity ‘internal contradiction’ in the perversion-of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview
(iii) referencing/registering/decisioning or de-mentation (supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) the perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-
perversion/dimension defect for prospective preemption with new recomposuring reference-
of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-
entropy-or-contiguity—ontological-preservation of the prospective registry-
worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity nihilistic (being-
dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to 
reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-
worldview/dimension as ontologically-preconverging-or-dementing—apriorising-
psychologism/dialectical-preconverging-or-dementing—apriorising-psychologism

perversion-of reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-
<as-Being-or-ontological-or-existential—defect> unsoundness-or-ontological-bad-
faith/inauthenticity—of reference-of-thought/mental-
perversion/subknowledge/mimicking-and-corrresponding—totalising—self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in

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alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag or the referencing/registering/decisioning of meaning in terms—as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘God-of-plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought–categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional—deprocrypticism and procrypticism as the procryptic mindset reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought—preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging—de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct). This way of
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} 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 positivistical categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-
profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening\textsuperscript{53} as of metaphysics-of-absence\textsuperscript{\{implicated-epistemic-veracity-of-nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle\}}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that goes beyond \textsuperscript{\{amplituding/formative\} wooden-language\textsuperscript{\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or—dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\textsuperscript{\{implicated-epistemic-veracity-of-nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle\}}/postdication. Thus, apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{\{constitutedness}—in—preconverging entailment will wrongly induce virtuality—or—ontologically-flawed—constplural/being—constplural—as—abstract—constplural—as—of—flawed—and—shallow—and—non—veridical—existential-reference, and so, with more and more profound defective constplural/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\textsuperscript{\{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—constplural—of—constplural—of axiomatic-constuct/ reference-of-thought’ (by elaboration-as-to—mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—
outside—attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity') that will then require another attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness' of reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical presencing—absolutising-identitive-constitutedness' exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology construed/conceptualised. Since categorisation schemes
apriorising/axiomatising/referencing and various shades of temporality/shortness in their
‘apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–
entailment and conjugated—apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging–entailment of reference-of-thought’ including
psychopathic slantedness apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging–entailment. The comparison highlighted further below with
respect to the 6 BODMAS characters and character A (Addition) as the additionality defect
character, is most telling of the inherent nature of human limited-mentation-capacity-
deepening induced apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging–entailment which is conceptually associated with
conceptualisation/construal of ‘human temporal uninstitutionalised-threshold mental-
disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal
reference-of-thought nature, with high ‘apriorising/axiomatising/referencing- {of-attendant–
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’ of temporal-dispositions reference-of-thought, much like
the ‘conjugated—apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging–entailment of reference-of-thought’ of the other
BODMAS characters to A’s fundamental postlogism perceptual-slantedness pathological condition/constitutedness as when insisting on upholding the
construal/conceptualisation of “meaningfulness-and-teleology” as of its ontological and virtue
essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or—
oniological-preservation as of ontological-normalcy/postconvergence which always factor in
human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence
\(\text{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-}
\text{normalcy/postconvergence>/postdication}, \text{and so even when elaboration-as-to-mere-}
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity\[67\]~educed–existentialising/contextualising/textualising-contiguity\[99\] is
denaturing as exposed by attendant–ontological-contiguity\[67\]~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, to further construe new reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—
onological-preservation factoring in the imbricatedness/threadedness/recomposuring reflecting
the attendant–ontological-contiguity\[67\]~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by} postconverging entailment, as so-construed in referentialism, by striving to
sync with the very inherent evasive nature of existence in its
imbricatedness/threadedness/recomposuring (with respect to human limited-mentation-
capacity-deepening) as of referentialism is absolutely referencing on the basis of ontological-
normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation as being the preceding notion for construal/conceptualisation with respect to
veridical-ontological reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>. Further, apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }— constitutedness—in—preconverging-entailment and apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging-disentailment by}—postconverging-entailment, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of ‘meaningfulness-and-teleology’ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, further reflected in the overall
dynamics of postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} (including the dynamics of psychopathy and social psychopathy as social reprising out of attendant–ontological-contiguity\textsuperscript{77}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}\textsuperscript{<reifying-or-elucidating-of-prospective-relative-ontological-completeness~of-reference-of-thought~devolving-as-of-instantiative-context\textsuperscript{67}\textsuperscript{~educed–existentialising/contextualising/textualising-contiguity~}\textsuperscript{40}}\textsuperscript{constitutedness\textsuperscript{14}\textsuperscript{in–preconverging-entailment socially reprised with ‘conjugated-\textsuperscript{apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \textsim {educed–existentialising/contextualising/textualising-contiguity}\text{\textsuperscript{14}}\textsuperscript{constitutedness\textsuperscript{14}\textsuperscript{in–preconverging-entailment of \textsuperscript{83}reference-of-thought’}) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality\textsuperscript{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology\textsuperscript{99}) which is highly subject to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor (emphasising socially-functional-and-accordant\textsuperscript{93} thresholds rather than utter ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the- reference-of-thought-as-of\textsuperscript{83} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{102}). These two concepts are critical relative to grasping and analysing human choice/notions relative to \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{102} 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

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 <amplituding/formative–epistemicity> totalising–self-
instantiative-context’ (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of meaningfulness-and-teleology orientation as we construe of arithmetic and mathematics in say a universalisation or positivism registry-worldview/dimension. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology

amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }= conflatedness in {preconverging-disentailment by} postconverging-entailment or rather ‘presencing—absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }= constitutedness in {preconverging-entailment}, refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity transcendental-enabling/sublimating/superceregatory~de-mentativity and corresponding meaningfulness-and-
teleology’. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to ‘meaningfulness-and-teleology’ as humans in base-institutionalisation-ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-as from relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging-entailment to relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—confladedness—in {preconverging-disentailment by?–postconverging-entailment} construal/conceptualisation as soundness-or-ontological-good-faith/authenticity—of-reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential
possibilities, on the basis of its limited-mentation-capacity-deepening determinating its prospective relative-ontological-completeness of reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–determinism’> which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of institutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought—categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the institutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as institutionalised-and-uninstitutionalised, wherein by metaphysics-of-presence (implicated–‘nondescript/ignoreable–void ’–as-to– presencing—absolutising–identitive-constitutedness), the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in excluding its uninstitutionalised facet from placeholder-setup/mental-
instantiative-context> construal of virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with <amplituding/formative–epistemicity>totalising~‘random-as-impulsive—implicated_attendant–ontological-contiguity’ ~educated~
existentialising/contextualising/textualising-contiguity~’-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-
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>, 
<amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—implicated_attendant–ontological-contiguity’ ~educated~
existentialising/contextualising/textualising-contiguity ~’-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
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> involving allegiance/subservience driven construal,
instantiative-context> involving qualification/good-to-bad driven construal,
<amplituding/formative–epistemicity>totalising~‘intervalist-as-categorising—
implicated attendant–ontological-contiguity~‘~educted–
existentialising/contextualising/textualising-contiguity~‘~phenomenal-abstractiveness-of-
presencing-in~‘occlusive-consciousness’~enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attending–ontological-contiguity~educted–
existentialising/contextualising/textualising-contiguity~‘reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> categorisation/kindness-humility-helpfulness/etc. driven construal),
superseding the non-contiguous nature of present stigmatic/mented psychology. Such a
‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as
of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construes social
universal-transparency as of
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness 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>; as this is already the natural
human psychology which on the token of relative completeness-of~‘reference-of-thought of
successively achieved social universal-transparency as of
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness 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-
institutionalisation–ununiversalisation psychologism grounded on rule-making differing from
the non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension
‘<amplituding/formative–epistemicity>totalising~‘intervalist-as-categorising—
implicated_attendant–ontological-contiguity’/~educed–
existentialising/contextualising/textualising-contiguity’/’-phenomenal-abstractiveness-of-
presencing-in~‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity’/~educed–
existentialising/contextualising/textualising-contiguity’<reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of- reference-of-thought- devolving-as-of-
instantiative-context> categorising disposition’ or ‘third-level ‘presencing—absolutising-
identitive-constitutedness’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t
construe a <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity’/~educed–
existentialising/contextualising/textualising-contiguity’-phenomenal-abstractiveness-of-
presencing-in‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity’/~educed–
existentialising/contextualising/textualising-contiguity’<reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of- reference-of-thought- devolving-as-of-
instantiative-context>, as 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^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology} reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-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^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension ~<amplituding/formative–epistemicity>totalising~‘ordinal-as-qualifying—implicit_attendant–ontological-contiguity^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-educed–existentialising/contextualising/textualising-contiguity ^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-<reifying-or-elucidating-of- presencing-in–‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of \text{attendant–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^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-presencing—absolutising-
identitive-constitutedness^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its ^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-as value-judgment (not withstanding its prior relative-
ontological-incompleteness ^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-of- reference-of-thought as ^\text{meaningfulness-and-teleology}^\text{meaningfulness-and-teleology}-universalisation–non-
positivism/medievalism^\text{failing positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism

when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the

meaningfulness-and-teleology as value-reference of every registry-worldview/dimension at
the backend of the institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>)

as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness -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-
<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 setting up the relevant
attendant psychologism is only by a construal that the best possible psychology-
constrect/psychologism is necessarily attained by cumulative 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 of-totalising-entailing,-as-to-entailing-amplituding-formative-epistemicity-totalising–in-relative-ontological-completeness as of attendant–ontological-contiguity as of cumulative recomposuring–attendant-ontological-contiguity as of their attendant prospective relative-ontological-completeness as 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 of limited-mentation-capacity-deepening inducing the cumulative recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations of reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness of reference-of-thought with respect
to their social universal-transparency \{\text{transparency-of-totalising-entailing,-as-to-entailing-}\}\langle\text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness}\} \text{as of}\ \\
\text{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; \text{with the implications being}
that social universal-transparency \{\text{transparency-of-totalising-entailing,-as-to-entailing-}\}\langle\text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness}\} \text{as of}\ \\

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of attendant–ontological-contiguity`-educed–existentialising/contextualising/textualising-contiguity`<-reifying-or-elucidating-of-

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

instantiative-context>/conflation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the

notional–deprocrypticism socially-functional-and-accordant as of intemporal/ontological

contiguity, with no-notional–firstnaturaedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability,

thus upholding notional–deprocrypticism as preempting—disjointedness-as-of-`reference-of-

thought,-as-to-`<amplituding/formative–epistemicity>growth-or-

conflatedness`/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism). Thus, with notional–deprocrypticism further enabling the abstract

intemporal/ontological contiguity grasp of human ‘individuation-level and registry-

worldview/dimension-level `meaningfulness-and-teleology’ as it can accrue at the

intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-

individuation and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-
deambulation, and hence ontologically-adjoins in its construal/conceptualisation the construct

of the individual and the social as of ‘notional–deprocrypticism suprastructuration’ or

‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of
transcendence-and-sublimity/sublimation/supererogatory-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-~educated–existentialising/contextualising/textualising-contiguity } conflation in {preconverging-disentailment-by–postconverging-entailment as implied with referentialism as the underlying transcendental memetic/suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional-deprocrypticism psychologism as unlike the articulation as ‘‘presencing—absolutising-identitive-constitutedness’’ (rather heuristically and beyond consciousness-awareness-teleology) in previous institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, with notional-deprocrypticism apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-~educated–existentialising/contextualising/textualising-contiguity } conflation in {preconverging-disentailment-by–postconverging-entailment is rather bound to be perceived and construed as of the {cumulated/recomposed}-consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-~educated–existentialising/contextualising/textualising-contiguity } conflation 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’
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-of-reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-disentailment by–postconverging-entailment will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment and conjugated-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment of reference-of-thought and thus resultant presencing—absolutising-identitive-constitutedness as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening to apriorising/axiomatising/referencing-{of-
postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} 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\textsuperscript{102} wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold\textsuperscript{102}) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in \textsuperscript{1}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\textsuperscript{102} 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\textsuperscript{9} will be represented as decentered and in \textsuperscript{1}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\textsuperscript{99},-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\textsuperscript{102} of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in \textsuperscript{1}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\textsuperscript{16} of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the
preceding successive uninstitutionalised-threshold by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging disentailment by} postconverging entailment as of centering and postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment as of decentering and ontologically/preconverging-or-dementing apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold; prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness > of reference-of-thought- devolving-as-of-instantiative-context> reflecting this reality beyond and above our subpar <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[34]}\textsuperscript{[34]}\textsuperscript{[34]} reference-of-thought in positivism–procrypticism from a notional–deprocrypticism perspective, just as we’ll recognise for instance that a \textsuperscript{[103]} universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar \textsuperscript{[amplituding/formative–epistemicity]} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[34]}\textsuperscript{[34]}\textsuperscript{[34]} 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\textsuperscript{[supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics]} of an uninstitutionalised-threshold \textsuperscript{02} is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation\textsuperscript{[supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics]}. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of\textsuperscript{reference-of-thought} over a relatively relative-ontological-incompleteness\textsuperscript{reference-of-thought} but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such
an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory-de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-instantiative-context>; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology~) requisite knowledge or meaningfulness-and-teleology reference-of-thought. Such equally applies with respect to
notional-deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is construed not in terms—as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic causality—as-to-projective-totalitative–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 discreitional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is grounded on such an underlying 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 discreitional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating causality—as-to-projective-totalitative–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\[^6\] conjure up explanations/meaningfulness-and-teleology\[^9\] in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic\[^6\] reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—d-mentativity requiring its own\[^8\] reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s\[^8\] reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating <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 discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology’\[^9\] 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\[^10^2\] psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability\[^10\] of the mechanical-knowledge implied\[^6\] reference-of-thought of ‘meaningfulness-and-teleology’\[^9\] as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview
reference-of-thought, as a positivistic registry-worldview. 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 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 contingency as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of—meaningfulness-and-teleology are a drawback to transcendence-and-sublimity/sublimation/supererogatory—dementativity (by adherence to wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology } of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<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\[1\] \{\text{transparency-of-totalising-entailing-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\}, to other temporal-dispositions as conjugated-postlogism\[2\], and so beyond-the-consciousness-awareness-teleology\[\rangle\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\text{whether conscious or unconscious}\) while the intemporal-individuation-as-longness-of-register-of-meaningfulness-and-teleology\[3\] ushers in transcendence-and-sublimity/sublimation/superrrogatory-dementativity (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\[4\]-of-reference-of-thought to raise better and better \[5\]reference-of-thought—categorical-imperatives/axioms/registry-teleology\[6\]-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); thus validating the notion of a human intersolipsistic relation to meaningfulness-and-teleology\[7\] in transversality\langle\text{for-sublimating-existential-eventuating/denouement}\rangle\text{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 \langle\text{amplituding/formative-epistemicity}\rangle\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\[8\], as its resolution is rather an anticipation as of transversality\langle\text{for-sublimating-existential-eventuating/denouement}\rangle\text{—of-affirmative-and-unaffirmative—disambiguated—'motif-and-apriorising/axiomatising/referencing’}. Likewise, futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\[9\] as of prospective notional—deprocrypticism institutionalisation \[5\]meaningfulness-and-teleology\[9\] implies that transcendence-and-
summon heuristically a sense of the-Good/understanding/notional-knowledge-reification—
gesturing-in-prospective-psychologism-apriorising/axiomatising/referencing—of-attendant—
onontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—
confutedness—{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—non-constraining-element
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of
intemporal-preservation-entropy—or-contiguity—or—ontological-preservation’ (beyond the mere
‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—
psychologism,—as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-
knowledge’, for maximalising-recomposuring-for-relative-ontological-completeness—
enunframed-conceptualisation
(postconverging—de-mentating/structuring/paradigming) which subsequently as of dynamic-
cumulative-aftereffect brings about base-institutionalisation—ununiversalisation ‘social—
universally-transparent—implicitly-formulated direct-constraining-construct’ of
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as the new
‘mechanical-knowledge’ as well as implying the ‘complementing grander social—universally-
non-transparent—non-constraining-element of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so—
being-as-of-existential-reality construed as of intemporal-preservation-entropy—or-contiguity—or—
ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base—
constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, with both forming the new ‘organic-knowledge’. The ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{14} carries on this way right up to deprocrypticism, such that across the successive institutionalisations apart from the intemporal-threshold of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant nature of ‘social-\textsuperscript{17}universally-transparent-and-implicitly-formulated direct-constraining-construct’ as ‘mechanical-knowledge’, and so 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\textsuperscript{20}, while failing/not-upholding—<as-of-apriorising/axiomatising/referencing> the ‘complementing grander social–\textsuperscript{18}universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the ‘organic-knowledge’, and so rather as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This further involves shades-of-temporality\textsuperscript{19} as postlogism\textsuperscript{21}-slantedness//ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \( 8^2 \) reference-of-thought-\( 5^2 \) devolving ontological-performance\( 7^2 \)-\( <\)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 \( 8^1 \) reference-of-thought or \( 7^4 \) perversion-of- reference-of-thought\( <\)as-preconvergingly-apriorising\( /\)axiomatising\( /\)referencing-in- nonconviction\( /\)madeupness\( /\)bottomlining-as-to-shallow-supererogation \( >\) postlogism\( 7^7 \) as such involves deliberate and wrong pretence of rational projection of thought (as of teleologically-degraded synopsising-depth) whereas attendant–ontological-contiguity\( 7^7 \)—educted–existentialising/contextualising/textualising-contiguity \( <\)reifying-or-elucidating-of- prospective-relative-ontological-completeness \( -\)of- reference-of-thought\( 5^2 \) devolving-as-of- instantiative-context reveals that such thought derives from ‘denaturing\( 1^6 \) axiomatic relation’ as the \( <\)amplituding\( /\)formative\( >\) wooden-language\( \{\)imbued—temporal—mere-form/virtualities/dereification/akrasiatic-dragn/enatured\( /\)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\( 9^9 \) purpose in disdain of the intemporal/longness-of-register-of—meaningfulness-and-teleology\( 9^9 \) essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality\( 8 \) to postlogism\( 7 \) induces their respective conjugated-postlogism\( 7^7 \) leading by dynamic-cumulative-aftereffect to a broader social derived-perversion-of- reference-of-thought\( <\)as-preconvergingly- apriorising\( /\)axiomatising\( /\)referencing-in-nonconviction\( /\)madeupness\( /\)bottomlining-as-to-shallow- supererogation \( >\) construed as social-postlogism\( 7^7 \) that fundamentally is denaturing\( 1^6 \) of meaningfulness-and-teleology\( 9^9 \) at the given uninstitutionalised-threshold\( 0^2 \) as threshold-of- nonconviction\( /\)madeupness\( /\)bottomlining-in-shallow-supererogation \( ^{16} <\)as-to-‘attendant-
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/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 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 ⟩ implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional—deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality/shortness and skewing towards the intemporal/longness-of-register-of—meaningfulness-and-teleology, and so as of organic-knowledge overlapping.
Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'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/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality/shortness in their times). In which case while such intemporality/longness cannot be construed as of a social commonness of ‘reference-of-thought, it’s occurrence if it does occur can only be construed in
transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing” (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging–disentailment–by}–postconverging entailment in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity”—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 ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging–disentailment–by}–postconverging entailment as of the <amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity”–educated–existentialising/contextualising/textualising-contiguity”–phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity”–educated–
perspectives in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to interpret such apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity} conflatedness—in—{preconverging-disentailment by}—postconverging-entailment referentialism technique of point-referencing (notional—deprocrypticism) that ‘decenters and dents it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising—capacity driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and-teleology threshold-of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising—psychologism at the positivism—procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—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’ $<\text{amplituding/formative–epistemicity}>$ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag $\dashv$ desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold $\dashv$-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold $\dashv$ where $<\text{meaningfulness-and-teleology}>$ breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation $\dashv$ $<\text{as-to–attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising–psychologism}>$. 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 $<\text{amplituding/formative–epistemicity}>$ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag $\dashv$ in $<\text{amplituding/formative–epistemicity}>$ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag $\dashv$ ), apriorising/axiomatising/referencing $\{\text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity} \}$ conflatedness $\sim$ in $\{\text{preconverging disentailment by} \}$ postconverging entailment referentialism technique of point-referencing from the intemporal-projection/intemporality $\circ$ individuation point of point-referencing for
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by} postconverging-entailment (given that the intemporal-disposition by
longness-of-register-of–meaningfulness-and-teleology is ontological as of
supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-
temporal synopsising-depth of meaningfulness-and-teleology’ by social universal-
transparency{(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness } as of attendant–ontological-
contiguity~educted–existentialising/contextualising/textualising-contiguity ~<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 ~as-Being-or-ontological-or-
existential–defect><amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-
contiguity projection insight’ with respect to the distractive 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 ~reference-of-thought~ devolving ontological-
performance ~<including-virtue-as-ontology> (which are the very ‘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) as of aetiologisation/ontological-escalation (which is the
very ‘intemporal synopsising-depth-of– meaningfulness-and-teleology /supratransversality

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In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposing-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
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 procrystalism, or the preconverging-or-dementing\(^{20}\)–apriorising-psychologism (perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing \(^{20}\)–apriorising-psychologism) of positivistic\(^ {56}\) meaningfulness-and-teleology, to notional–deprocrystalism will involve a psychoanalytically preconverging-or-dementing\(^ {20}\)–apriorising-psychologism deconstruction/ontological-reconstituting–as-to-conflatedness\(^ {3}\) of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^ {9}\) wherein this is presently postconverging-or-dialectical-thinking\(^ {21}\)–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^ {9}\) wherein the notional–deprocrystalism mindset/reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^ {9}\) at its uninstitutionalised-threshold\(^ {12}\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing\(^ {21}\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional–deprocrystalism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications meaningfulness-and-teleology\(^ {9}\) or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^ {3}\) as dialectical transformation, as-prospective\(^ {3}\) reference-of-thought, of
intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing apriorising-psychologism of our present positivistic mindset/reference-of-thought at its uninstitutionalised-threshold. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage; as the reference-of-thought, in articulating ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a notional~deprocripticism registry-worldview registrying/dueness with the corresponding de-mentation
and then presently a positivistic registri/dueness/existentialism, with corresponding \( \text{de-} \)
mation\( ^{\text{supererogatory–ontological–de-} \text{mentation-or-dialectical–de-} \text{mentation—stranding-or-attributive-dialectics}} \) 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\( ^{\text{as-to-'}attendant-\text{intradimensional'}-prospectively-disontologising–preconverging/dementing –apriorising-\text{psychologism}} \); as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is \( ^{\text{perversion-of-\text{reference-of-thought—}\text{as-preconvergingly-apriorising/axiomatising/referencing-in-\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}} > \text{its } \text{reference-of-thought—\text{categorical-imperatives/axioms/registry-teleology—\text{-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold}} \}} \). It should be noted that human uninstitutionalised-threshold\( ^{\text{wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \text{–\text{as-to-'}attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-\text{psychologism} and not organic-comprehension-thinking’, and we can envision retrospectively the points of \( ^{\text{de-} \text{mentation—\text{supererogatory–ontological–de-} \text{mention-or-dialectical–de-} \text{mention—stranding-or-attributive-dialectics}} \) of preceding registry-worldviews/dimensions from our vantage point of}} \).
being at the backend of the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} process like an insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/ reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-of- nonconviction/madeupness/bottomlining-in-shallow-supererogation\^\textsuperscript{\textasciitilde}<-as-to-'attendant-intradimensional\^\textsuperscript{\textasciitilde}-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\^\textsuperscript{\textasciitilde} registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a notional–deprocrypticism insight that overrides our illusion-of-the-present/epistemic-totalising\^\textsuperscript{\textasciitilde}~self-referencing-syncretising/present-consciousness/mirage given its more suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying principle for notional–deprocrypticism methods and techniques is that of being utterly ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-discontiguity\^\textsuperscript{\textasciitilde}-<between—prior-shallow-supererogation -of-mentally- aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> arising from temporal-dispositions perversion-of- reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging- or-dementing\^\textsuperscript{\textasciitilde}~apriorising-psychologism, and as it upholds veridical ontological-veridicality/ontological-contiguity\^\textsuperscript{\textasciitilde} as the veridical reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over
what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’", and is actually preconverging-or-dementing ‘apriorising-psychologism (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as the backdrop/grounding of the veridical reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’", as the latter is actually in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation
capacity, the successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} elicit successive circumspections (as recomposured-consciousness-awareness-teleology\(^{39}\)) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{39}\) capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold \(^{02}\) –institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{39}\) capacity for upholding institutionalisation; with \(^{103}\) universalisation the circumspection involves contrastive ununiversalisation—and—\(^{103}\) universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{39}\) capacity for upholding \(^{103}\) 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\(^{39}\) capacity for upholding positivism/rational-empiricism; and prospectively, for notional~deprocrypticism the circumspection will involve contrastive notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{39}\) 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\(^{46}\)<as-to–‘attendant-intradimensional’–prospectively–
disontologising-preconverging/dementing-apriorising-psychologism>, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{[2]}--apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{[1]}--apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments\textsuperscript{[1][3]} but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism.

The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional-deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/notional-knowledge-reification-gesturing<-in-prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-\textsuperscript{-reduced-existentialising/contextualising/textualising-contiguity}\} conflatedness-in\{preconverging-disentailment-by\}postconverging-entailment/</amplituding/formative-epistemicity>causality-as-to-projective-totalitativo
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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> issues (issues arising from the tempering or false implying of the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its amplituding/formative–epistemicity causality—as-to-projective-totalitative–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—or—
ontological-preservation "perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >", as ununiversalisation intemporally calls for universalisation), -
universalisation institutionalisation/intemporalisation (whose"reference-of-thought—
categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation "perversion-of—reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >", as non-
positivism/medievalism intemporally calls for positivism), - positivism
institutionalisation/intemporalisation (prospectively, whose"reference-of-thought—
categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation "perversion-of—reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >", as procrypticism
intemporally calls for deprocrypticism), - and prospectively notional—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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ and not ‘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-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
secondnaturizing/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 transcendentral 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-refrence-of-thought’–as-conflatedness–or-
ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ), the
psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality-as-susceptible-
to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-
teleology ’ of society in general and social institutions, as the postlogic perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > induces threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism\textsuperscript{\(\small\text{psychologism}\)} with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/\textsuperscript{\(\small\text{organicalism/}\)}intemporal-prioritisation-of-\textsuperscript{\(\small\text{reference-of-thought/}\)}as-conflatedness\textsuperscript{\(\small\text{ontological-reprojecting/longness-of-register-of-}\)}meaningfulness-and-teleology\textsuperscript{\(\small\text{ontological-reprojecting/longness-of-register-of-}\)}), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation\textsuperscript{\(\small\text{in-conviction-as-to-profound-supererogation/}\)} (prelogicly), threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\(\small\text{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation/}\)} is vis a vis organic-comprehension-thinking (organicalism/\textsuperscript{\(\small\text{organicalism/}\)}intemporal-prioritisation-of-\textsuperscript{\(\small\text{reference-of-thought/}\)}as-conflatedness\textsuperscript{\(\small\text{or-ontological-reprojecting/longness-of-register-of-}\)}meaningfulness-and-teleology\textsuperscript{\(\small\text{or-ontological-reprojecting/longness-of-register-of-}\)}), a ‘defect of contiguity (ontological-contiguity\textsuperscript{\(\small\text{ontological-contiguity/}\)}’ in terms–as-of-axiomatic-construct of an intemporal point-of-reference of meaningfulness; with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\(\small\text{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation/}\)} involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-thinking (organicalism/\textsuperscript{\(\small\text{organicalism/}\)}intemporal-prioritisation-of-\textsuperscript{\(\small\text{reference-of-thought/}\)}as-conflatedness\textsuperscript{\(\small\text{or-ontological-reprojecting/longness-of-register-of-}\)}meaningfulness-and-teleology\textsuperscript{\(\small\text{or-ontological-reprojecting/longness-of-register-of-}\)} point-of-referencing of intemporal/ontological-veridicality. Basically, organic-comprehension-thinking (organicalism/\textsuperscript{\(\small\text{organicalism/}\)}intemporal-prioritisation-of-\textsuperscript{\(\small\text{reference-of-thought/}\)}as-conflatedness\textsuperscript{\(\small\text{or-ontological-reprojecting/longness-of-register-of-}\)}meaningfulness-and-
worldview/dimension speaks of an underlying ‘perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-
or-dementing—apriorising-psychologism with regards to the preceding—
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation. Further a registry-worldview/dimension that so
misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-
upholding—reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation rather than implying prospective ones for intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation; such that ontologically-speaking the
phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought
denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a
temporal rationalising reasoning that actually validates the veridicality of a human
notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence as to shallow-supererogation—
to—profound-supererogation that should not be confused with a secondnatured/institutionalised
disposition in relation to virtue). This effectively forms the recomposured backdrop for
prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-
comprehension-thinking (organicalism/intemporal-prioritisation-of—reference-of-thought—as-
conflatedness—or—ontological-reprojecting/longness-of-register-of—meaningfulness-and-
teleology) that reflects/perspectivates the protracted threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a
lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or
even some other things but coming initially from a vice; as may be enabled by the psychopath’s Faulty-mentation-procedure-deception-or-urge\(^4\) 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 \(<\text{amplituding/formative-epistemicity}>\text{causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity}\>\)\text{ science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the \(103\) universal implications on human civilisation of postlogism\(^7\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) and \(\text{perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}\) 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\(^7\) mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation\(^0\) of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism as to attendant–ontological-contiguity\(\sim\)educed–existentialising/contextualising/textualising-contiguity and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation of-‘attendant-intradimensional’\)
postconverging/dialectical-thinking –apriorising-psychologism narratives while the psychopath is of postlogic compulsing–nonconviction/madeupness/bottomlining

inherently intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology”) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—meaningfulness-and-teleology”) solipsistic/emnant projections of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism—of-social-functioning-and-accordance that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a 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}\textsuperscript{\textasciitilde} -asymmetric-subsumption-of-temporality\textsuperscript{\textasciitilde}’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) man in the medium to long perspective towards ‘the-
Good/understanding/notional~knowledge-reification–gesturing–<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in–{preconverging-disentailment–by}–postconverging-
entailment/><amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing—(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\textsuperscript{\textasciitilde}’ we aren’t anymore intemporal (the-Good
as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{\textasciitilde}) than temporal (shortness-of-
register-of–meaningfulness-and-teleology\textsuperscript{\textasciitilde}) 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 \textasciitilde de-mentation
{
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) highlighting organic-comprehension-thinking (organicalism/‘intemporal-
prioritisation-of–reference-of-thought’–as-conflatedness\textsuperscript{\textasciitilde}–or-ontological-
reprojecting/longness-of-register-of–meaningfulness-and-teleology ) and the distracting
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textasciitilde–<as-to-
Why talk of ‘uninstitutionalised-threshold’? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a preconverging–de-mentating/structuring/paradigming of the human presencing—absolutising-identitive-constitutedness as modern into a postconverging–de-mentating/structuring/paradigming across-and-of-all-times of nonpresencing as anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununuversalisation, 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

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preservation (including subknowledging, mimicking)-to-intemporal preservation, just as the
total of good covers the concepts of good-to-bad). Correspondingly, this notion of
intemporal-preservation-entropy-or-contiguity—as-ontological-preservation involves ‘mental
candoring’ where mental-devising-representation syncs with intrinsic-reality and mental
decandoring where mental-devising-representation is a wrong/flawed perverted representation
of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the
continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-
good-faith/authenticity’-of- reference-of-thought referencing/registering/decisioning or
registry-teleology (being a functional representation of how an intemporalising registry-
worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-
or-ontological-bad-faith/inauthenticity’-of- reference-of-thought
referencing/registering/decisioning or registry-teleology (being a functional representation of
how a prospective intemporalising registry-worldview/dimension perceives the prior-and-
‘preconverging-or-dementing’–apriorising-psychologism registry-worldview/dimension); with
this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic
miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for
persion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > across the institutional-cumulation/institutional-recomposure{(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’)}, whether in the
persion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as to preconverging-or-dementing ‘apriorising-psychologism of recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–
pervert/dement/subknowledge-(preconverging-or-dementing-as-if-of-sound-
knowledge)-mimick-and-crentise-the-reference-of-thought-categorical-
imperratives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation-providing-the-backdrop-for-prospective-transcendental-dimension-with-

\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-
stranding-or-attributive-dialectics\} can be implied as mental-devising-representation across all-
registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s-
illusion-of-the-present/present-consciousness mental-devising-representation, and so, by-
accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s-
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation,-of-its-categorical-imperratives/axioms/registry-teleology-for-intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation whether a retrospective, present-
or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the-
transcended registry-worldview’s/dimension’s institutionalisation-reference-of-thought-
categorical-imperratives/axioms/registry-teleology with prospective transcending/superseding-
reference-of-thought-categorical-imperratives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity—or-ontological-preservation in anticipation and preemption-
as untenability/external-contradiction/external-incoherence/institutional-constraining, as-
secondnaturining and ‘not as temporal-dispositions transformation’ to wrongly imply a-
universal-dimensionality-of-sublimating-\{amplituding/formative\}-supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvalulative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation\} human-
predisposition. For instance, the veridical stranded mental-devising-representation we may have
from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/ reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional–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 \textsuperscript{15} \textit{de-mentation}\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics \rangle as of preconverging-or-dementing\langle apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase \rangle notwithstanding their wrongly projected postconverging-or-dialectical-thinking\langle apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase \rangle. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). \textit{de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology\langle apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase \rangle’. This ensures in effect ‘the \textsuperscript{15} \textit{de-mentation}\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics \rangle prevents temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology\langle apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase \rangle’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\langle apriorising-psychologism (the-perversion-of-the–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\langle for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation \rangle) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing\langle apriorising-psychologism (the-perversion-of-the–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\langle for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation \rangle).
Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \(5 \times 5\) + 5 – 5, and make the mistake to say \(5 \times 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\).

This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing \(\text{apriorising-psychologism} \langle \text{stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase} \rangle \) or \(<\text{amplituding/formative–epistemicity} >\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) or notional-discontiguity/epistemic-discontiguity \(<\text{between–prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema} \rangle , as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity \(/angle\) is highly prevalent in the extended-informality \(\langle \text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology} \rangle\) 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 \(\text{de-mentation} \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics},-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence \rangle \) implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of–reference-of-thought\(\langle \text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-} \rangle\)
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’—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
intemporality\(^\ddagger\)/longness rather than decandored/oblongated mental-devising-representation as temporality\(^\ddagger\). Stranding is validated by the fact that transcendental/transdimensional/interdimensional/\textsuperscript{*} maximalising-recomposuring-for-relative-ontological-completeness\(^\ddagger\)—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturaing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating\(^\ddagger\)’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology\(^\ddagger\) 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 \textcircled{1} de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference\(\langle\text{formalisms and internalisations}\rangle\) mechanism with the implied \(\langle\text{amplituding/formative–epistemicity}\rangle\text{causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) and positive-opportunism—of-social-functioning-and-accordance\(^\ddagger\) as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point \textcircled{1} de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) articulates temporal-dispositions teleologies orientations as
‘subknowledging’/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’ i.e. the category-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment–(as-to-totalising-contiguous/coherent–factuality-of–variability))’ and with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly-educing–herein-specified–relevant-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\textsuperscript{20} that is ontologically-deficient/preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism as of its \textsuperscript{20}reference-of-thought—\textsuperscript{20}categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in the first place; as teleology\textsuperscript{99} as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment\textsuperscript{66}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality>. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of \textsuperscript{99}amplituding/formative–epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} in preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically—or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions\textsuperscript{74}perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in—
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > of their dimension’s/registry worldview’s \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality\textsuperscript{77}/longness instead preserving prospective \textsuperscript{83}reference-of-thought—\textsuperscript{83}categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} towards the ‘institutionalisation/intemporalisation percolation-channelling—<in-deferential-formalisation-transference>’ as secondnaturering of the new \textsuperscript{9}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivisitic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag non-positivism/medievalism meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/ reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-accordance of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional//maximalising-recomposuring-for-relative-
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 \{supererogatory\, ontological\, de-mentation-or\, dialectical\, de-mentation—stranding-or-attributive-dialectics\} as to elucidation-and-superseding-of-its-\{perversion-of-\} reference-of-thought\{as-preconvergingly\}-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\}—as-to-preconverging-or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-\{as-of-apriorising/axiomatising/referencing\} its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-\{as-to-\} historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\}\} ontological-contiguity—of-the-human-institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional–deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/notional~knowledge-reification–gesturing–in-prospective\, psychologismic–apriorising/axiomatising/referencing\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}\}–conflatedness \~in–\{preconverging-disentailment–by\}–postconverging-entailment\}–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 consumed/moribund posture’ with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive-constitutedness consumed/moribund posture’ of intemporality/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Such a rational-realism as notional-deprocripticism disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which involves (supererogatory—ontological—de-mentation—dialectical—de-mentation—or-attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by decandoring/oblongating (representation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) on the basis of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor rationally, and ontologically
represents the social-construct (as validated by the ‘shifting relation of social conventioning and
purist ontology’) as being in effect ‘a highly cohesive postconverging–de-
mentating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but ‘a poorly
cohesive extricatory preconverging–de-mentating/structuring/paradigming’ at
uninstitutionalised-threshold. The notion of the social-construct as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and
reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the
inherent solipsistic human nature due to a notional–firstnatures—temporal-to-intemporal-
dispositions—unenframed-conceptualisation
human reality, and thus the need for institutionalisation to skew (‘intemporality-asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supercerogatory-de-mentativity) towards
intemporal/intemporal-preservation as human secondnaturing. This elucidation is vital in
pointing out that the teleology of rational-realism as notional–deprocrypticism (with
teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting
<amplituding/formative>disposedness/psychologismic-construct-as-to-orientation/value-
construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-as-to-totalising-contiguous/coherent-factuality-of-variability)’ and so as to the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility—imbued-and-
hermeneutically/reprojectively/supercerogatingly/zeroingly}-educing—‘herein-specifically—
relevant human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality\textsuperscript{52}, and hence compromise ontology), but rather to aspire for a transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional–firstnaturedness–temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold\textsuperscript{102}). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge<preconverging-or-dementing -as-if-of-sound-knowledge>/mimick-and-syncretise at uninstitutionalised-threshold\textsuperscript{102} with the dialectical consequence of the development of the <cumulating/recomposuring–attendant-ontological-contiguity >–successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ and not nested-congruence to uphold intemporality\textsuperscript{52},

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and hence a complete ontology. To put it in other terms, for instance, transversality of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic) 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-disambiguataed 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/suprerogatory–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 transcendentual 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/suprerogatory–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/suprerogatory–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
collection of a superseding/transcendental registry-worldview/dimension that brought about
the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren
today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in
a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism.
In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation
process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’
as per notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> going by a
preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity
(shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—
meaningfulness-and-teleology) with respect to the intemporal-preservation-entropy-or-
contiguity—or–ontological-preservation, but for the semblance of the superiority of latter
registry-worldviews/dimensions which is nothing but the result of being at the backend of the
institutional-cumulation/institutional-recomposure-⟨as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩} process.
Ontological-normalcy/postconvergence equally involves articulating the possibility for the
supersedingness of the intemporal-disposition over temporal-dispositions as
intemporalisation/institutionalisation, and so, involving ‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions
stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological
blindspot’ in human mental-devising-representation (wherein temporal
perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by miscuing, and in subsequent derivation of disjointed-logic/logical-drug/unconscionability-drug/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance <including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-of- reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/supererogatory de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplituding/formative–epistemicity>totalising–self-referencing-
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-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
Instead this requires a transversality<for-sublimating–existential-eventuating/denouement>−of-affirmative-and-unaffirmative−disambiguated−‘motif-and-apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring a transversality<for-sublimating–existential-eventuating/denouement>−of-affirmative-and-unaffirmative−disambiguated−‘motif-and-apriorising/axiomatising/referencing’

objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity \^/ nihilistic
instantiative-context>/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing, postconverging-or-dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/reference-of-thought or collapsing/overriding / preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging/mimicking/defect) / setting-aside, (glossing-over-registry–preconverging-or-dementing–apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly
explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional–deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as prospective reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology)’ by virtue of intemporal higher teleologies, distracted by threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
reflex–logic given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation organic-comprehension-thinking (organismal/‘intemporal-prioritisation-of reference-of-thought’–as-conflicatedness or-ontological-reprojecting/longness-of-register-of meaningfulness-and-teleology ) supersedes intemorally as ontological-veridicality (ontological-contiguity / reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing -reference), and with the ‘disambiguation of notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of reference-of-thought’–as-conflicatedness or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowned/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 <-between—prior-shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> that matters. What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind preconverging–dementating/structuring/paradigmimg, 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-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions that is truly of ontological relevance.

The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the dementative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness–of- reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of–meaningfulness-and-teleology and intemporal/longness-of-register-of–meaningfulness-and-teleology mental-dispositions across all registry-worldviews/dimensions will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative> wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-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–
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -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’> as perverted, ‘intemporal-
prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting
validates ‘the stranding/mental-devising-representation of temporal-dispositions in threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> (<amplituding/formative–epistemicity>totalising–self-referencing-
syntretising/circularity/iorierising/akrasiatic-drag ) as transversal/logically-incongruent-
and-in-distractive-alignment-to–reference-of-thought–apriorising/axiomatising/referencing> to organic-comprehension-thinking (intemporal-
disposition’s ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-
ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology’ with respect to ‘a prospective/transcending/superseding registry-
worldview’s/dimension’s prospective relative-ontological-completeness -of- reference-of-
thought psychologism’ as postconverging-or-dialectical-thinking–apriorising-psychologism
and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior
relative-ontological-incompleteness–of–reference-of-thought psychologism’ as
preconverging-or-dementing–apriorising-psychologism and decentered and beyond-the-
consciousness-awareness-teleology–in-preconverging-existential-extrication-as-of-
existential-ought of the latter psychologism, even before appraising reference-of-
thought issue as of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit
of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing<sup>30</sup>, given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness<sup>12</sup>-of-reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing<sup>30</sup> refers to the operant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology<sup>56</sup> psychologism and so postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold<sup>10</sup> as teleologically-degraded shades-of-temporal (postlogism<sup>7</sup>-slantedness<sup>9</sup>/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance<sup>22</sup>-<including-virtue-as-ontology>) synopsising-depth of meaningfulness-and-teleology<sup>99</sup> construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing<sup>30</sup>–apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-{implicitied-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>1</sup> perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of meaningfulness-and-teleology<sup>99</sup> as of the two previous transcendence-and-sublimity/sublimation/superoegoratory-de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument point-of-departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-apriori for logical-contention as postconverging-or-dialectical-thinking–apriorising-psychologism and centered the prospective/transcending/superseding reference-of-thought (as of its prospective relative-ontological-completeness -of-reference-of-thought) in preconverging-or-dementing–apriorising-psychologism and decentering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-incompleteness -of-reference-of-thought), as validated by attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism manifestation is the grasp of the reality of prior relative-ontological-incompleteness -of-reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness–reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology for a postlogism manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional–deprocrypticism is what is required as resolution for postlogism manifestations in positivism–procryptism. On this basis distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>-point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism

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construal but rather implying a construal preconverging-or-dementing\textsuperscript{20}–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-\textsuperscript{13}reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness \textsuperscript{7}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness—of-reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology and endemising/enculturating the postlogism and social postlogism manifestation as well as other temporal phenomena construed as vices-and-impediments of the registry-worldview/dimension as of its prior relative-ontological-incompleteness of reference-of-thought; thus attaining the supratransversality of sublimating–existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/universal/transcendental maximising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness of reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness—of-reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness of reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness of reference-of-thought is prospectively
warranted is the preconverging-or-dementing apriorising-psychologism and decentering of positivism-procrypticism reference-of-thought beyond its epistemicity-totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence {implicit-
'nondescript/ignorable-void as-to-presencing-absolutising-identitive-constitutedness}, and so beyond-
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/enculturing its reference-of-thought defect or perversion-of reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, beyond-the-
consciousness-awareness-teleology<-in-preconverging-existential-extrication-as-of-
existential-unthought> and so de-mentatively/structurally/paradigmatically even before an effective reference-of-thought issue of the registry-worldview’s/dimension’s...
thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-
mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level–
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presencing—absolutising-identitive-constitutedness’)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
‘meaningfulness-and-teleology’ requires rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–
epistemicity>–totalising–renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular <amplituding/formative–epistemicity>–totalising–self-
‘meaningfulness-and-teleology’ requires rather the positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–
priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism\(^7\) perversion-of-\(^3\) reference-of-thought<as-preconvergingly-\(\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism and centered in the very first place’ but rather that our \(^9\) procrypticism–or–disjointedness-as-of-\(^{7}\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied

meaningfulness-and-teleology\(^9\) is preconverging-or-dementing\(^{10}\)–apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-\(^{7}\) reference-of-thought<of-apriorising/axiomatising/referencing>\(^{10}\) is rather in reflecting the prior relative-ontological-incompleteness\(^{90}\)-of- \(^1\) reference-of-thought

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

nonpresencing,-for-explicating-ontological-contiguity with respect to \(^9\) reference-of-thought
ontological-incompleteness\(^8\)-of- reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness\(^8\)-of- reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologisation/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology\(^9\)) psychology contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology\(^9\)). 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\(^8\)-of- reference-of-thought as the underlying disjointedness-as-of- reference-of-thought of procrypticism relative to prospective ontological-completeness-of- reference-of-thought as notional-deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness\(^7\)-of- reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness\(^8\)-of- reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity —of-the-human-institutionalisation-process\(^6\) itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism\(^7\) 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 reference-of-thought’ highlighting the non-transcendental as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) perspective mental-projection/psychologism of the relative-ontological-incompleteness –of- reference-of-thought of non-positivism/medievalism mental-projection/psychologism that
doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsising-depth of \(56^{6}\) meaningfulness-and-teleology\(^{77}\), unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsising-depth of \(56^{6}\) meaningfulness-and-teleology\(^{99}\) as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of \(56^{6}\) meaningfulness-and-teleology\(^{99}\) as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness -of- reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness -of- reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{64}\) itself). That is, the technical point-of-departure-of-construal of \(8^{8}\) reference-of-thought for distractive-alignment-to-\(^{83}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{30}\) with respect to the ‘<amplituding/formative–epistemicity>causality 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>-pedestals-disambiguation) as \(8^{8}\) reference-of-thought-scheme’ involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\(^{13}\)-or-ontological-reprojecting which is in ontological-veridicality/ontological-contiguity\(^{67}\) of \(8^{8}\) reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), and is veridically ‘the \(8^{8}\) reference-of-thought-or-contending-reference of thought’, - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought hollow POSSIBILITY-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the


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

process will not occur and be regenerative, as the circumventive/distractive-
temporal-prioritisation-of-
reference-of-thought mental-dispositions rather strives to arrive at
an equilibrium at the
reference-of-thought–categorical-imperatives/axioms/registry-
teleology
-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a
registry-worldview/dimension whether these are intemporal-preservational or not, hence have
little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with
reference to Arithmetic where a condition was to cause a character to resolve additionality as
1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/ontological-contiguity
of
reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of additionality with regards to this character will always
involve as of
reference-of-thought–categorical-imperatives/axioms/registry-teleology
that
subtracts 1 from the results of that character’s operations of additions (as the
imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual
principles of additionality (its traditional
reference-of-thought–categorical-imperatives/axioms/registry-teleology of simply summing directly) will be existentially
rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation. Now supposed such a framework (reference-of-thought) for
resolving Arithmetic calculations now involves the contribution of 6 characters working in
collaboration with each contributing their specific arithmetic principle role while taking
cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-
completeness-of-
reference-of-thought, and so taking into account the prior mentioned
character with its defect of additionality; wherein such a framework is BODMAS-based with
character B working on brackets operations, character O working on order operations, character
D working on division operations, character M working on multiplication operations, the
priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought setup). Naturally, the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64}+3-1)-(6+4-2)+2$. 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 $7\times10=70$. 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 $9\div2=4.5$, and the multiplication operation with the first brackets yields $7\times11=77$. 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 ’, ‘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-of-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-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩, with reference-of-thought—categorical-imperatives/axioms/registry-teleology nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity~or~ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity~or~ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence (implicated-epistemic-veracity-of- nonpresencing-perspective~ontological-normalcy/postconvergence)/postdication. Hence the notion of ontological-
normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected <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 }. In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A’s (Addition’s) condition and adhere to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over projected <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 }. Thus the new categorical-imperatives/axiom/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of—reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be
perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is $77 ÷ 7 = 11$ and $4.5 \times 2 = 9$ 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 $7 \times 10 = 70$. 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 permutation-of-reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing –apriorising-psychologism by the very fundamental veridicality of its notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold\textsuperscript{102}, B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor at uninstitutionalised-threshold\textsuperscript{102} may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social\textsuperscript{10} universal-transparency\textsuperscript{104} ⟨transparency-of-totalising-entailing,\textsuperscript{74} as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of \textsuperscript{7} pversion-of-\textsuperscript{8} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, no internal-contradiction induced from <amplituding/formative–epistemicity>causality <as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity⟩, no preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of the \textsuperscript{7} pversion-of-\textsuperscript{8} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{64}/nihilistic as of temporality /shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for this new \textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-telyology ,-{for-intemporal-preservation-entropy} or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. \textsuperscript{1} induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality); and so, fail to follow the latter reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding-as-of-apriorising/axiomatising/referencing the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a 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 thus requiring de-mentation-supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics of all such temporal-dispositions.

totalitative–implications-of-prospective- nonpresencing-, for-explicating-ontological- contiguity inoperance, \( \text{de-mentation-(supererogatory–ontological–de-mentation-or-

dialectical–de-mentation—stranding-or-attributive-dialectics)} \) the \( \text{perversion-of-}\text{reference-
of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle, \) and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\(^{102}\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity \(^{2}\)/ nihilistic as of temporality\(^{9}\), 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 \( \text{perversion-of-}\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle} \) 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 \( \text{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\(^{102}\) of that registry-worldview/dimension, reflected/perspectivated by the marginal \( \text{perversion-of-}\text{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-
or-ontological-preservation while rather reflecting the uninstitutionalised-threshold that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity 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 individualizations 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—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
existentialising/contextualising/textualising-contiguity } in {preconverging-disentailment by} postconverging-entailment is the shifted \(^8\) reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking\(^1\)--apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity\(^7\) while the prior transcended/superseded institutional-cumulation/institutional-recomposure\(\text{→as-to-}\) historiality/ontological-eventfulness/ontological-aesthetic-tracing-\(<\text{perspective–}\)ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\(\text{→})\) of relatively shallow limited-mentation-capacity\(\text{→as of relative apriorising/axiomatising/referencing-}\{\text{of-attendant–}\)ontological-contiguity \(\text{→educted–}\)existentialising/contextualising/textualising-contiguity \(\text{→constitutedness} \text{→in preconverging-entailment}\) is no longer the \(^4\) reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing\(^2\)–apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity \(<\text{between—}\)prior-shallow-supererogation -of-mentally-aestheticised\(\text{→}\)preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised\(\text{→}\)postconverging/dialectical-thinking –qualia-schema\(\text{→}\); thus transcendentally coming into grips with a shifting but more and more profound notion of \(^8\)reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity\(^7\) as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity\(^7\) 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 \(\text{→}\)postlogism \(\text{→}\) in hollow-constituting-\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-}\)intemporal-preservation\(\text{→}\) is relatively transparent to interlocutors and it induces a ‘delirious
effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic’, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging-‘-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation,
as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant\textsuperscript{91}, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold \textsuperscript{92}. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation \textsuperscript{85} reference-of-thought–\textsuperscript{2} categorical-imperatives/axioms/registry-teleology \textsuperscript{73} thus effectively producing the wrong result \textsuperscript{72}.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold\textsuperscript{102}. 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 \textsuperscript{83} reference-of-thought–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from \textsuperscript{72}.5 to by adjusting for A’s condition which is now the \textsuperscript{83} reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{20}-reference/ontologically-veridical/ontological-contiguity\textsuperscript{67} registry-worldview/dimension) is known as \textsuperscript{15} de-mentation\textsuperscript{36} (supererogatory-ontological-de-mentation-or-dialectical-de-mentation–stranding-or-attributive-dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold\textsuperscript{102} of ‘ontological-thinking (not preconverging-or-dementing –apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically wrong, just as all <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-
worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent-utter-uninstitutionalisation mindset\(^{83}\) 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\(^{20}\)-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness -of- reference-of-thought-as-an-ontologically-flawed-neuterisation\(^{60}\)-or-bracketing-or-epoché of \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–conflated–meaningfulness-and-teleology}\>\text{-as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness}/\text{ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism>\> with respect to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\>\text{-as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising–psychologism>}, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-reference-of-thought, likewise with ununiversalisation and\(^{10}\) 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\(^{20}\)-apriorising-psychologism mental-devising-representation of our\(^{7}\) perversion-of-reference-of-thought\>\text{-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> with respect to the denaturing\(^{7}\) of the\>\text{-categorical-imperatives/axioms/registry-teleology}\>\text{-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\(^{21}\)–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\(^{\text{69}}\)-of-\(^{\text{83}}\)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\(^{102}\) as preconverging-or-dementing\(^{20}\)–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-historiality/ontological-eventfulness /ontological-aesthetic-tracing–〈perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’〉\} whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality–\{for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\} pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging\(^{\text{64}}\)-impulse/compulsive-dementing\(^{\text{20}}\) pedestal is of notional-discontiguity/epistemic-discontiguity \{between—prior-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing\(^{\text{14}}\)–qualia-schema and prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\} non-ontological-and-non-contending-referencing–〈thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing apriorising-psychologism (not-veridical-thinking-reference-rather-preconverging-or-dementing reference). This is effectively the pedestalled state of psychopathic postlogism as-of compelling–nonconviction/madeupness/bottomlining

meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging\textsuperscript{\textsuperscript{54}}-impulse/compulsive-dementing\textsuperscript{\textsuperscript{20}} 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\textsuperscript{\textsuperscript{69}}-of-\textsuperscript{\textsuperscript{94}} reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical\textsuperscript{\textsuperscript{63}} reference-of-thought/ontological-contiguity\textsuperscript{\textsuperscript{67}}. It is this pedestal that is the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{\textsuperscript{\textsuperscript{83}} reference-of-thought’–as-conflatedness\textsuperscript{\textsuperscript{1}}}-or-ontological-reprojecting/longness-of-register-of-\textsuperscript{\textsuperscript{\textsuperscript{67}} meaningfullness-and-teleology\textsuperscript{\textsuperscript{99}}}) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{\textsuperscript{69}}-of-\textsuperscript{\textsuperscript{83}} reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and \textless amplituding\textgreater formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{\textsuperscript{34}} 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-\textless as-of-apriorising/axiomatising/referencing\textgreater 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 \textless 0.5 \textgreater which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity/–between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging -or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in de-mentation\textsuperscript{102} (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-\textsuperscript{13}reference-of-thought’–as-conflatedness\textsuperscript{13}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/notional–knowledgereification–gesturing <in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging–disenchant-by}–postconverging–entailment> <amplituding/formative–epistemicity>causality as-to-projective-totalitative–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-
psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99} are all undue and pervertedly implied). So we then speak of an utter/\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (not incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicalism/\textsuperscript{87} intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—\textsuperscript{56} meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging impulse pedestal and the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{13}—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{55} towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporal\textsuperscript{98}/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{[99]} nature. But that will still be temporality\textsuperscript{[97]}/shortness and the
notion of an aetiologisation/ontological-escalation as of intemporality \textsuperscript{/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{100} universal
human social phenomena of psychopathic postlogism\textsuperscript{[77]} and conjugated-postlogism\textsuperscript{[77]} 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{100} universal
projection will possibly meet with a more protracted-and-protracting psychopathy and social
psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition
existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just
as an intemporal projection within a non-positivism/medievalism setup aspiring for a
positivistic registry-worldview/dimension-level resolutive construal of their corresponding
postlogism \textsuperscript{-as-of-} compelling–nonconviction/madeupness/bottomlining-

\{\langle \textless \text{decontextualising/de-existentialising–of-attendant-intradimensional–}
apriorising/axiomatising/referencing\rangle \textless \text{induced-disontologising’–of-the–’attendant–}
intradimensional–ontologising’–imbued–\langle \text{contextualising/existentialising–attendant–}
ontological-contiguity \rangle \textless \text{in-shallow-supererogation} \textless \text{as-to-disontologising-perverted–}
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–}
apriorising/axiomatising/referencing’-logical-dueness\rangle \}

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 \textsuperscript{100} universal projection
low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature
of postlogic \textsuperscript{[74]} perversion-of-\textsuperscript{'reference-of-thought'} as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiolisation/ontological-escalation of the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal, both in apriorising–registry and registry-worldview terms as it is reflected/perspectivated as de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived- perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and has nothing to do with issues of defect–of- logical-processing-or-logicalement-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\(^9\)/perversion-of-reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(-\)of-reference-of-thought/preconverging-or-dementing\(-\)apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\,\)for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’ as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/ reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging\(^9\)-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of
witchcraft will be the subknowledging\textsuperscript{94}-impulse/compulsive-dementing\textsuperscript{90} 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 conjunction of temporal-dispositions that are unversally-recurrent or universal across all times (postlogism\textsuperscript{77}-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency of-totalising-entailing,-as-to-entailing-\textsuperscript{87} \textit{(amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness )} of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing\textsuperscript{70}–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-\textsuperscript{83} reference-of-thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme
of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/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 amplituding/formative–epistemicity causality ~as-to-
projective-totalitative–implications-of-prospective nonpresencing,–for-explicating
ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging–or–dementing –apriorising–psychologism strivng to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold–
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 (organicism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting/longness-of-register-of- ‘meaningfulness-and-teleology’ ) will be to be dismissive of the two prior pedestals as in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decaned-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology ), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of- reference-of-thought–<as-preconvergingly–apriorising/ axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing –apriorising-psychologism as they are rather the subject of contention and
aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.

\text{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–\(^8\) categorical-imperatives/axioms/registry-teleology\(^9\) and the corresponding social implications, the \(^\text{de-mentation-}\)\((\text{supererogatory–ontological–de-}\
\text{mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics})\) with procrypticism has to do with not integrating the veridicality of temporal-dispositions \(^7\) perversion-of- reference-of-thought–\(\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\) as to preconverging-
or-dementing \textsuperscript{\textdagger}–apriorising-psychologism of positivistic \textsuperscript{\textdagger}–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdagger}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as knowledge-notionalisation and a corresponding \textsuperscript{\textdagger} de-mentation\textsuperscript{\textdagger} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\textsuperscript{\textdagger}–or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging\textsuperscript{\textdagger}–impulse/compulsive-dementing\textsuperscript{\textdagger} pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation\textsuperscript{\textdagger} \textless \textasciitilde \textasciitilde as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{\textdagger}–apriorising-psychologism\textsuperscript{\textdagger} pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding notional–deprocripticism institutionalisation as a \textsuperscript{\textdagger} universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging–de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{\textdagger}, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of–reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming that endemises and enculturates procripticism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking\textsuperscript{\textdagger}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual \textsuperscript{\textdagger} de-mentation\textsuperscript{\textdagger} (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{\textdagger}–apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as
straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-\^\* reference-of-thought’–as-conflatedness\^\* or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-ref- erence-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\(\^\upright5\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought involves various shades of incrementality-in-relative-ontological-incompleteness\(\^\upright5\)–enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\^\upright5\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling\(\langle\text{in-deferential-formalisation-transference}\rangle\) and a positive-opportunism—of-social-functioning-and-accordance\(\langle\text{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\(\langle\text{in-deferential-formalisation-transference}\rangle\), 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\(\langle\text{as-of-apriorising/axiomatising/referencing}\rangle\) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity \(\langle\text{between—}\)
perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation is needed with 3 pedestals: organic-comprehension/intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness -or-ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology supersedes 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 ) which are actually meant to represent it at uninstitutionalised-threshold, threshold-of-
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/becoming/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism—or–disjointedness-as-of–reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking –apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation ⟨supererogatory–ontological de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of reference-of-thought and
correspondingly ontological-veridicality/ontological-contiguity
given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as
temporal-dispositions’ transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
televolution’. This as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or
attributive-dialectics) is what prevents the epistemicity>totalising–self-referencing-syncretising-as-straight-and-candored, of the
recurrence-of-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
which are veridically of notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-
schema_and_prospective-profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema>) as wrongly implied
postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in
epistemic-or-notional-projective-perspective) as a relevant contention exercise being all about the positivistic mindset\(^n\) 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\(^n\) perversion-of\(^n\) reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^n\) reference-of-thought as to the uninstitutionalised-threshold\(^n\) of non-positivism/medievalism meaningfulness-and-teleology\(^n\) requiring positivistic\(^n\) meaningfulness-and-teleology\(^n\), and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) \(\geq\) reference-of-thought-categorical-imperatives/axioms/registry-teleology\(^n\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing\(^n\) of \(\geq\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^n\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting–conviction-as-to-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). \textsuperscript{9} de-mentation\textsuperscript{9} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{9}–derived–existentialising/contextualising/textualising-contiguity\textsuperscript{9}–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{11}. This involves \textsuperscript{59}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation as enabled by \textsuperscript{16}de-mentation\textsuperscript{9} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness\textsuperscript{82}–of–reference-of-thought and relative-ontological-completeness–of–reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity\textsuperscript{83}–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 \textsuperscript{3}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{90},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological
(preconverging-or-dementing—apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’s reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension. In the bigger picture, de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-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—de-mentating/structuring/paradigming), and with specific evolving percolation-channelling—<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/registry-worldview/teleology⟨supererogatory—de-mentativity⟩. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩, no registry-worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩ as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/registry-worldview/teleology⟨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/registry-worldview/teleology 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 \(^2\) and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\(^0\)-of-\(^8\) reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the \(^8\) 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 \(^0\) requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing\(^7\)–apriorising-psychologism/dialectically-preconverging-or-dementing \(-apriorising-psychologism in a \(\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentionation–stranding-or-attributive-dialectics}\) wherein its mental-devising-representation is preconverging-or-dementing\(^7\)–apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity\(^6\)-of-\(^8\) reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking\(^2\)–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 \(^3\) reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity\(^0\)-of-\(^8\) reference-of-thought today but rather ontologically-preconverging-or-dementing \(-apriorising-psychologism’\). This dialectical conceptualisation equally applies regarding procrypticism and futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding–<as-of-apriorising/axiomatising/referencing> intradimensional reference-of-thought–categorical-imperatives/axioms/registry-teleology», for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, perversion-of reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, registry-worldview’s/dimension’s-uninstitutionalised-threshold —defect–<as-Being-or-ontological-or-existential–defect>, unsoundness-or-ontological-bad-faith/inauthenticity –of- reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising) indicates that de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging’-normalcy (epistemic-totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination)
reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superoeration-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of- reference-of-thought, subknowledging -impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging -normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold ¹²–defect–<as-Being-or-ontological-or-existential–defect>³⁵ brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} that carries the intuition of an uninstitutionalised-threshold ⁰², 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 ⁰²–defect–<as-Being-or-ontological-or-existential–defect>³⁵ term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity⁵−<between–prior-shallow-supererogation_of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation_of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing²⁰–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold ¹²–defect–<as-Being-or-ontological-or-existential–defect>³⁵ (and not about defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding ⁸¹ reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹⁹), for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation). Specifically, \texttt{de-mentation} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold \texttt{de-mentation} (as-Being-or-ontological-or-existential–defect)/not-just-a-logical-processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness–induced–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or-existential–defect> not-just-a-logical-processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness–induced–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–'attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism–as–to–‘attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism–like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the–‘preconverging-or-dementing –apriorising–psychologism of positivistic-meaningfulness) \texttt{de-mentation} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion—as-to–depth–of–ontologising–development—as–infrastructure–of–meaningfulness–and–teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where \texttt{de-mentation} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of–reference-of-thought’–as–conflatedness–or–ontological-reprojecting–reference. Furthermore, by its \texttt{de-mentation} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), \texttt{de-mentation} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
Dispositions at all institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)

existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\(^{52}\)/longness versus circumventive/distractive-temporal-prioritisation-of- reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality\(^{52}\)/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{1}\),-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\(^{02}\) to the projected <amplituding/formative> wooden-language\(^{2}\) (imbued—temporal–mere-form/virtualities/dereification/akrasiatic drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology ) considered circumventive/distractive-temporal-prioritisation-of- reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\(^{13}\)-or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold\(^{02}\), de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a de-mentation\(^{1}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\(^{1}\)-or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of-reference-of-thought. That is de-mentation–(supererogatory–ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-〈perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’〉) mindssets, notwithstanding the fact that the [de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (of their [reference-of-thought–categorical-imperatives/axioms/registry-teleology—],-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindssets due to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology—(in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as [de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in [de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather
Postdication as well our own registry-worldview/dimension \[\text{de-mentation}\]
\[\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or–attributive-dialectics)}\] over and as denaturing\[16\] positivistic meaningfulness \[8\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[20\], for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an \[\text{de-mentation}\]
\[\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or–attributive-dialectics)}\] defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing\[20\]–apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s \[8\] reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as \[8\] reference-of-thought) but ‘dialectically preconverging-or-dementing\[20\]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\[64\]–of–reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as \[8\] reference-of-thought) as ‘postconverging-or-dialectical-thinking –apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\[69\]–of–reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of–reference-of-thought of being-and-existence as conceptualised within the successions-of-
existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-
prioritisation-of-‘reference-of-thought’—as-confledness—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-confledness—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—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—dialectical—de-mentation—stranding—or-
attributive-dialectics\} (stranding) has the merits of articulating that for \{reference-of-thought
(verbatim-thinking-reference-before-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—teology\},-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of procrypticism–or–disjointedness-as-of-reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance-<including-virtue-as-ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity from procrypticism to notional–deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-
or-dementing –apriorising-psychologism of positivistic meaningfulness-and-teleology, and
specifically resolution of the implications of psychopathic subknowledging perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) may be to think,
given our own illusion-of-the-present/present-consciousnessas amplituding-formative-
epistemicity-totalising-self-referencing-syncetising/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-normaley/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>
affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendancy of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling–<in-deferential-formalisation-transference> wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality/longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining
institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-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, preceding/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ defect at uninstitutionalised-threshold; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging’-normalcy or reflex-normalcy’ which is rather an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at its own (limited-mentation-capacity-
though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of−reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising−self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion-of-reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect as de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion-of-reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is more than just the instigating effect of the subknowledging−
ontological-preservation, beyond defective intradimensional-subknowledging-normalcy/reflex-normalcy, points to factoring in notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised/intemporalised/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—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, 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 it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance.

Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing—historiality/ontological-eventfulness/ontological-aesthetic-tracing— of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling—<in-deferential-formalisation-transference> as setup from positive-opportunism—of-social-functioning-and-accordance for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling—<in-deferential-formalisation-transference> (undermining <amplituding/formative> wooden-language—<imbued—averaging—of-thought—<as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void'—with-regards-to-prospective-apriorising-implications>) or banality-of-thought) to formalised deference like the higher developed legal system involving
lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure:\textsuperscript{as-to\_historiality/ontological-eventfulness/ontological-aesthetic-tracing-\textless \text{perspective-ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism'\textgreater}, granter subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality:\textsuperscript{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-\textit{meaningfulness-and-teleology}}, all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of-\textit{meaningfulness-and-teleology}) over temporal-dispositions (shortness-of-register-of-\textit{meaningfulness-and-teleology}) as percolation-channelling-\textless \text{in-deferential-formalisation-transference}\textgreater not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality\textsuperscript{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-\textit{meaningfulness-and-teleology}} with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporal-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendentalextrinsic-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-\textless \text{in-prospective\_psychologismic-apriorising/axiomatising/referencing-\{of-attendant-\textit{ontological-contiguity-\textless\textit{educed-existentialising/contextualising/textualising-contiguity}\textless\}}-\text{conflatedness-\textless\text{preconverging-disentailment-by}\textless\text{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/akrasiatic-drag but are often defective by lack of
universal, not ontologically-driven in terms—as-of-axiomatic-construct of understanding
and often with temporal/immediate interests/shortness-of-register-of—meaningfulness-and-
teleology. In this light, the articulation of the ontological-veridicality/ reference-of-thought of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemportal-dispositions=<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>—existentialism-form-factor-pedestals-disambiguation of our
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our perversion-of reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation that ‘structurally-explain’ the vices-and-impediments peculiar to our own
registry-worldview/dimension (procripticism–or–disjointedness-as-of- reference-of-thought)
or perversion-of reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness, beyond our illusion-of-the-present/present-
consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-
and-impediments and de-mentative/structural/paradigmatic inhibitions to human
emancipation requiring prospective positivism with its corresponding de-mentation
The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{99}), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} as of prospective notional—deprocrypticism (wherein procrypticism is preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness\textsuperscript{83} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The idea of limited-mentation-capacity-deepening\textsuperscript{70} (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) fundamentally implies that reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are limited at the uninstitutionalised-threshold\textsuperscript{02} of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity—or—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor-pedestals-
disambiguation (at positivistic meaningfulness uninstitutionalised-threshold) to its mental-
devising-representation to enable the ‘postconverging-or-dialectical-thinking—psychology or
psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness,
and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s
institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor

disambiguation before engaging either with logical contention in the case of issues of
intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) manifestations of perversion-of—reference-of-
thought—preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the instance of
issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness
for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
that should enable the superseding/transcending of the enculturating/endemising vices-and-
impediments together with the inhibiting effect on human emancipation potential associated
with procrypticism. To further elucidate, let’s explore again the Arithmetic ontological-
contiguity comparison highlighted previously wherein character A had a condition whereby
its results of additionality were systematically incremented by 1, its’s subknowledging-
impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the
other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-as-of-apriorising/axiomatising/referencing ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere– categorical-imperatives/axioms/registry-teleology−for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their reference-of-thought– categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and subknowledging impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional–firstnaturedness—temporal-to-intemporal-dispositions−so-construed-
as-from-perspective–ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-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\(^9\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable \(^7\) perversion-of–reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(_1\) with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-\(_{\{\text{as-to-} \text{historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-} \text{’epistemicity-relativism-determinism’}>\} \) are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging\(^{11}\)-impulse/compulsive-dementing\(^{20}\) with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold\(^{92}\) to be rightfully corrected with new \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(_{\{\text{-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\(^{11}\)-impulse/compulsive-dementing\(^{20}\) of S, requiring similarly new \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-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\(94\)-impulse/compulsive-dementing\(20\)/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\(94\)-impulse/compulsive-dementing\(20\)/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new \(83\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(99\), 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 \(83\) 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\(74\)<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging\(81\)-impulse/compulsive-dementing\(20\) 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\(02\), for a suprastructural resolution to human\(74\) perversion-of-reference-of-thought\(81\)<as-preconvergingly-apriorising/axiomatising/referencing-in-

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Central to this 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. Further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in terms of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought (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 ‘conventionally-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 (prosp ective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~reification_or_intrinsic-reality~ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation~(supererogatory~ontological~de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) de-mentation~(supererogatory~ontological~de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise wherein the reference-of-thought (‘intemporal-prioritisation-of’ ‘reference-of-thought’–as-conflatedness–or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical
development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness\textsuperscript{18}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing \textsuperscript{20}–apriorising-psychologism\textsuperscript{21}, 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\textsuperscript{96},–or-temporal-preservation-as-pseudointemporality -preservation, in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-reference-of-thought and fails to factor in human limited-mentation-capacity-deepening \textsuperscript{16} and the consequent uninstitutionalised-threshold\textsuperscript{102} or relative-ontological-incompleteness\textsuperscript{88} -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{96}<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing\textsuperscript{20}–apriorising-psychologism\textsuperscript{21}’-threshold (as-it-is-thus-‘in-wait’-for-\textsuperscript{74}perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96},–or-temporal-preservation-as-pseudointemporality -preservation) hence failing/not-upholding<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate \textsuperscript{15}de-mentation\textsuperscript{21} (supererogatory–ontological–de-mentioning-or-dialectical–de-mentioning—stranding-or-attributive-dialectics) \textsuperscript{15}de-mentioning\textsuperscript{22} (supererogatory–ontological–de-mentioning-or-dialectical–de-mentioning—stranding-or-attributive-dialectics). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one \textsuperscript{17}de-mentioning\textsuperscript{22} (supererogatory–ontological–de-mentioning-or-dialectical–de-mentioning—stranding-or-attributive-dialectics) dialectical moment or registry-worldview/dimension as
intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of \(^\text{1}^{\text{st}}\) reference-of-thought for a comprehensive, appropriate and veridical \(^{\text{1}^{\text{st}}}\) de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise. Such \(^{\text{1}^{\text{st}}}\) reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for \(^{\text{1}^{\text{st}}}\) de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure (as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>) as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, \(^{10}\) universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing\(^{20}\)–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\(^{11}\)–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-confatedness /deconstruction of dialectical existentialisms/full-depths-of-existential-implications as \(^{83}\) reference-of-thought, rather than intradimensional-subknowledging\(^{64}\)–normalcy or reflex-normalcy) for \(^{\text{1}^{\text{st}}}\) de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \(^{\text{1}^{\text{st}}}\) reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-
representation, i.e. preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism-\textless stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater 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 \textsuperscript{83}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 ‘\textsuperscript{1}de-mentation’\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of \textsuperscript{83}reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold\textsuperscript{102}. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing\textsuperscript{22}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater for the conventioning–
superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning– superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing –apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘\textsuperscript{15}de-mentation–(\textsuperscript{13}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\textsuperscript{13}/deconstruction of ‘reference-of-thought (recognising human limited-mentation-capacity-deepening\textsuperscript{15}) 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 8 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{70},-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 \textsuperscript{42} (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 \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{70} 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 \textsuperscript{103} 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\textsuperscript{105} and overcoming inherent inhibitions to human emancipation) are not in
veridicality about a need for a shift in prospective postconverging-de-mentating/structuring/paradigm-ing. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold construct of our times (procripticism) and the de-mentative/structural/paradigm-atic implications specifically for such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mente-d- psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of de-mentation-(supererogatory–ontological–de- mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold), which otherwise any <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag registry-worldview will overlook as it is a <amplituding/formative>wooden-language{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of:*nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} that is exclusively operant and deterministic only to its very own *reference-of-thought—categorical-imperatives/axioms/registry-teleology*, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding—
or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the -reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to . Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an de-mentation–supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics of the BODMAS characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-deadends—preconverging–de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging–de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging–de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the
<amplituding/formative–epistemicity>totalising−self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging−de-mentating/structuring/paradigming−shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing apriorising-psychologism/subknowledging perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing apriorising-psychologism/dialectically-preconverging-or-dementing apriorising-psychologism 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 (supercerogatory–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-verification 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 de-mentation–(supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity– or unsoundness-or-ontological-bad-faith/inauthenticity–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-verification/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 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (failing/not-upholding 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, while putting into question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument...
regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology–into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness /deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confiction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and confictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigming shifts;
and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ¬-educated–existentialising/contextualising/textualising-contiguity }—

constitutedness\(^1\) in preconverging entailment in lieu of apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ¬-educated–existentialising/contextualising/textualising-contiguity }—conflicatedness\(^1\) 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 \(^1\)de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\}>\} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that \(^1\)de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) very much explains human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking\(^2\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening\(^3\). Such a ‘postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism’ psychology driven by
ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology of prior registry-worldview mindset/<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\(\)\(\langle\)supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics\rangle\) of reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) driving mechanism. Considering that deconstruction as ‘ontological-reconstituting-as-to-conflatedness\(^1\)’ 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\(^9\)\(<\)in-preconverging-existential-extrication-as-of-existential-unthought\(^6\)>\) of) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation\(\)\(\langle\)supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics\rangle\) will wrongly imply that the ‘postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism’ and the preconverging-or-dementing\(^20\)–apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas-amplituding/formative-epistemicity>totalising→self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/\(\)reference-of-thought is increasingly set to ‘relate to its
institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating \(<\text{amplituding/formative}}_{\text{supererogatory-de}}\text{mentativeness/epistemic-growth-or-conflatedness}}_{\text{transvaluative-rationalising/transepiisticity/anamnestic-residuality/spirit-drivenness}}_{\text{equalisation}}\) 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\(<\text{implicitied-epistemic-veracity-of}}_{\text{nonpresencing}}_{\text{perspective}}_{\text{ontological-normalcy}}_{\text{postconvergence}}\)’ projection/postdication in overcoming the illusion-of-thepresent/present-consciousness/mirageas \(<\text{amplituding/formative}}_{\text{epistemicity}}_{\text{totalising}}_{\text{self-referencing}}_{\text{syncretising}}_{\text{circularity}}_{\text{interiorising}}_{\text{akrasiatic-drag}}\) as ‘metaphysics-of-presence\(<\text{implicitied-‘nondescript/ignorable–void}}_{\text{presencing—absolutising}}_{\text{identitive-constitutedness}}\)’.

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 \(<\text{reference-of-thought}}_{\text{meaningfulness}}_{\text{reference-of-thought}}_{\text{unsound}}_{\text{superseded}}\). It is rather about in the very first instance putting into question a given \(<\text{reference-of-thought}}_{\text{appropriately}}_{\text{meaningfulness}}_{\text{projected}}\) before even proceeding to articulate more specifically meaningfulness within the projected \(<\text{reference-of-thought}}_{\text{chemistry rules}}_{\text{alchemic mindset}}_{\text{validation}}_{\text{positivistic mindset}}_{\text{reference-of-thought}}_{\text{chemistry rule}}\)
and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation/supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional–deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-
worldview/dimension) of ‘striving to avert preconverging-or-dementing\textsuperscript{20}–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-\textsuperscript{imbueds--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 of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/miraages \textsuperscript{amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} of its given registry-worldview metaphysics-of-presence-%\textsuperscript{implicated-'nondescript/ignorable–void ‘-as-to- presencing–absolutising-identitive-constitutedness}) by effectively taking full cognisance of the fact that de-mentation-%\textsuperscript{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\textsuperscript{99} of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and the preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism de-mentation-%\textsuperscript{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\textsuperscript{99} of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflicatedness’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation\textsuperscript{\textgreek{d}e-mantenve}
(<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> of "reference-of-thought" that is not limited by the illusion-of-the-present/present-consciousness/mirages <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasian-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^7—of-the-human-institutionalisation-process^13 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^7 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^7—of-the-human-institutionalisation-process^13 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^13 of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional
acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
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, a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ can perfectly represent the mentations/mental-devising-representations of all registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting–as-to-conflatedness/‘deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism⟩⟩ are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the
prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert
admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/notional–knowledge-reification–gesturing–<in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }– conflatedness –in–{preconverging-disentailment–by}–postconverging entailment/>/<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 secondnaturering. 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 <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>.

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivism–procrypticism meaningfulness-and-teleology with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the notional–deprocrypticism postconverging–dementating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/ reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought as the ‘veridical’ reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the
positivism/rational-empiricism manifestation of "procrafticism–or–disjointedness-as-of-
reference-of-thought notional-discontiguity/epistemic-discontiguity" as between—prior-
shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –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 
demation–(supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding-
or-attributive-dialectics) moment wherein ontological-normalcy/prospective-transcendence-inperpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation (ontology) supersedes intradimensional-subknowling (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendentental 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 procrafticism 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–deprocrafticism 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 discretionarional or prestige basis of discretionarional and disparate recognition, out of discretionarional 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-
in another way, the actual depth-of-storying involves: psychopathic insane-fitment formulaic
slanting compelling–nonconviction/madeupness/bottomlining—\(<\text{decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\)-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >–in-shallow-
supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>–
or postlogism or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failling-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-
dereifying-hollow-narratives-and-acts> as absolving/fleeting/escaping-reflex–logic

perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > wrongly implied as of supplanting–conviction-as-to-profound-
supererogation “of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism; and this being effectively wrongly elevated as of supplanting–
conviction-as-to-profound-supererogation “of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism by temporal-dispositions by
their hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> or 12 conjoining-looping-set-of-narratives as-of-cohering logic-reflex
to these formulaic slanting compelling–nonconviction/madeupness/bottomlining
<\text{decontextualising/de-existentialising–of-attendant-intradimensional–}
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-
ontological-contiguity >–in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> or postlogism or hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking--<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>
as absolving/fleeting/escaping-reflex-logic’ (whether unconsciously by ignorance, and
consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-
or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the
temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation ≡<as-to-‘attendant-intradimensional’-prospectively-

disontologising-preconverging/dementing –apriorising-psychologism>; - then the
reference-of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-
prioritisation-of–reference-of-thought’–as-conflicatedness or-ontological-reprojecting
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two
above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
dementing –apriorising-psychologism as being in veridicality psychopathic-and-social-
psychopathic phenomenon of perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≡; - and so, as an ontological-escalation/aetiologisation (the organic-
comprehension-thinking analytical resolution) that is essentially and prospectively
deprocrpticism; ideally such a resolution articulation technique comes down to an enigmatic
ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
reconstituting–as-to-conflicatedness as dialectical transformation storying reflecting-or-
perspectivating a procrpticism (preconverging-or-dementing–of-positivistic-meaningfulness)
registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity ≡<between—
prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking—qualia-schema> (at positivism—procrypticism unintstitutionalised-threshold\(^{103}\)) with respect to notional—deprocrypticism utter ontological-contiguity\(^{79}\)/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: the subknowledging\(^{94}\)—impulse/compulsive—dementing\(^{79}\)/postlogism—slantedness in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting—compulsing—nonconviction/madeupness/bottomlining—<\{<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing—\}-induced—disontologising—of—the—\}'attendant—

intradimensional—ontologising—imbuend—<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\(^{77}\) in preconverging-or-dementing \(^{79}\)—apriorising—psychologism as to postlogic-backtracking—<iterative—looping—set-of—dereifying—hollow—narratives—acts>\(^{6}\) (threshold-of—nonconviction/madeupness/bottomlining—in—shallow—supererogation\(^{9}\)—<as—to—\}'attendant—

intradimensional—prospectively—disontologising—preconverging/dementing—apriorising—psychologism\(^{2}\)— and temporal-dispositions in threshold-of—nonconviction/madeupness/bottomlining—in—shallow—supererogation\(^{10}\)—<as—to—\}'attendant—
temporal-endemisation (the temporal-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity <<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> (at its uninstitutionalised-threshold ) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of ‘perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
like sorcery. As fundamentally,
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming resolution as against an
extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming
resolution fundamentally implies putting into question a registry-worldview’s/dimension’s
reference-of-thought (to be transcended by a prospective transcending/superseding registry-
worldview/dimension) that is structured to enable the endemisation and enculturation of a
phenomenon of perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> like sorcery in the non-positivism/medievalism world; implying that an
‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-
positivism/medievalism social-setup will not see the proffered accusation of sorcery against
them or any other individual as simply requiring defending themselves or the accused of
sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate
themselves or the accused but rather project that the registry-worldview/dimension in
endemising and enculturating the possibility of accusations and notions of sorcery is de-
mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus
in need of prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity), and the undermining of that registry-worldview/dimension is the
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming resolution of the epiphenomenon of
sorcery across metaphorically-a-million-and-one-instances-and-
locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-teleology\(^{19}\) resolution to perversion-of-reference-of-thought\(\text{as-preconvergingly-}\)apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\geq\) in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging\(^{64}\)-impulse/compulsive-dementing\(^{90}\) (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accusers in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social\(^{102}\)universal-transparency\(^{100}\) (transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle-totalising-in-relative-ontological-completeness\(\rangle\) arising from postlogism\(^{77}\) in hollow-constituting-\langle\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle\) for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{102}\) (which is overall the dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality\(^{52}\)-asymmetric-subsumption-of-temporality\(\rangle\), 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,\(^{103}\)universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation\(^{51}\)incrementalism-in-relative-ontological-incompleteness\(^{98}\)—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—an enframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any human locale, requiring the de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics of recurrent-utter-uninstitutionalisation by a de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as
‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity’–of-’reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ununiversalisation by a de-mentation-(supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded ununiversalisation as preconverging-or-dementing –apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity’–of-’reference-of-thought and the deterministic and operant institutionalisation/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\cite{-impulse/compulsive-dementing} with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding\cite{as-of-apriorising/axiomatising/referencing} (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species\cite{universal/transcendental\cite{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\cite{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)} of non-positivism/medievalism by a de-mentation\cite{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)} of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing\cite{apriorising-psychologism}, and prospective/transcending/superseding positivism 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 prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness\cite{as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging\cite{-impulse/compulsive-dementing} with the instigation of procrypticism—or—disjointedness—as-of\cite{reference-of} thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding\cite{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 (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-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-dialectical-thinking’ apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdictatory 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, explicated successive institutional-cumulation/institutional-recomposure⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>⟩

existentialisms/full-depths-of-existential-implications. Hence the subknowledging\textsuperscript{94} impulse/compulsive-dementing\textsuperscript{71}/slantedness mechanism that induces perversion-of-reference-of-thought\textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} in all institutional-cumulation/institutional-recomposure (as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-\langle\textit{perspective–ontological-normalcy/postconvergence-reflected–\textquote{epistemicity-relativism-determinism}}\rangle) effectively define each registry-worldview/dimension respective uninstitutionalised-threshold\textsuperscript{102} while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing apriorising-psychologism-\langle\textit{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}\rangle that is its uninstitutionalised-threshold\textsuperscript{102} (going by the ‘de-mentation\textquotesingle\textit{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} of reference-of-thought’). This transcended/superseded uninstitutionalised-threshold\textsuperscript{102} in the \langle\textit{de-mentation\textquotesingle\textit{(supererogatory–ontological–de-mentioning-or-dialectical–de-mentioning–stranding-or-attributive-dialectics)}}\rangle is a universal notion in establishing that that which is perservation-of-reference-of-thought\textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing apriorising-psychologism-\langle\textit{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}\rangle) reflects the uninstitutionalised-threshold\textsuperscript{102}, and that which is perservation-of-reference-of-thought\textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking apriorising-psychologism-\langle\textit{stranded-as-rightfully-straight/candored-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-

supererogation \textsuperscript{96} as \textsuperscript{96} 'attendant-intradimensional'-prospectively-disontologising\textsuperscript{96} \textsuperscript{96} preconverging/dementing \textsuperscript{96} \textsuperscript{96} apriorising-psychologism\textsuperscript{96} as uninstitutionalised-animality-threshold, \textsuperscript{96} (opportunism-temporal-disposition) assuming psychopathic subknowledging\textsuperscript{94} \textsuperscript{94} impulse/compulsive\textsuperscript{20} \textsuperscript{20} dementing\textsuperscript{20} \textsuperscript{20} /slantedness in opportunism and out of its threshold-of-\textsuperscript{96} nonconviction/madeupness/bottomlining\textsuperscript{96} in\textsuperscript{96} shallow\textsuperscript{96} supererogation\textsuperscript{96} \textsuperscript{96} as \textsuperscript{96} 'attendant-intradimensional'-prospectively-disontologising\textsuperscript{96} \textsuperscript{96} preconverging/dementing \textsuperscript{96} \textsuperscript{96} apriorising-psychologism\textsuperscript{96} as uninstitutionalised-animality-threshold, \textsuperscript{96} (exacerbation-temporal-disposition) assuming psychopathic subknowledging\textsuperscript{94} \textsuperscript{94} impulse/compulsive\textsuperscript{20} \textsuperscript{20} dementing\textsuperscript{20} \textsuperscript{20} /slantedness in exacerbation and out of its threshold-of-\textsuperscript{96} nonconviction/madeupness/bottomlining\textsuperscript{96} in\textsuperscript{96} shallow\textsuperscript{96} supererogation\textsuperscript{96} \textsuperscript{96} as \textsuperscript{96} 'attendant-intradimensional'-prospectively-disontologising\textsuperscript{96} \textsuperscript{96} preconverging/dementing \textsuperscript{96} \textsuperscript{96} apriorising-psychologism\textsuperscript{96} as uninstitutionalised-animality-threshold; \textsuperscript{96} (social-chainism/social-discomfiture/\textsuperscript{94} negative-social-aggregation-temporal-disposition) \textsuperscript{94} \textsuperscript{94} assuming psychopathic \textsuperscript{94} \textsuperscript{94} subknowledging\textsuperscript{94} \textsuperscript{94} impulse/compulsive\textsuperscript{20} \textsuperscript{20} dementing\textsuperscript{20} \textsuperscript{20} \textsuperscript{20} /slantedness in social-chainism/social-discomfiture/\textsuperscript{94} negative-social-aggregation \textsuperscript{94} and \textsuperscript{94} out \textsuperscript{94} of \textsuperscript{94} its \textsuperscript{94} threshold-of-\textsuperscript{94} nonconviction\textsuperscript{94} /madeupness\textsuperscript{94} /bottomlining\textsuperscript{94} in\textsuperscript{94} shallow\textsuperscript{94} supererogation\textsuperscript{94} \textsuperscript{94} as \textsuperscript{94} 'attendant-intradimensional'-prospectively-disontologising\textsuperscript{94} \textsuperscript{94} preconverging\textsuperscript{94} /dementing \textsuperscript{94} apriorising-psychologism\textsuperscript{94} as uninstitutionalised-animality-threshold; \textsuperscript{94} (temporal-enculturation/temporal-endemisation-temporal-disposition) \textsuperscript{94} \textsuperscript{94} assuming psychopathic \textsuperscript{94} \textsuperscript{94} subknowledging\textsuperscript{94} \textsuperscript{94} impulse/compulsive\textsuperscript{20} \textsuperscript{20} dementing\textsuperscript{20} \textsuperscript{20} \textsuperscript{20} /slantedness in temporal-enculturation/temporal-endemisation and \textsuperscript{20} \textsuperscript{20} out \textsuperscript{20} of \textsuperscript{20} its \textsuperscript{20} threshold-of-\textsuperscript{20} nonconviction\textsuperscript{20} /madeupness\textsuperscript{20} /bottomlining\textsuperscript{20} in\textsuperscript{20} shallow\textsuperscript{20} supererogation\textsuperscript{20} \textsuperscript{20} as \textsuperscript{20} 'attendant-intradimensional'-prospectively-disontologising\textsuperscript{20} \textsuperscript{20} preconverging/dementing \textsuperscript{20} apriorising-psychologism\textsuperscript{20} as uninstitutionalised-animality-threshold. What is specific about a mental-devising-representation of psychopathic/postlogic perversion-of- reference-of-thought<as-preconvergingly>
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and its protraction as social psychopathy to temporal-dispositions (not to be
confused with the spontaneous supplanting–conviction-as-to-profound-supererogation —of-
‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism
—of-conviction,-in-profound-supererogation —<existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as ‘poor or bad supplanting–conviction-as-to-
profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism’ wrongly implying logical nested-congruence–wrongly
implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of
psychopathic postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-
and-acts’> and the conjugation/inflection/protraction of that EMPTINESS to the temporal-
dispositions in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-
fail-in-temporal-preservation> postlogism —conjoining-looping-sets-of-narratives—
(construed-as-of-slanted-cohering—‘unsoundness-or-ontological-bad-faith/inauthenticity
—of—reference-of-thought’—of-the-derived—perversion-of—reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–and-avoiding-any-
wrongly-implied-logical-processing-engaging). It is the ‘reflection/perspectivation’ of this
EMPTINESS of narratives/affirmations that is behind the notion of ‘perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and so as intemporal
organic-comprehension-thinking insight over threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–‘attendant-

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intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism distraction. In fact, the technique for preconverging-or-dementing20–
apriorising-psychologism involves mentally interceding/intermediating the
reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived-
hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-
faith/inauthenticity64<of-83reference-of-thought as a manifestation of registry-
worldview’s/dimension’s-uninstitutionalised-threshold 02–defect<as-Being-or-ontological-or-
existential–defect>85 given the narrative notional-discontiguity/epistemic-discontiguity68
<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation’-of-mentally-aestheticised–postconverging/dialectical-thinking1–qualia-
schema>. It is critical to note that this EMPTINESS of mental-devising-representation of
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as the uninstitutionalised-threshold 02 of (‘de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) mentally-representing prior
transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-
dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective
transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-
straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that
permits the ‘transcendental shifting of 8/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
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\(^2\)/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
onconviction/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 \(\text{de-}
\text{mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics)}\) insight brings up another definition of the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of base-de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-de-mentation-as-to-perspective-ontological-normalcy/postcovergence', with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology

nonpresencing,-for-explicating-ontological-contiguity inoperance, de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) divulging prospectively perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of temporality, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-
consciousness-awareness-teleology\textsuperscript{9}<-in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6} from base-institutionalisation, \textsuperscript{10}universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology\textsuperscript{9} when it comes to attaining notional-decrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} and will more strongly depend on percolation-channelling<-in-deferential-formalisation-transference> of intemporal /longness to be realised. Preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology\textsuperscript{99}. The storying/narrating technique for relating preconverging-or-dementing–apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{3}–or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism)\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{96}<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>s) imply their preconverging-or-dementing apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality<for-sublimating–existential-eventuating/denouement>−of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing”. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism>) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/ reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/ reference-of-thought in preconverging-or-dementing apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of- logical-processing-or-logical-implicitation—supposedly-

reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising–framing (categorical-imperatives/axioms/registry-teleology-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s², but with ‘the social’ which is rather ‘emotionally
dementing \( ^{32} \)-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a conceptualisation 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\( ^{30} \)-apriorising-psychologism as to ‘postconverging-or-dialectical-thinking\( ^{21} \)-psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding \( ^{8} \)reference-of-thought–\( ^{2} \)categorical-imperatives/axioms/registry-teleology \( ^{9} \)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, \( ^{10} \)universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity\( ^{97} \) in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\( ^{21} \)-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing\( ^{30} \)-apriorising-psychologism/subknowledging\( ^{49} /^{74} \)perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to their <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( ^{34} \) as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\( ^{30} \)-apriorising-psychologism) uninstitutionalised-threshold\( ^{62} \), that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-
primitive 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 intemporal/intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity-between-prior-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema_and_prospective-profund-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema) as then one is just in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or is non-transcendable (hence undemntable/still-of-postconverging-or-dialectical-thinking-apriorising-psychologism) when in fact it is preconverging-or-dementing–apriorising-psychologism/subknowledging/registry-perverting-in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This latter idea is actually the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag′ reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism) process to be rather not true with prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity though we’ll in turn obviously act by reflex in totalising-self-referencing-
thought’–as-conflatedness
or-ontological-reprojecting in longness-of-register-of
meaningfulness-and-teleology and hence are equally highly deferential whereas informal
constructs and settings do not constrain temporal-dispositions and hence are highly subjected to
circumventive/distractive-temporal-prioritisation-of reference-of-thought in shortness-of
register-of meaningfulness-and-teleology and are unsurprisingly rather not deferential given
that they are opened to hotchpotching/undisambiguation of notional–firstnaturedness—
‘Intemoral-prioritisation-of reference-of-thought’–as-conflatedness
or-ontological-reprojecting points out that conventioning constructs like sub-
par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the
ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-
of reference-of-thought, such that just as the conventioning construct of non-
positivism/medievalism cannot be evoked to imply that with respect to a non-
positivism/medievalism mindset/reference-of-thought a prospective positivism mindset,
which is the outcrop of an ‘intemoral-prioritisation-of reference-of-thought’–as-conflatedness
-or-ontological-reprojecting exercise in non-positivism/medievalism registry-
worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
to advance circumventive/distractive-temporal-prioritisation-of reference-of-thought
concerning psychopathic and its social psychopathic collorary (’perversion-of reference-of-
thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) in wrongly implying
that a notional–deprocrypticism ontological-escalation/aetiologisation is unwarranted. More
like the evocation of circumventive/distractive-temporal-prioritisation-of reference-of-thought
about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-imbued—averaging-of-thought-as-to-leveling/resentment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-
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 ontological-contiguity’, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophesiers (working rather more assertively on ‘supernatural postconverging–de-mentating/structuring/paradigming’
implications) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity/ontological-contiguity they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought’-as-conflectedness(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-existing/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-conflectedness(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-
onontology sense of value which is rather intradimensionally circular and is hardly of the
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology
constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-
of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting will be skewed
(intemporality-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean.
However, we don’t have absolute mentation capacity and the most intemporal of our
dispositions should take pride of place in defining our achievement motives whether as
philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the
notion of a true principle, with the implication that such value and valor is capable of rationally
upholding itself and its registry-worldview prospectively when implied universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicty-relativism-determinism’>) has been self-perpetuating in explicating the ontological-contiguity of-the-human-institutionalisation-process). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicy-relativism-determinism’>) are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness/or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction’ intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness/or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag for preconverging-or-dementing apriorising-psychologism/subknowledging / perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
universalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness- or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing–apriorising-psychologism/subknowledging/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) and–


nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) and–

apriorising/axiomatising/referencing’; and so, in the relation between human developing mentation capacity and suprastructural-and-postconvergence-intrinsic-reality in ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–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
proxies, by mere-form, with intradimensional reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^9\), 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\(^8\)’
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of ‘reference-of-thought’ mental-devising-representation as
preconverging-or-dementing\(^4\)–apriorising-psychologism–<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the
registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^5\)–defect–<as-Being-or-
on-tological-or-existential–defect>\(^5\), reflected in terms–as-of-axiomatic-construct of registry-
teleology\(^9\)-mentation, behind this mental-devising-representation of the registry-
worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism, and prospectively procrysticism as reflected/perspectivated by their
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\(^8\)). Briefly, such an anthropopsychological/the-anthropological-
continuity conceptualisation as articulated above further enables the insightful
conceptualisation of ‘<amplituding/formative–epistemicity>causality –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 articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendent institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of procrypticism): - Institutionalised/uninstitutionalised thresholdings of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation - de-mentation
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’s illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
teleology (as organicalism teleology or intemporally/ontologically-given teleology)—
EPISTEMIC-DECADENCE-CYCLE-teleology (as in hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation) in postlogic-
backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> as
absolving/fleeting/escaping-reflex-logic in-a-notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-supererogation —of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> teleology or distractive-slantedness teleology or meaning-by-the-mere-illogical-
possibility-of-it-being-formulaically-narrated teleology; striving to undermine organicalism-
or-intemporally/ontologically-given teleology)—to—EPISTEMIC-DECADENCE-CYCLE-
teleology (as notional-discontiguity/epistemic-discontiguity <-between—prior-shallow-
supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-
schema_and_prospective-profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology or
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism aligning to meaning-by-the-mere-illogical-possibility-of-it-being-
formulaically-narrated teleology; with the temporal-dispositions teleologies of postlogism-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought—devolving ontological-performance’-
<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-
supererogation—to psychopathic postlogism—slantedness in hollow-constituting<-as-
stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not
decisively credulous and not decisively crafty). Thirdly, the ‘amplituding/formative–
epistemicity>causality ~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’ equally prevents
the relaying of the postlogism77 in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as of formulaic–
compulsing–nonconviction/madeupness/bottomlining(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >;–in-shallow-supererogation –<as-to-disontologising–perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) initiated from the psychopath to its
interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced
postlogically as of preconverging-or-dementing20–apriorising-psychologism then wrongly
become as of postconverging-or-dialectical-thinking –apriorising-psychologism, and as this
conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing
miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-
temporal-endemisation. Finally, the ‘amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective– nonpresencing.–for-explicating-
ontological-contiguity ->retracing (for notional–firstnaturedness—temporal-to-intemporal-
dispositions-as-so construed-as-from-perspective-ontological-normalcy/postconvergence>

notional-deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity'/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their <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 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/circularity/interiorising/akrasiatic-drag no less than we do, and that the 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\(^6\) of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold\(^1\) that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-
worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflectied-epistemicity-relativism-determinism}, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposing’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy.

Besides, one can imagine that a thorough grasp and creative application of the de-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase and preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be
relatively highly consciously directed given the relatively lower immediate positive-
opportunism—of-social-functioning-and-accordance (for survival-and-flourishing to the
cross-section of human temporal interests) compared to the lower transcendence-and-
sublimity/sublimation/supercrasygatory-de-mentativity like base-institutionalisation,
universalisation and positivism, but for its abstract veridical pertinence and potentially
grander possibilities in the institutionalisation/intemperalisation 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 (‘intemparal-preservation-entropy-or-contiguity–or–ontological-
preservation re-institutionalisation’) relates that the intemparal-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 intemparal/veridical/purism/operant-construct/predicate-
effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existentl-reality}> meaning or
ontology/reality-centered-meaning as contrasted to temporal/non-veridical/comprised/non-
operant-and-vagueas <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasaic-drag meaning or
metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning).
Central to the hermeneutics approach towards elucidating psychopathy and the underlying
psychological science is a method herein qualified as ‘referentialism’ which makes reference to
the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting—as-to-conflatedness/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to human limited-mentation-capacity-deepening). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’
relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity —of-the-human-institutionalisation-process undermining of subknowledging /mimicking/emant-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/sublation/supercerogatory–de-mentativity even if from the very start the human
doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional-deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology-in-arrogation’ (longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-existentialising/contextualising/textualising-contiguity }—constitutedness-in-preconverging-entailment to deeper limited-mentation-capacity-as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-existentialising/contextualising/textualising-contiguity }—conflatedness-in-{preconverging-disentailment-by}—postconverging-entailment was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional-deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-
present/present-consciousness/epistemic-totalising^13~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrepticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veritycality; that has and will never change, and by way of the-Good/understanding/notional~knowledge-reification~gesturing~<in-

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

conflatedness~{in~[preconverging–disentailment~by]~postconverging–


<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^13~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-teleology^99, and registry-worldviews/dimensions (of institutionalisation/intemporalisation,^10^3 universalisation, positivism, and prospectively deprocreticism). Psychopathy points to the psychopath’s
nonpresencing,-for-explicating-ontological-contiguity and implying a psychoanalytic-unshackling of the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/reference-of-thought (which is subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrpticism and the notional–deprocrpticism 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 <amplituding/formative–epistemicity>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 <amplituding/formative–epistemicity>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 <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity shows that it is defective/perverted as procrypticism–or–disjointedness-as-of- reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence{(implicated-}
veridical    hollow    perversion-of-\textsuperscript{2}    reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{>} narratives’ but rather reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) it as \textsuperscript{<amplituding/formative–epistemicity>}causality \textsuperscript{~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-}
ontological-contiguity\textsuperscript{1}. That is, an understanding of the abstract temporal-dispositions as a
specie-level\textsuperscript{10} universal/intemporal postconverging–de-mentating/structuring/paradigming as
prospective \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, i.e. transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity as depropriocrypticism. 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<for-sublimating–existential-
eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’\textsuperscript{10}. 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\textsuperscript{75} 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{105} of the said registry-
worldview/dimension; noting that the fundamental construction is a ‘the-
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)
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’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> that undermines institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. Good-
naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but rather by the-
Good/understanding/notional~knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } in-
conflatedness in-{preconverging-disentailment by}–postconverging-
entailment>/<amplituding/formative–epistemicity>causality -as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
construal/conceptualisation of meaning as validated by <amplituding/formative–
epistemicity>causality -as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).

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/compformative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construal/conceptualisation (understanding) as per veridicality demonstrated by <amplituding/compformative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is the complete and sufficient elaborative framework for conceptualising virtue! Such <amplituding/compformative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected~'epistemicity-relativism-determinism'>) as it is contiguous with ‘human transcending across shifting virtue postconverging–de-mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies postconverging–de-mentating/structuring/paradigming, which is of <amplituding/compformative-epistemicity>totalising~'nominal-as-tendentious—implicated_attendant~ontological-contiguity~/~educed—
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of
categorisations/kindness-humility-helpfulness/etc. transience), and prospectively
deprocrypticism (rational-realism of notional-deprocrypticism as of
dratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-
contiguity^7~educated–existentialising/contextualising/textualising-contiguity^10 as nondisjointing
‘postconverging–de-mentating/structuring/paradigming as human-subject-emancipating-
relativism-driven-recomposuring-constructivism-towards-singularisation<-as-to-the-
 nondisjointedness/entailment-of-prospective- nonpresencing>’, which is a
<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity^7~educated–
existentialising/contextualising/textualising-contiguity^10-phenomenal-abstractiveness-of-
presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant–ontological-contiguity^7~educated–
existentialising/contextualising/textualising-contiguity^10-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> construal and represents virtue ‘contiguously’ in terms-as-of-axiomatic-
construct of human-mentation-capacity/shortness-to-longness-of-register-of-‘meaningfulness-
and-teleology /registry-teleology’-of-meaning intransience; <amplituding/formative-epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
ontological-contiguity^7~educated–existentialising/contextualising/textualising-contiguity^10-
phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of attendant–ontological-contiguity^7~educated–
nonpresencing—for-expli cating-ontological-contiguity validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In other words, ‘a registry-worldview/dimension defective reference-of-thought—categorical-imperatives/axioms/registry-teleology as of its relative-ontological-incompleteness—induced—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation— as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing apriorising-psychologism’ is responsible for the vices-and-impediments of that registry-worldview’s/dimension’s reference-of-thought; and, requiring prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption of such perversion-of reference-of-thought—with preconvergently apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional—deprocrypticism and procrypticism—or—disjointedness-as-of reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism
registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ deductive reasoning’ as prelogism\(^78\) 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\(^78\) which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism or prelogism\(^78\) 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\[ '<\text{decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued<\text{contextualising/existentialising–attendant-ontological-contiguity}’,\text{~in-shallow-supererogation ~<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–}’][/raw]
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-discomfutre-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—defect<as-Being-or-ontological-or-
existential–defect> when these relay postlogism in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic
slanting 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\rangle
as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\rangle (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 pversion-of- reference-of-thought\as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A’s condition/subknowledging-impulse/compulsive-slanting—preconverging-or-dementing\apriorising as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold. It should be noted that at all uninstitutionalised-threshold, it is de-mentation\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect\as-perversion-of- reference-of-thought\as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
psychologism\textsuperscript{3}/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{4}/of- reference-of-thought/mental-perversion/subknowledging\textsuperscript{5}/mimicking-and-corresponding
\textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{6} of positivistic \textsuperscript{7}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{9}defect-<as-Being-or-ontological-or-existential–defect> \textsuperscript{10}. at the uninstitutionalised-threshold \textsuperscript{10}where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normaley/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness\textsuperscript{3}—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/notional–knowledge-reification–gesturing-<in-prospective\textsuperscript{7}psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity} –educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment–by}–postconverging-
determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemperal-preservation-entropy-or-contiguity-or-ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/notional–knowledge-reification–gesturing-in-preconverging-existential-extrication-as-of-existential-unthought-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 intemporal reference for defining virtue (with no ‘emanance disambiguation’/notional~firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}-for-intemporal-preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of-reference-of-thought is deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity : (i) The-Good/understanding/notional–knowledge-reification–gesturing–<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity} ~educted–existentialising/contextualising/textualising-contiguity


construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/notional~knowledge-reification–gesturing-in-

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


construal/conceptualisation which has poor operance due to 'poor or bad supplanting–

conviction-as-to-profound-supererogation —of-'attendant-intradimensional’

postconverging/dialectical-thinking –apriorising-psychologism’, though prelogism -as-of-

conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> nonetheless. (iii) An impression-driven/good-naturedness/wishfulness

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

nonpresencing,-for-explicating-ontological-contiguity perspective; which is the foundation for

derived- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation > 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
supererogation96>

as

of

ontological-incompletenss-of-83reference-of-thought

impression-driven/good-naturedness/wishfulness conceptualisation involving

(iv)

An

74perversion-of-

83reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation96>
operance

from

an

or

slantedness

<amplituding/formative–epistemicity>causality9~as-to-projective-

totalitative–implications-of-prospective-61nonpresencing,-for-explicating-ontologicalcontiguity67 perspective; which generates (distractive-alignment-to-83reference-of-thought-<ofapriorising/axiomatising/referencing>30)

74perversion-of-83reference-of-thought-<as-

preconvergingly-apriorising/axiomatising/referencing-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation96>/mental-perversion or
slantedness along

83reference-of-thought–8categorical-imperatives/axioms/registry-teleology99,-

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation

of

the-Good

conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness
conceptualisations are rather inclined to induce vices-and-impediments105 given that the
veridicality of reality (reflected by the-Good/understanding/notional~knowledge-reification–
gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity67~educed–existentialising/contextualising/textualising-contiguity40}—
conflatedness13-in-{preconverging-disentailment–by}–postconvergingentailment>/<amplituding/formative–epistemicity>causality9~as-to-projective-totalitative–
implications-of-prospective-61nonpresencing,-for-explicating-ontological-contiguity67
conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather
distractions that are in effect vice-ridden and an impediment, and more specifically when these
undermine

the-Good/understanding/notional~knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontologicalcontiguity67~educed–existentialising/contextualising/textualising-contiguity40}—

3315


due to the non-existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a better grasp of reality and causality-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity.
Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality\textsuperscript{52}-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 \textsuperscript{103} universal-transparency \textsuperscript{1} {\textsuperscript{\{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \}} } of \textsuperscript{7} perversion-of- reference-of-thought\textsuperscript{96} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{95} defect; positive-opportunism—of-social-functioning-and-accordance\textsuperscript{13} as common interests to institutionally skew/deferential-formalisation-transference towards intemporality\textsuperscript{52}; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{97}/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing\textsuperscript{90}–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\textsuperscript{96} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{95} in the first place), and so in transversality\textsuperscript{98} of-affirmative-and-unaaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{101} 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
of-thought with regards to reference-of-thought–categorical-imperatives/axioms/registry-teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold where there is divergence in reference-of-thought construed meaningfulness-and-teleology construed as transversality~for-sublimating–existential-eventuating/denouement~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’. At uninstitutionalised-threshold, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has 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 secondnaturting as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the
‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of-social-emanance as to attendant–ontological-contiguity'—educed–existentialising/contextualising/textualising-contiguity' (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recompose orientation that goes beyond just articulating
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[99]},-for-intemporal-preservation at their uninstitutionalised-threshold \textsuperscript{[102]} thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure\textsuperscript{(as-to-} historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{-perspective–ontological-normalcy/postconvergence-reflected–\textquoteleft epistemicity-relativism-determinism\textquoteright)} intemporal-preservation-entropy-or-contiguity–or-ontological-preservation comes around as the ‘full-cycle/dynamic recomposing’ that specifically anticipates and preempt priorly-ahead in its reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[99],-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation the notion of temporal-dispositions to dement/subknowledge\textsuperscript{(preconverging-or-dementing -as-if-of-sound-knowledge)} mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the procrypticism–or–disjointedness-as-of- reference-of-thought uninstitutionalised-threshold\textsuperscript{[102]}, we have to register/acknowledge priorly our inclination to subknowledge\textsuperscript{(preconverging-or-dementing -as-if-of-sound-knowledge)} positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[99]} to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-\textquoteleft as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion/preconverging-or-dementing\textsuperscript{[99]}–apriorising-psychologism by temporal-dispositions:
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of
perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > defect) arises where a registry-worldview returns to its same reference-of-
thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation that have been shown to be subknowledge
(preconverging-or-dementing –as-if-of-sound-knowledge)/ perversion-of reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-perversion at
the uninstitutionalised-threshold, and hence remains candored/integratively-aligned;
contrasted with the instance of the adoption of a new registry-worldview’s (superseding the
uninstitutionalised-threshold)
reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation in anticipation and preemption of the afore perversion-of
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview.
This latter instance involves de-mentation<supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics> or Coring (in
reflection/perspectivation and acknowledgment of perversion-of
reference-of-thought<as
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with corresponding
decandoring/distractive-alignment-to reference-of-thought<of-
apriorising/axiomatising/referencing> 0 and is what enables memetic-
reordering/psychoanalytic-unshackling whereas <amplituding/formative–
epistemicity>
or Setting aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-realism of notional–deprocrypticism as of ratiocointiguity/ratiocination-as-referentialism—implicit_attendant–ontological-contiguity—educted–existentialising/contextualising/textualising-contiguity as nondisjointing or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposing) for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimeticly (across suprastructural-meaningfulness) come full-cycle in one transcendency-and-sublimity/sublimation/superegoratory—de-mentativity, explaining the recomposing of the successive institutional-cumulation/institutional-recompose-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}; from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and recomposing full-cycle towards prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-mentation-capacity-deepening, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising reference-of-thought–categorical-imperatives/axioms/registry-teleology) is limited at successive instances of transcendency-and-sublimity/sublimation/superegoratory-de-mentativity/institutionalisation, due to: (i) the
reality of human dispositions not being just of intemporal-disposition but rather
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> (with temporal-dispositions a
drawback/distractive to intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at uninstitutionalised-threshold\textsuperscript{102}; since these induced in any given
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 –
That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding—as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation), as the 'base de-mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing> persion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect reflex' (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) rather points to ‘a (lack of) the-Good/understanding/notional~knowledge-reification–gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by} postconverging-
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/unconsciousability-drag/subpar-conventioning-
rationalisn 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 of (registry-worldview) apriorising–registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (i.e. reference-of-thought–‘categorical-imperatives/axioms/registry-teleology”) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (“categorical-imperatives/axioms/registry-teleology“) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. There is no reason for de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold, as its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation of (registry-worldview/dimension) from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation veridicality (as <amplituding/formative–epistemicity> causality <as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold\(^2\)) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\). 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\(^102\) … 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\(^1\) caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality<-for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging\(^9\)/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-\(^8\)reference-of-thought-<of-apriorising/axiomatising/referencing>\(^30\) of mental-
devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity\(^8\)-of-
reference-of-thought arising from the perversion-and-derived\(^7\)perversion-of-\(^3\)reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\), and the articulation
of new recomposuring 1\(^{st}\)reference-of-thought– categorical-imperatives/axioms/registry-
teleology\(^9\) reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively
articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-
disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)
intemporal 8\(^{th}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^9\),-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive
institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is
important to note that an ontological construct ‘escalates’ specific/particular instances of
phenomena (in this case psychopathy and social psychopathy phenomenon) into a 10\(^{th}\)universal
conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates
into) the ‘infinity of related incidental phenomena and cases’, i.e. Newton articulates the
science of mechanics metaphorically from ‘an initial apple that hits his head 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 10\(^{th}\)universal
projection to grasp 10\(^{th}\)universal principles and is not meant to ‘equivocate and idle’ with
\(^7\)perversion-of-\(^3\)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 causality as-to-projective-totalititative-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—dementativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivis—procrypticism, and prospectively deprocrypticism. Such a subknowledging/mimicking/registry-worldview denaturing resistance is not attended to logically/by-logical-congruence since a perversion-of-reference-of-thought as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/subknowledging registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted reference-of-thought—categorical-
imperatives/axioms/registry-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/ internal-contradiction/ internal-incoherence/institutional-constraining induced by the amplituding/formative-epistemicity causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing–for-explicating-ontological-contiguity of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured reference-of-thought–categorical-imperatives/axioms/registry-teleology/registry-teleology); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion-of- reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation in the first place), and so with transversality for-sublimating–existential-
eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing of temporal-dispositions and the intemporal-
disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of- reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview-
perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices
elicit a positive commercial opportunism that is responsible for destroying the social myth of a
flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not
coered 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~supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ disposition’. Rather it is a secondnatured/ontological-contiguity of-the-human-institutionalisation-process as this notion inherently validates the
anthropological-continuity by distinguishing between the notion of same human natural ability
across the various registry-worldviews/dimensions and the notion more and more profound
institutionalised registry-worldviews/dimensions arising out of human institutional-
cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ to the capacity
bestowed by their forerunners; such that human limited-mentation-capacity is always mostly
directed to the transformative of activities while taking for granted much of the bestowed
knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ disposition’ development of the cross-section/averageness/banality of
solipsistic human thought to wrongly imply human dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-‘existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure-{as-to-}

historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>-‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement ('perversion-of-' reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold —defect-<as-Being-or-ontological-or-existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/mental-
perversion/subknowledging /mimicking-and-corresponding-<amplituding/formative–
prioritisation-of-‘ reference-of-thought’–as-conflatedness—or-ontological-
reprojecting/longness-of-register-of-—meaningfulness-and-teleology’)-pedestal-
aetiologisation-or-ontological-escalation ordered construct’ known as notional–deprocrypticism
over-and-stranding-of ‘temporal-dispositions which are in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as a perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ known as procrypticism preconverging-or-dementing<apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing –apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recompose or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing<apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )}, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. At uninstitutionalised-threshold (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^\textsubscript{20}–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^\textsubscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology^\textsubscript{56} 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’^\textcopyright
\textsubscript{83} postconverging/dialectical-thinking —apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–‘attendant-intradimensional’–prospectively–disontologising~preconverging/dementing —apriorising-psychologism> by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing^\textsuperscript{16} (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing^\textsuperscript{20}–apriorising-psychologism to human temporal defects of postlogism^\textsuperscript{77}–slantedness/^\textsuperscript{79} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) are a perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-perspectively-disontologising-preconverging/dementing-apriorising-psychologism to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing of apriorising-registry (as the apriorising-registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising-registry will coherently fail logical operation-processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential-defect about-and-defining the vices-and-impediments of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all
human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional-firstnatures—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—inspective—psychologistic—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 being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the—Good/understanding/notional—knowledge-reification—gesturing—in—prospective—psychologistic—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 being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the—Good/understanding/notional—knowledge-reification—gesturing—in—prospective—psychologistic—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 being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a
development is actually an instrumentalisation of the initial directed-preconverging-or-
dementing\(^{20}\)–apriorising-psychologism. Directed-preconverging-or-dementing\(^{20}\)–apriorising-
psychologism as such being a conscious and operant mental awareness of
psychopathic/postlogic minds of the void of their narratives and teleology\(^{20}\) but understanding
and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-
supererogation\(^{96}\) 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\(^{99}\). 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-
thinking/impression-driven’ to accede to intrinsic-reality transcendental-
enabling/sublimating/supererogatory–de-mentativity as this highlights <amplituding/formative-
epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity>. It is bluntly speaking a registry-
worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing
(‘intemporality\(^{52}\)-asymmetric-subsumption-of-temporality\(^{78}\), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity)/deferential-formalisation-transference towards the intemporal-disposition for
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, to ‘pedestally
dominate and override’ temporal-dispositions in the cross-section/averageness/banality of
solipsistic human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor. Reality is actually an <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the consciously immediate human operational/functioning level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the
social domain is the idea of notional-firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. On another note,
it is critical to distinguish between a true philosophical development that arises by intemporal-
disposition and an institutionalised development that is articulated to elicit ‘positive-
opportunism—of-social-functioning-and-accordance’ in humans, so that the intellectual
exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so
doing undermine its work by naively projecting 10 universal intemporality/longness and
failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to articulate a realism that
takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending
not only intemporal implications of any knowledge construct, but preempting by transversality
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ to potential temporal
undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise
and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of
the concepts of intemporality/longness and temporality/shortness is more scientific than the
impression notions of good and bad. Intemporality/longness points to ‘what generates the
greatest 103 universal virtue as ontological which is universally-centered’ (and that this
corresponds to reality-referencing and the ontology pedestal) while temporality/shortness
points to ‘what generates the non-ontological as shallow interest that may be self-centered, at
various pedestals, (and that this corresponds to <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
and metaphysical pedestals’). Intemporality/longness and temporality/shortness as such are
operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality/longness and temporality/shortness by their very definition above are made operant as an <amplituding/formative–epistemicity>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 (intemporality) and shortness-of-register-of–meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality–temporality) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity in the notion of intemporality–temporality that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of–meaningfulness-and-teleology and longness-of-register-of–meaningfulness-and-teleology as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded reference-of-thought rather than the
presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context conceptualisation with a corresponding depth/register-of-meaningfulness
(in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e.
beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation, with the memetic-reordering directly
associated with the referential entropy in institutional-cumulation/institutional-recomposure
{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism')\} transcendence-and-sublimity/sublimation/supererogatory de-mentativity. Thus
by intemporality /longness as a the-Good conceptualisation as ‘longness-of-register-of-
meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology’, that
specificity (as pursued in this paper) that informs ontological understanding of not idling and
articulating meaningfulness in equivalence of temporality /shortness in its various shades, but
rather with intemporal purpose and intent, and an ultimate quest for validation only as an
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
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
aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the
underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-
reference-of-thought’—as-conflatedness\textsuperscript{13}—or-ontological-reprojecting pedestalling) with temporality\textsuperscript{7}/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and—social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/ reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can
incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence) s, and hence the possibility of amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity basis of ‘the specific temporal-disposition meaningfulness-and-teleology. Further, by psychopathic or other postlogic subknowledging/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) from aligning prelogically to postlogism in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> thus effectively being postlogic, and this can thus be
predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions
individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-
psychopath’s compulsive-dementing (as derived from both psychopathic and others
postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> slantedness/insane-fitment/disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-dispositions) in epistemic-decadence
(notional-discontiguity/epistemic-discontiguity-between—prior-shallow-supererogation-
of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-
profound-supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking—
qualia-schema—as-of-epistemic-decadence in hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-acts—). These will
include ‘postlogic ignorance-temporal-disposition individuation-pedestal’, ‘postlogic
affordability-temporal-disposition individuation-pedestal’, postlogic opportunism-temporal-
disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-
pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfrite-temporal-
disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-
endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-
to-profound-supererogation—‘ontologically-reconstituting’ intemporal-disposition-teleology—is
rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine
categorical-imperatives (by its ontologically-veridical associated registry-teleology—-mentation
elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology—) for ‘intemporal/ontological
preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology\(^9\) 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\(^9\) (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^9\)), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity–or–ontological-preservation teleology\(^9\) (ontological-veridicality/ontological-contiguity of \(^8\) 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–intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising–psychologism>’ by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^7\) as of prospective notional–deprocrypticism institutionalisation based on absolute ontological-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>-which-is-not-of-ontological-reference/not-of-contending-
reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-
dementing—apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-
preconverging-or-dementing-reference/-persion-of-reference-of-thought-<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-—and-not-of-logical-
contention) as these are wrongly aligned prelogicly/by-prelogism to the initiated postlogism.
In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding
conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing
(temporal unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought-
teleologies/registries-perversion-teleologies/mental-persions-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 aetiolisation/ontological-escalation reflected/perspectivated as manifestations of
persion-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-preconvergently-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 (deprocripticism) new
reference-of-thought – categorical-imperatives/axioms/registry-teleology, for-intemparal-
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 intemparal (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 (‘intemparality–asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–
dementiaivity)/deferential-formalisation-transference for intemparal-preservation-entropy-or-
contiguity–or–ontological-preservation (enabling ontological reference), as it achieves social
universal-transparency ‘(transparency-of-totalising-entailing, as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’)
with corresponding untenability/internal-contradiction/internal-incoherence/institutional-
constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing> of the subknowledgeing
dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s (deprocrypticism) intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising-registry is at the institutionalised/intemporalised threshold of prelogism\(^7\)-as-of-conviction,-in-profound-supererogation \(^9\) meaning or at the uninstitutionalised-threshold \(^0\) of meaning involving perversion-of reference-of-thought\(^9\) requiring distractive-alignment-to\(^1\) reference-of-thought\(^9\) 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 amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-
representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in hollow-constituting or temporal-dispositions conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing –apriorising-psychologism postlogism in hollow-constituting or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of–reference-of-thought –apriorising-psychologism postlogism in hollow-constituting or simply plain temporal-dispositions s 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-
endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic
‘disambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-
escalation/aetiologisation’ reflecting the psychopath’s and other temporal-dispositions veridical
mental/ perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity—of-
reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by
which the perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/mental-perversions teleologies of meaning is accounted for can be
demonstrated below elaborating on the example highlighted before. Of course, this is just a
most basic demonstration as ideally one can imagine a creative storied narrative should
articulate the phenomenon to its utmost evolving complexities—a storying construal involving
an underlying-and-superseding intemporal/ontologising emanant ‘reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of
historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalecy/postconvergence-reflected—epistemicity-relativism-determinism’ as of the
notional—conflatedness of notional—deprocrypticism’ for ‘postconvergence intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register—
meaningfulness-and-teleology as of notional—deprocrypticism teleology putting into
perspective ‘temporal emanant conjugations/inflections shortness-of-register—
meaningfulness-and-teleology as of procrypticism teleologies’. For instance, the storying
construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-

preconverging-or-dementing –apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of reference-of-thought preconverging-or-dementing –apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledge/mimicking’ and so as to ‘longness-of-

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register-of—meaningfulness-and-teleology\(^9\) over shortness-of-register-of—meaningfulness-and-teleology\(^9\) 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\(^9\): 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\(^9\)–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\(^9\)–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\(^9\)–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A
‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality /longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism of the psychopath’s postlogism -slantedness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservations’, 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\textsuperscript{16} of the reference-of-thought-elements/apriorising-registry-elements out of attendant-ontological-contiguity\textsuperscript{17} educed-existentia\textsuperscript{alising/contextualising/textualising-contiguity} →reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{18}’). 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\textsuperscript{19} 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\textsuperscript{20} or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect→as-Being-or-ontological-or-existential–defect→ but rather ‘an adhoc defect→ of→ logical-processing-or-logical-implicitation→supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect→as-Being-or-ontological-or-existential–defect→ that speaks to the unprincipled-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an
supererogation

supererogation\(^\geq\)

as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold\(^{102}\), 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\(^{20}\)–apriorising


psychologism\(>\) and are rather manifestations of registry/mental defect or denaturing\(^{16}\) 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 \(^{27}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{99}\) is rather ‘unfathomable’ for the prior

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-channelement-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/supercategorical-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-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetically-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 reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-
transversality-<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectcd-‘epistemicity-relativism-determinism’}>/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct > reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency

{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency

{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of the registry-worldview-perversions, (b) generating

or-ontological-bad-faith/inauthenticity\textsuperscript{54} of reference-of-thought/subknowledging\textsuperscript{44} registry-worldview/dimension defect for prospective preemption with new recomposuring\textsuperscript{87} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e. notional–deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{71}/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview, inducing a ‘habituation’/‘postconverging-or-dialectical-thinking\textsuperscript{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\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{71}/nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of \textsuperscript{15}de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>}, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>}, as the
prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather <ampli\text{\textiti{tudising}}/\text{\textit{formatively}}-\text{\textit{epistemicity}}> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\text{\textsuperscript{31}} 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\text{\textsuperscript{102}}) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity\text{\textsuperscript{63}}–<between—prior-shallow-supererogation>–of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound-supererogation>–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies de-mentation\text{\textsuperscript{11}}\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\} of B to such\text{\textsuperscript{74}} 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\text{\textsuperscript{99}}) 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 intragenerational 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). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity ‘reference-of-thought or the dialectically–or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional–deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity ‘educed–existentialising/contextualising/textualising-contiguity as nondisjointing ‘postconverging–de-mentating/structuring/paradigming as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of—meaningfulness-and-teleology ) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism-slantedness as conjugated-postlogism /preconverging-ordemting\(^{1}\)-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\(^{1}\)/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality—<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase
which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards amplituding/formative–epistemicity>totalising–self-referencing-syncretising/temporality-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-in-deferential-formalisation-transference’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism—of-social-functioning-and-accordance elicited). Institutionalisation/Intemporalisation percolation-channelling-in-deferential-formalisation-transference are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-in-deferential-formalisation-transference are for institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism—of-social-functioning-and-accordance for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–dementating/structuring/paradigming (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating—(<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection; as it may be inclined to make references to temporal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing–apriorising-psychologism/of-perverted-registry/subknowledging/mimicking–and–epistemic-totalising~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’
recomposing-for-relative-ontological-completeness\textsuperscript{3} — unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory
preconverging–de-mentating/structuring/paradigming. ‘Prior or circumstantial social
integration gatekeeping construals or institutionalisation/intemporalisation percolation-
channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of
conventioning in the social integration of ontological veridicality include existing percolation-
channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have
naturally been instituted to allow for the supersedingness of intemperal/ontological constructs
and intemperal-disposition s. For instance, formal institutions selectivity mechanisms; and
where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-
accordance\textsuperscript{35} wherein the ontologising construct elicits positive-opportunism—of-social-
functioning-and-accordance \textsuperscript{35} 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\textsuperscript{35} 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-
supererogatory–de-mentativity’ with respect to a species whose construct
is structured to be temporal (shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{55}) to
intemperal (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{55}) requiring skewing
(‘intemporality\textsuperscript{75}–asymmetric-subsumption-of-temporality\textsuperscript{73}’, 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-preconvengingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling—in-deferential-formalisation-transference for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to
meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the 

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\text{perversion-of-} \qquad \text{reference-of-thought-}\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \quad \text{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’ \text{perversion-of-reference-of-thought-}\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \text{ by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional-deprocrypticism and procrypticism requiring a reasoning that goes beyond the \text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present} mindset/\text{reference-of-thought of our current procryptic mental-disposition, i.e. the limit of ontological thought is not the banal <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> } of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when}
overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal wooden-language-imbued—averaging—of-thought—⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignoreable–void ‘-with-regards-to-prospective-apriorising-implications⟩} of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge-{⟨preconverging-or-dementing —as-if-of-sound-knowledge⟩ apriorising—registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality—<for-sublimating—existential—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and—apriorising/axiomatising/referencing’ as temporal/shortness. Threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> as such is rather a ‘flatness-of-the-mind’ involving temporality’, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating — {⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnature/institutionalisation, and as a consequence an inclination to compromise intemporality as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’.

Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at uninstitutionalised-threshold); deconventioning as such skews (‘intemporality ‘-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever
deductions that may engage an interlocutor in prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologismly/prelogically even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism as-of-conviction,–in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising-contiguity/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism–slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to–reference-of-thought–<of–apriorising/axiomatising/referencing>–. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology. A postlogic-formulaic slanting threshold-of–
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’ 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 precedingly notional-firstnaturedness—temporal-to-intemporal-dispositions 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 prelogic-as-of-conviction,-in-profound-supererogation <existentially-veridical ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-supererogation and postlogism-formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation 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-
notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity can be basically be articulated as follows (the ontological entrapment): -
prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical-‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> ANCHORING (‘setup of supplanting–conviction-
as-to-profound-supererogation–of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism meaning’); -DOWNGRADING (psychopath’s hollow
mimicking narrative wrongly ‘slanting the supplanting–conviction-as-to-profound-
supererogation–of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning
prelogically/in-prelogic supplanting–conviction-as-to-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
predates-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then
by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial
supplanting–conviction-as-to-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then
by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial
supplanting–conviction-as-to-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then
by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial
supplanting–conviction-as-to-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then
by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial

and directing’ intemporal/ontologically-contiguously meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’* (where there is no ‘intemporal social universal-transparency’-transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as well as no notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-uninstitutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don’t have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality -asymmetric-subsumption-of-temporality ’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—of-social-functioning-and-accordance to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of
institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> at which we are.

It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism—of-social-functioning-and-accordance and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 3000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/notional—knowledge-reification—gesturing—in-prospective_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 for 
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity and thus a better grasp of
the world; hence proxying mentation-capacity level as the various institutional-
cumulation/institutional-recomposure{as-to historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}). That idea that
intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence
(we are converging to reality and not adding or taking away anything from it, it is us being
illuminated as reality is already given). In the exercise of construing ontological veridicality
what gives in when the pertinence of <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 <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-
perversion-reference-of-thought) rather than psychoanalytically-unshackling/memetic-
reordering (coring and superseding the perversion-and-derived-perversion-reference-of-
thought) for prospective/transcending/superseding reference-of-thought– categorical-
imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–
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-syncertising/circularity/interiorising/akrasiatic-drag\(\), with pertinenence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards <amplituding/formative-epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity which induces the positive-opportunism—of-social-functioning-and-accordance and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory–de-mentativity notion while often obscured in the social <amplituding/formative-epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their
‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or 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 causality-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
notional-disjointedness-as-of-reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. Incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising—registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-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—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-to-
attendant-intradimensional”-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> as oblongated/decandored or failing-intemporal-preservation-or-
misappropriation-of-meaningfulness or transversality<-for-sublimating–existential-
eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’, given the fact that this reflects apriorising–registry
defect and not logical defect. More precisely, how can meaningfulness-and-teleology be
represented in ‘a prospective apriorising–registry state’ which is ontologically more real
contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology
‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference
to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to
do with our dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection
irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED
CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-
transference meaning towards the intemporal/longness disposition for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation.
Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the
‘apparently prelogism’-as-of-conviction,-in-profound-supererogation <existentially-
veridical–attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> or prelogic teleological finality of a
temporal-disposition into its veridical preconverging-or-dementing –apriorising-psychologism
as postlogic perversion-of- reference-of-thought<as-preconvergingly-

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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

teleological finality, and so successively in reflecting the notional-
discontiguity/epistemic-discontiguity <-between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema>
of temporal-dispositions registries

(\textsuperscript{5}) 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\textsuperscript{21}–apriorising-psychologism to reconstrue new
recomposuring \textsuperscript{8} reference-of-thought–\textsuperscript{9} categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior
registry-worldview/dimension as backdrop of temporal perversion of the prior \textsuperscript{7} reference-of-
thought–\textsuperscript{9} categorical-imperatives/axioms/registry-teleology\textsuperscript{10}. Technically, pedestalled
disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-
disposition pedestal teleology\textsuperscript{9} finality/questioning mental-profoundness (deep candor) the
relative longness/shortness-of-teleology\textsuperscript{10} of temporal-dispositions teleologies
finalities/questioning mental-triteness (light candor), starting with slantedness pedestal
finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-
cycle), and as it conjugates/inflects across other temporal pedestals teleology\textsuperscript{9}
finalities/questioning (\textsuperscript{5} ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation). Pedestalled disambiguation points to the fact that the social representation of
meaning is transversal/logically incongruent at uninstitutionalised-threshold \textsuperscript{12} as reflected by
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 deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating’ projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating’
drivenness–equalisation⟩ projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness—or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of reference-of-thought’–as-conflatedness—or-ontological-reprojecting pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of reference-of-thought and meaningfulness; and that subpar preconverging–dementating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of reference-of-thought<as-preconvergingly,
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of subpar reference-of-thought–categorical-imperatives/axioms/registry-
teleology –,of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’
(amplituding/formative–epistemicity) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and is ontologically-preconverging-or-dementing–apriorising-psychologism (dialectically-preconverging-or-dementing–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional–deprocrypticism over procrypticism/the–’preconverging-or-dementing–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to-intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism—of-social-functioning-and-accordance constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting conceptualisation of notional–deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling-<in-
deferential-formalisation-transference> exercise, so as to avoid temporal-dispositions
denaturing13 as is the case with all formal constructs, which rather strive to uphold the
intemporal/longness-of-register-or-depth-of-meaningfulness teleology99 while relying on
principled methods. Prospectively, the intellectual exercise involved in articulating
procrypticism-notional–deprocrypticism and psychopathy and its corollary social psychopathy,
will have to imply a ‘dimensionality-of-sublimating’ projection induced deference’ of the
averageness/banality-of-thought (notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for futural Being-
institutionalisation/intemporalisation ‘dimensionality-of-sublimating’ projection induced deference’ of the cross-section of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor to the intemporal-disposition in order
for institutionalisation/intemporalisation to take place is critical in inducing the requisite
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (in relation to the-
unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective
progress/transcendence; and is necessary by the inherent fact of human-subpotency–


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,

then ‘human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference, and not a temporal <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and
officialdom percolation-channelling-<in-deferential-formalisation-transference> to the extended-informality=(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ) such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes’; because such a pedestalled supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case.

A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming.
validation and that there is no discretionary construal of ontology/ontological reality since intrinsic reality is superseding 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 totalitative implications of prospective non-presencing, 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 intemporal 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-preserver-of-
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-
discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought-devolving ontological-performance-
<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs
that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-
of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-
mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-
institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by
positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought
by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of
overlooking such ontological implications to the level of lowly temporal minds, lowly because
not universal-projecting, it won’t mean that the ontological reality will evaporate. It will
simply mean that the intellectual-analyst has failed in its intemporal/ontological projection,
more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution
doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of
deciding from his insight that the world is not round in placating any temporal mortals, and if
they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The
blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-
human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of amplituding/formative–epistemicity-totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality!

Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating>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\textsuperscript{79}/averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating\textsuperscript{12};

\textit{(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)} projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality\textsuperscript{12} 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’\textsuperscript{99} as mental-dispositions ‘geared to accommodate temporality’\textsuperscript{99} (as to incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments\textsuperscript{105} associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{102}—defect—<as-Being-or-ontological-or-existential–defect>\textsuperscript{15} as perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

or-temporal-preservation-as-pseudointemporality

–preservation, in temporal-preservation-as-pseudointemporality-preservation with respect to ontological-normalcy/postconvergence (the latter assumed to be fully conceptually completed as deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold

defect-as-Being-or-ontological-or-existential–defect in want for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality-preservation). That is why psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-constitute’/fail-intemporal-preservation as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism-as-of-conviction,-in-profound-supererogation-existingly-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-postlogism/preconverging-or-dementing-integration (by ignorance, at best, then
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting–conviction-as-to-profound-supererogation — of ‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism credulity’ to elevate and integrate the persion-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 persion-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 persion-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 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 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
entailment>/<amplituding/formative–epistemicity> causality as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construal,
and not as a vague impression-driven construal. By and large, virtue is best understood as the
knowledge/lack-of-knowledge ontological possibility offered in a registry-
worldview’s/dimension’s reference-of-thought (whether as base-institutionalised,
universalised, positivising or notional–deprocrypticism attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality) and not vagueness based on impression of discreet
human or social qualities which just serve to confuse and distort the fundamental
knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of
all human subject-matter formalisms which are the-Good/understanding/notional–knowledge-
reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness ~in-{preconverging-disentailment–by}–postconverging-
entailment>/<amplituding/formative–epistemicity> causality as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-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\textsuperscript{a}—enframed-conceptualisation and notional–disjointedness-as-of\textsuperscript{b} 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<for
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{c} construal involving ‘intemporal-prioritisation-of’ reference-of-thought—as-conflatedness\textsuperscript{d}–or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing.\textsuperscript{3} As a reminder to the fact that pedestalled disambiguation is with respect to perversion-of reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion
(threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{e}<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\textsuperscript{f} of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation\textsuperscript{g} 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\textsuperscript{h} 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-of-reference-of-thought induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing–apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating’ projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its reference-of-thought–categorical-imperatives/axioms/registry-teleology/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought), ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our pro crypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a
representation is not farfetched and its implication of the need of our psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation

‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-
dispositions’ at our prospective uninstitutionalised-threshold of procrypticism (involving our
endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance
to temporal enculturation/endemisation). Distractive-alignment-to reference-of-thought-as-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): refers to the technique at ‘uninstitutionalised-threshold’ (as against the
natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation
of ‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologismly
or prelogism) by which to align the apriorising–registry to the postlogism in hollow-
constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation articulated by psychopathy and its corollary social psychopathy. Distractive-
alignment-to reference-of-thought-as-of-apriorising/axiomatising/referencing is induced at
the ‘uninstitutionalised-threshold’ 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 in hollow-

It works like this, supposed by perversion-of-reference-of-thought-as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/mental-perversion (going by the two narratives highlighted above about the
psychopath’s
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/mental-perversion) an interlocutor effectively integrates the
perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversions,
at this ‘uninstitutionalised-threshold’ , i.e. procrypticism’, the normal
institutionalised/intemporalised logic (involving secondnaturing/supersedingness of
institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer
operate cross-sectionally socially (as mental-dispositions revert there to
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>). This involves: (i) 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’ (which leads to
acting as if the
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >/mental-perversion projected by the psychopath is not perverted) as there is a
corresponding “‘lack of constraining social universal-transparency” ~(transparency-of-
totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness ‘) (in the collective human mental-devising-representation at this
uninstitutionalised-threshold’) about the
perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
categorical-imperatives’ and likewise de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} a procrptic
mindset/ reference-of-thought with respect to ‘ perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of universalisation
categorical-imperatives’ and likewise de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} a procrptic
mindset/ reference-of-thought with respect to ‘ perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
categorical-imperatives’ and an aetiology of the intemporal-disposition/ontologising
characterisation in its depth-of-teleology as intemporal/universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to reference-of-thought-
<of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental
apriorising–registry alignment with regards to the perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview,
as positivism by de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics} distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, universalisation by
de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics} aligns ununiversalisation
distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>,

by base-institutionalisation by de-mentation-
(superragogy–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics)

aligns recurrent-utter-uninstitutionalisation

distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, and prospectively (though counterintuitive, as well) notional–deprocrypticism by de-mentation-
(superragogy–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) aligns procrypticism distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>.

(v) in the bigger scheme of things, distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>

at ‘uninstitutionalised-threshold’ will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing> by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger
scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-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/inter-temporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-
frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ̅ sublimating–nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness ̅ possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness ̅ (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency ̅ sublimating–nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism /organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to ̅ reference-of-thought-<of-
apriorising/axiomatising/referencing> threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, even as intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-
evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows
for a truly universal and dynamic psychological science (and sound foundation for grasping
‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about
‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) of ‘reference-of-thought’ of registry-worldview/dimensions
successive existentialisms/full-depths-of-existential-implications ‘transdimensional-
meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical
transformation as prospective reference-of-thought involving fundamentally the organic
harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase,
organic-comprehension-thinking, prelogism-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on the one hand and on
the other hand decandoring, distractive-alignment-to–reference-of-thought–<of-
apriorising/axiomatising/referencing> 9), dialectically-or-contendingly-out-of-phase, non-
ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-
or-perspectivated-as-preconverging-or-dementing –apriorising-psychologism, not-veridical-
thinking-reference-rather-preconverging-or-dementing –reference, perversion-of reference-
of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and-not-of-logical-
contention as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to--attendant-intradimensional--prospectively-disontologising–preconverging/dementing–apriorising-psychologism> (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, shortness-of-register-of-meaningfulness-and-teleology); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present {cumulated/recomposured}-consciousness-awareness-teleology’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated {cumulated/recomposured}-consciousness-awareness-teleology’ (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any {cumulated/recomposured}-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as
de-mentation-\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\} hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology\(^\pi\)-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\(^\pi\).

However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure-\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} have effectively occurred and so, counterintuitively to their natural \{cumulated/recomposured\}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns \{cumulated/recomposured\}-consciousness-awareness-teleology\(^\pi\); 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\(^\pi\) (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold\(^\pi\) involving organic-
thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–
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 procrypticism viewed from deprocrypticism,
though of a different nature than the example expressed above. In that sense, the deprocryptic
mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there
should be no temptation to want to appear great or adjust in such a “perversion-of-reference-
of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perspective but rather
to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose,
just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise
its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective
that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory–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-

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apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define
and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-
worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it
prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau
have to be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting
posture’ in transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–motif-and-
intrawith temporal meaningful frames which do not define
and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval
registry-worldview to generate prospective positivistic registry-worldview which at their time is
not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology ~for-
temporal-preservation-entropy-or-contiguity–or–ontological-preservation) on
meaningfulness! This can be further expanded on as follows. The intradimensional meaningful
frame is ‘an abstraction to the de-mentative/structural/paradigmatic conceptual limits
(uninstitutionalised-threshold of the reference-of-thought–categorical-
imperatives/axioms/registry-teleology ~for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation of that registry-worldview/dimension, which do not
 supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises
is that it doesn’t carries the meaningfulness sought for transcendentally. On the other hand,
transdimensional/transcendental meaningfulness-and-teleology is
precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological
form (in full blossoming of the transcending dimension)’ beyond the superseded
intradimensional preconverging–de-mentating/structuring/paradigming conception limits
(uninstitutionalised-threshold of the reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{56}, 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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{59} will refer to the projective conceptualisation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} 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 \textsuperscript{15}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\textsuperscript{59}/mimicking-set-of-narratives, and wrongly leads to their \textsuperscript{15}amplituding/formative—epistemicity>totalising—self-referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{02} 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 herein, as to the requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality’ and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation in the ‘human essential notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality’/longness nature which is equally not ontologically true’—the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating—}
and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporal’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability[0] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-contiguity[3]—reduced—existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding–oneness-of-ontology[4] by maximalising-recomposuring—for-relative-ontological-completeness[5]—unenframed-conceptualisation highlighting the uninstitutionalised-threshold[102] 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[8] reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the
temporal defect of possible denaturing of such reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set–categorical-imperatives/axioms/registry-teleology–implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> process) to define ‘social problem/questioning’ as implying a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or-ontological-preservation when at the uninstitutionalised-threshold of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed reference-of-thought–categorical-imperatives/axioms/registry-teleology whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) entropy as
skewing (‘intemporal-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
dementativity), by way of institutionalisation/intemporalisation percolation-channelling,<indeferential-formalisation-transference>, towards the supersedingness of the intemporal-
disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-
worldview’s/dimension’s perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation at it uninstitutionalised-threshold is articulated, with contention then being
about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is
intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this
regard, the development of positivism from non-positivism/medievalism). It should be noted
then that the postconverging–de-mentating/structuring/paradigming is an
intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence
between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-
ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness
frame-of–social-stake-contention-or-confliction’ of the temporal/preconverging-or-
dementing–apriorising-psychologism dimension, more like the positivist ontological biology
and medicine postconverging–de-mentating/structuring/paradigming is beyond supersedes-and-
is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of–social-
stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions
with respect to the notion of disease, that is, it’s point is to define an altogether different and
superseding meaningful frame or postconverging–de-mentating/structuring/paradigming and is
not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-
axiomatic-construct of and implying an equivalence with non-positivism/medievalism
meaningfulness. That is equally the relation between a transcending notional-deprocrypticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-conflatedness psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposition (as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of ‘categorical-imperatives/axioms/registry-teleology’, - for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–‘meaningfulness-and-teleology’), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but
rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/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-reflect by dimensionality-of-sublimating—\langle amplituding/formative\rangle supererogatory-de-mentativeness.epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling<-in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-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\textsuperscript{105}). 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\textsuperscript{25}/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\textsuperscript{105} universal-virtue-over-the-VICES-and-impediments\textsuperscript{105}-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing\textsuperscript{21}—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 \(\langle\text{amplituding/formative}\rangle\text{supererogatory-de}
mentativeness/epistemic-growth-or-conflatedness /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) is the higher teleology\(^{99}\) ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\(^{34}\)) 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\(^{102}\)’, and as being notional–firstnatures—in 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\(^{105}\) (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-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism'>⟩-process transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal <amplituding/formative> wooden-language-{imbued—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-teleology⁹ of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not
being ‘profoundly applicative enough’ and more or less cultic (available more or less to a
priestly class and poorly universalising in many such slaving-and-class society), such a
psychoanalytic liberation percolation-channelling-<in-deferential-formalisation-transference>
effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the
medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like
contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then,
Athens was outlying without scale and time and the sufficient lack of chaos and war). As the
establishment of a registry-worldview’s/dimension’s ‘(re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-
thinking ‘-projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-
otional–deprocrypticism-prospective-sublimation⟩)’ originary/event ‘-of-prospective-
ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-
sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-
presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity ‘-educed–
existentialising/contextualising/textualising-contiguity ‘-reifying-or-elucidating-of-
prospective-relative-ontological-completeness ‘-of-reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation’ is what allows for human individual and collective
orienteering–focussing–persisting of construal/conceptualisation by that transcendental-
enabling/sublimating/supererogatory–de-mentativity (re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-
thinking ‘-projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-
otional–deprocrypticism-prospective-sublimation⟩) originary/event ‘-of-prospective-
ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological
veridicality can avail to humankind as of the-Good/understanding/notional–knowledge-
reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~eded–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 in
construing “meaningfulness-and-teleology” for the prospective institutionalisation; and so,
until humankind is dissatisfied of this finitude and aspires as of ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of beyond-the-
consciousness-awareness-teleology ^<in-preconverging-existential-extrication-as-of-
existential-unthought> for a new/prospective elevating registry-worldview’s/dimension’s
prospective relative-ontological-completeness ^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-
on-tology-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 ~eded–
existentialising/contextualising/textualising-contiguity }<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation’. Being at the backend in reflecting holographically-
<conjuguatively-and-transfusively> the ontological-contiguity^79—of-the-human-
institutionalisation-process^68, it will be naïve to contend that the transcendental-
enabling/sublimating/supererogatory–de-mentativity (re-originary–as-

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ontological-contiguity\superscript{67}—of-the-human-institutionalisation-process\superscript{68} doesn’t dispense us from our own \textsuperscript{69}de-mentation—\textsuperscript{(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—\textsuperscript{in-deferential-formalisation-transference} into an overall relaying defining the human anthropological-continuity or anthropopsychotherapy or institutional-cumulation/institutional-recomposure—\textsuperscript{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—\textsuperscript{<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>}) could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology\superscript{70}) ‘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\superscript{70}) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential
destiny/teleology) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of- meaningfullness-and-teleology to longness-of-register-of- meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) agency towards intemporality/longness in secondnaturting 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 ‘reorrienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-‘preconverging-or-dementing–apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking–apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s
institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from the superstitious/religion,
universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional–deprocrypticism as of ratiocintuity/ratiocination-as-referentialism—
implicit attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity as nondisjointing is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> that successive introduction of more and more ‘realistic’ conceptualisations enable a grander <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 ratiocintuity/ratiocination-as-referentialism—implicit attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity as nondisjointing is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging–impulse/compulsive-dementing /slantedness/psychopath,
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

notional–deprocrypticism is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, in that it addresses the fundamental issue of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect by recognising...
the reality of human notional-firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn’t subknowling/-impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/inprotraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism.

demantation—stranding-or-attributive-dialectics). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure—(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>) imply higher perversion of ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in their <amplituding—formative—epistemicity>causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of—reference-of-thought’—as-conflictedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) ontological-escalation/aetiologising over threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity supplanting—conviction—as-to-profound-supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising—psychologism, as the procryptic ‘perversion-of—reference-of-thought—“as—
is weakly graspable in the cross-section of the social-construct for the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to work effectively by incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as to notional–disjointedness-as-of–reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of–reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling<&in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling<&in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. But then unlike Things Fall Apart,
or-contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessness as procrypticism–or–disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessness. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Another ontological element of the perpetuation-of-notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism—of-social-functioning-and-accordance as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–’categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment
and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling-\textit{\textless}in-deferential-formalisation-transference\textgreater \ for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species\textsuperscript{103} universal/transcendental\textsuperscript{104} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—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\textsuperscript{98} preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/\textsuperscript{102}universal/transcendental/\textsuperscript{103}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the reference-of-thought–\textsuperscript{83}categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of ‘notional–firstnaredness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability as intemporal–skewing (‘intemporality\textsuperscript{92}–asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) rules/principles’ or notional–deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it
would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case
with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. This leads in the instance of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry-teleology’, requiring a referential ‘memetic reordering/psychoanalytic-unshackling reference-of-thought–categorical-imperatives/axioms/registry-teleology for the entropic preservation of intemporality/intrinsic-reality as validated by causality as-to-projective-totalitative-implications-of-prospective-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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-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\textsuperscript{102} whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to\textsuperscript{10} universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/substitution/supererogatory-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/substitution/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/substitution/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/substitution/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 (organicism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness\textsuperscript{13}-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{32})’s universal projection/intemporality\textsuperscript{52} keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through\textsuperscript{103} universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will
enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternity’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of the successive registry-worldviews/dimensions can be directly ascribed as corresponding 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-existingentialising/contextualising/textualising-contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment/amplituding/formative-epistemically-causality-as-to-projective-totalitative-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 stigmatisé, 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—prospective psychologismic-apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflictedness—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—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology ’)’ (informal settings) where the constraining social universal-transparency—{transparency-of-totalising-entailing—as-to-entailing/<amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness} (usually introduced in formal settings) is not available. Hence intellectual
responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—disambiguating realism that upholds/preserves intemporality /longness and stifles temporal-dispositions perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition which then allows for scrutinising and preempting ‘the ignorances/desublimation’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the
formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional-deprocrypticism and as procrypticism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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 \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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

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/<amplituding/formative–epistemicity>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 transcende
sublimity/sublimation/supererogation--de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional--deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional--deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional--deprocrypticism takes hold in the the-
Good/understanding/notional--knowledge-reification–gesturing--in--prospective_psycho-
logismic--apriorising/axiomatising/referencing-{of-attendant--ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness –in–{preconverging-disentailment_by]–postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity
institutionalisation percolation-channelling–<in-deferential-formalisation-transference>
mechanism. So deterministically and operantly, without any discretion allowed, from the
intemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-
superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-
meaningfulness that is perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > construed in transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-

reflecting the preconverging-or-dementing\textsuperscript{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\textsuperscript{33}–self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \textsuperscript{3}reference-of-thought is superseded/transcended by a prospective \textsuperscript{3}reference-of-thought as notional–deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{33}–self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical \textsuperscript{8}reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{67}, and go on to self-reference-syncretise its transcended/superseded \textsuperscript{8}reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/\textsuperscript{7}reference-of-thought will likely shift the \textsuperscript{7}reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/\textsuperscript{7}reference-of-thought will be that A is preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and that a germ and biological functioning theory of the human body is the \textsuperscript{8}reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to \textsuperscript{8}reference-of-thought–\textsuperscript{3}categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-
ontological-contiguity \( \blacktriangleright \) in-shallow-supererogation \(<\text{-as-to-disontologising-perveted-outcome-sought-precedes-existentially-veridical-} \langle \text{attendant-intradimensional-}
\(\langle \text{iterative-looping-} \langle \text{set-of-dereifying-hollow-narratives-and-acts}\rangle\rangle \) preconverging-ordementing \(\langle \text{apriorising-psychologism} \rangle\) constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting-conviction-as-to-profound-supererogation \(<\text{-of-} \langle \text{attendant-intradimensional-}\rangle\)-postconverging/dialectical-thinking \(\langle \text{apriorising-psychologism}\rangle\).
conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing

narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology, which along the institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and not its reference-of-thought—categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of entailment/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation when entailment/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought—categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-
uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in a recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the Good/understanding/notional~knowledge-reification–gesturing-in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }=. conflatedness ~in–{preconverging–disentailment_by}–postconverging–entailment>/<amplituding/formative–epistemicity–causality ~as-to-projective–totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity as of ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –

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
to-deprocripticism, to reference-of-thought– categorical-imperatives/axioms/registry-teleology”, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure—(as-to- historicality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that a registry-worldview/dimension acts more-or-less-in-utter-trust to its given “reference-of-thought– categorical-imperatives/axioms/registry-teleology”, 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-existent-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-conflicatedness as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existent-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflicatedness 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-conflicatedness and not a traditionally naïve ‘wrong hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or
construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of
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good-faith/authenticity′-of-′reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflicatedness\(^3\) as dialectical transformation. However from their intradimensional perspectives as ′perversion-of-′reference-of-thought\(^5\)′as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation′, the preconverging-or-dementing′–apriorising-psychologism institutional-cumulation/institutional-recomposure\(^6\)′as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing′<perspective–ontological-normalcy/postconvergence-reflected′epistemicity-relativism-determinism′>⟩ wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology′ is a ′syncretising registry-teleology ′-mentation that articulates the ′intradimensional ′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′ successive existentialisms/full-depths-implications disposition′ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure′{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing′<perspective–ontological-normalcy/postconvergence-reflected′epistemicity-relativism-determinism′>⟩ (given their wrong circular-upholding of the hollow-constituting′<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation′ of their same ′categorical-imperatives/axioms/registry-teleology′′,for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ′ontological-reconstituting–as-to-conflicatedness′ the prospective ones that should carry the mantle for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as reflected by the fact that
failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex-logic (psychopath) or hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is reference-of-thought; and correspondingly, a rightful transdimensional ontological-representation should imply it is a preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase registry-teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology and by so doing, to start with, rightfully denying it reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, as the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation postlogism-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness preconverging-or-dementing-apriorising-psychologism counts on the natural inclination (as prelogism-as-of-conviction,in-profound-supererogation-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex) of the ontologically-reconstituting-or-prelogic-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\(^{(9)}\); as being an even grander faulty-mentation-procedure-deception-or-urge\(^{(11)}\) of a registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{(12)}\)--defect--<as-Being-or-ontological-or-existential--defect>\(^{(11)}\) nature of registry-teleology\(^{(9)}\) mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness--apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging--dementating/structuring/paradigming shifts often with unconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating \(<\text{amplituding/formative}\textsuperscript{supererogatory--dementattiveness/epistemic-growth-or-conflatedness}/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}\rangle\) projection nature and hardly just seconndnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambits of given \(^{(9)}\) reference-of-thought--<categorical-imperatives/axioms/registry-teleology\(^{(9)}\) with their intemporal preservation limitations as well as their corrupting nature as distRACTive/circumventive \(<\text{amplituding/formative--epistemicity}--\text{totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle\). Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure--\(<\text{as-to–historiality/ontological-eventfulness}/\text{ontological-aesthetic-tracing--}\rangle\).
implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality-potency and the dismissal of temporality -potency, and so in dialectical <cumulating/recomposing–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. Thus establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry (‘categorical-imperatives/axioms/registry-teleology’) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-postconverging/dialectical-thinking -apriorising-psychologism or pversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > when we are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (disontologising-perverted-outcome-sought-precedes-
existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—
logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with
soundness/unsoundness of logical-processing-or-logical-implication—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 causality—as-to-projective-totalitative—implications-of-prospective—
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/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,
impaled—‘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 causality~as-to-projective-totalitative~implications-of-prospective~nonpresencing~for-explicating~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 ‘Différance-disambiguation-of-ontologically-veridical~meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional~firstnatures—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

reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are ontologically-veridical), which are
apriorising-psychologism or formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature,
thought that re-establishes ontological-contiguity /ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness'/deconstruction in upholding the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’; the implication is that the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure–(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>) are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> and upholding ontological-reconstituting–as-to-conflatedness’ as ontological-
normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology©,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) highlights broadly the socially shared/common ‘reference-of-thought and meaningfulness primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how with respect to social-stake-
contention-or-confliction our notional~firstnaturedness—temporal-to-intemporal-dispositions–
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>/individuations contextually have differing relations to ontologically-veridical ‘reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ and corresponding seemingly common ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology©,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ‘ontological-reconstituting–as-to-
conflatedness’ /deconstruction with respect to the ontologically non-veridical hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
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-conflatedness–of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality–in-sublimating–existential-eventuating/denouement–of-motif-and-apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic-supplanting–conviction-as-to-profound-supererogation—of-'attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly alignment (as conjoining) to this formulaic slanting ‘compulsing–nonconviction/madeupness/bottomlining’-{‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-
uninstitutionalised-threshold -self-referencing-syneretising-and-subtransversality-in-desublimating-existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-conflicatedness-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality-in-sublimating-existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing' delineating existential-transitional-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity-between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema or ontological-non-veridicality. This technique is a proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/ontological-contiguity', or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding–oneness-of-ontology’ or mere-formulaicity—as-to-more-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 \(83^\text{rd}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^99\) 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\(^99\)-<in-preconverging-existential-extrication-as-of-
existent-unthought> ) hollow-constituting\(<\text{as-disjointed-misappropriation-of-}
meaningfulness-and-failing-intemporal-preservation\>\) (to the \(83^\text{rd}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^99\) but failing/not-upholding\(<\text{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\(^94\) and implying wrongly they are in a state of
supplanting–conviction-as-to-profound-supererogation \(<\text{of-‘attendant-intradimensional’-}
postconverging/dialectical-thinking –apriorising-psychologism> (be it implied bad or good
supplanting–conviction-as-to-profound-supererogation\(\) \(<\text{of-‘attendant-intradimensional’-}
postconverging/dialectical-thinking –apriorising-psychologism,\) to falsely initiate the
‘implicitation-of-notion-of-agreement-or-disagreement’ as logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue
rather than the more profound issue of perversion-and-derived\(^74\) perversion-of-\(^k\) reference-of-
thought-\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation }\) in lieu of their true
veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation \(<\text{as-to-‘attendant-intradimensional’-prospectively-}
disontologising–preconverging/dementing –apriorising-psychologism}> (which speaks of
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-
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-<as-preconvergingly>
as-to-uninstitutionalised-threshold–self-referencing-syncretising–and–subtransversality<in-
desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’–and–corresponding-ontological-reconstituting–as-to-
conflicatedness–of-veridical–reference-of-thought-as-prospective-
institutionalisation/supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’ delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity–reduced–existentialising/contextualising/textualising-contiguity
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation insight’ as allowed by the technique of the ‘Différance-existential-transitory-
articulation-of-the-protraction-of–perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–of-meaningfulness’ enables the disambiguation of the appropriateness of
latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising-registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising-registry as of reference-of-thought-categorical- imperatives/axioms/registry-teleology (by simply implying their ‘static or abstract non- veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-\{as-of- perversion-and-derived-perversion-of-reference-of-thought-\}as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation-\}\mathcal{as-to-uninstitutionalised-threshold-self-referencing-syncretising-and- subtransversality-}\langle in-desublimating-existential-eventuating/denouement-\rangle of-motif-and- apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting-\rangle as-to- conflatedness-\langle of-veridical-reference-of-thought-as-prospective- institutionalisation/supratransversality-\rangle in-sublimating-existential- eventuating/denouement-\rangle of-motif-and-apriorising/axiomatising/referencing’ \rangle delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological- contiguity\langle -educed-existentialising/contextualising/textualising-contiguity-\rangle 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 reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought do protract and an ignorant prelogism-as-of-conviction,-in-profound-supererogation apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind acting in prelogism-as-of-conviction,-in-profound-supererogation apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-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-formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold⟩ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting＜as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation＞ and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought＜as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation＞＜of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-IMPLIED-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought and preconverging-or-dementing apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as

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the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity/of-reference-of-thought and ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’

postconverging/dialectical-thinking–apriorising-psychologism as prelogism—as-of-conviction,–in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing–apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in the very first
place, as a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’.

So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing–apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology–in-preconverging-existential-extrication-as-of-existential-unthought). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-intemporality/temporality as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality/temporality); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence as shortness-of-register-of–meaningfulness-and-teleology to longness-of-register-of–meaningfulness-and-
teleology”, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporal’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrogatory-de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporal over failing-intemporal/temporal-dispositions of postlogism-slantedness (postlogism-as-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrogation>, 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-superrogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect>, and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-superrogation 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-superrogation of the registry-
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—firstnaturness—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 >) thus endemising/enculturating at the respective registry-
worldviews/dimensions ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation 〈as-to—‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing —apriorising-psychologism〉’ (uninstitutionalised-
threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy—or-contiguity—or—ontological-
preservation) the (postlogic) perversion-of-reference-of-thought<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
upererogation >s, which are the respective dialectically-out-of-phase/dialectically-primitive
registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and prospectively procrypticism. That said in all the registry-
worldviews, <amplituding/formative–epistemicity>causality →as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity (as a
‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology ’) and
percolation-channelling-<in-deferential-formalisation-transference> from human intemporal-
disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-
preservation, whatever the circumstance) induces in the middle to long run the requisite
positive-opportunism—of-social-functioning-and-accordance⁹⁸ untenability/internal-
contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-
or-dementing⁹⁶–apriorising-psychologism meaningfulness and induce
prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-
or-dialectical-thinking’–apriorising-psychologism’ meaningfulness as base-institutionalisation,
universalisation, positivism and prospectively notional–deprocrypticism registry-worldviews.
Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal
intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation,
and-not-as-attendant (defect–of–logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance), while
wrongly implying (beyond-the-consciousness-awareness-teleology⁹⁸–<in-preconverging–
existential-extrication-as-of-existential-unthought>) they are ontologically-veridical or in
intemporal’. This latter point is critical as it highlights that at the ‘threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶<as-to–’attendant-

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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-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of
China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional–deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling–<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturin in the middle to long run construed as of de-mentation–supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding-or-attributive-dialectics. The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored,
is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms—as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (by the prior relative-ontological-incompleteness—induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>, as—it—is—thus—‘in-wait’—for—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—or-temporal-preservation-as-pseudointemporality—preservation, say of a medieval mindset/reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’—wherein the <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-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocripticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipating exercise. - As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold —defect<as-Being-or-ontological-or-existential–defect>
existentialising/contextualising/textualising-contiguity\textsuperscript{1}−reification_or_intrinsic-reality−ontological-coherence_or_superseding−oneness-of-ontology\textsuperscript{2} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability\textsuperscript{4} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant−ontological-contiguity\textsuperscript{5}−duced−existentialising/contextualising/textualising-contiguity\textsuperscript{6}−reification_or_intrinsic-reality−ontological-coherence_or_superseding−oneness-of-ontology\textsuperscript{7} wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness\textsuperscript{8}−induced,−‘threshold-of−nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} <as-to−‘attendant-intradimensional’−prospectively-disontologising−preconverging/dementing−apriorising-psycho\textsuperscript{10}logy’, as-it-is−thus−‘in-wait’−for−perversion-of−reference-of-thought\textsuperscript{11} <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{12},−or-temporal-preservation-as-pseudointemporal\textsuperscript{13}−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 procryptic (the- perversion-of- reference-of-thought\textsuperscript{14}<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{96}, of-our-positivism-construed-from-a-prospective- reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity’-of- reference-of-thought’<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought–as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of- apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of- prospective–meaningfulness-and-teleology), in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{102}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} as effectively preconverging-or-dementing\textsuperscript{70}– apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder- setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{71}– apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, \textsuperscript{103}universalisation, positivism and prospectively deprocrypticim. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{71}-integration leading to temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation; contextually it explains incidental occasions of perversion-of-reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation \textsuperscript{96}, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness\textsuperscript{88}–induced,‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation^\langle as-to-\text{`attendant-intradimensional’}-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\rangle^\rangle, as-it-is-thus-\text{`in-wait’}-for-\text{perversion-of-} reference-of-thought-<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, or-temporal-preservation-as-pseudointemporality^\langle -preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness^\rangle induced,-\text{`threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation}^\langle as-to-\text{‘attendant-intradimensional’}-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle^\rangle, as-it-is-thus-\text{‘in-wait’}-for-\text{perversion-of-} reference-of-thought-<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, or-temporal-preservation-as-pseudointemporality^\langle -preservation, with respect to ontological-normalcy, and transcendently/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure\langle as-to_\text{historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing-<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> as of
\text{‘diminishing–human-epistemic-abnormalcy-or-preconvergence’ } so that the perspective is one of ‘abnormalcy’, such that the mindset/^\langle \text{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^\rangle, thus being falsely \text{‘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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism–perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing –perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
Good/understanding/notional-knowledge-reification-gesturing
prospective psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \sim-\text{educed}\text{-existentiaalising/contextualising/textualising-contiguity}\} =
conflatedness \text{-in-}\{preconverging-disentailment-by}\text{-postconverging-entailment}/\text{\langle}\text{amplituding/formative-epistemecity}\text{\rangle}causality \text{-as-to-projective-totalitative-implications-of-prospective- nonpresencing-}\text{-for-explicating-ontological-contiguity}/\text{understanding/knowledge-driven, and not impression-driven/good-naturedness/wishfulness meaningfulness associated with the \text{\langle}incrementalism-in-relative-ontological-incompleteness\text{\rangle}-enframed-conceptualisation \text{\langle}amplituding/formative\rangle\text{wooden-language-}\text{\langle}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}\text{\rangle}\text{\rangle}\text{tends to reference/accommodate/orientate for a disposition to rather seek other humans \text{\langle}temporal-validation\text{\rangle} as rather \text{\langle}angling for the summative human mental-disposition\text{\rangle} with respect to social-stake-contention-or-confliction as \text{\langle}extrinsic-attribution\text{\rangle} over a \text{\langle}validation by inherent-veridicality/intrinsic-reality\text{\rangle} of meaningfulness as \text{\langle}intrinsic-attribution\text{\rangle} leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly\text{\rangle}, and thus inducing notional-discontiguity/epistemic-discontiguity \text{-between-} prior-shallow-supererogation \text{-of-mentally-aestheticised-preconverging/dementing-qualia-schema_and_prospective-profound-supererogation \text{-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema}\text{\rangle}\text{speaking of epistemic-decadence (postlogism\text{\rangle}). Insightfully again, going by the first example, it might (wrongly) be argued, by human \text{\langle}temporal extricatory preconverging-dementating/structuring/paradigming\text{\rangle}, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally \text{\langle}make-up\text{\rangle} 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/paradiging 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 <amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) or ontological-normalcy/postconvergence, and its <amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity on human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-
indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal—
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological—
normalcy/postconvergence>—‘existentialism-form-factor) emphasising the more fundamental
issue of the dialecticism implicit in human transcendence-and-
sublimity/sublimation/supererogation/de-mentativity, and with this dialecticism being the
‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all
issues of ontological-or-existential-defect/registry-defect/perversion-of-reference-of-
thought—<as-preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/transcendental—
dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical—
meaningfulness-and-teleology’. This differs from issues in relation with existentially
veridical logical-dueness and from thence enabling the construing of relevant soundness or
unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in—
conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound
reference-of-thought is established in the first place’ and are intradimensional, and doesn’t
put-into-question/imply the soundness/unsoundness of registry/axioms/ontological—
reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or—
ontological-good-faith/authenticity—of-reference-of-thought-or-soundness-of-mind/registry—
worldview, and furthermore are grounded on a same/common reference-of-thought/implied—
registry-worldview. Thus if strictly speaking a postlogism phenomenon (disontologising—
perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness) like a psychopathic disposition is not the
causation of a reference-of-thought/perversion-of-reference-of-thought—<as—
preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, then what is its
relevance and pertinence? The fact is with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold that correspondingly mark the successive uninstitutionalised-threshold states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness-induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow–supererogation’«as-to-
attendant-intradimensional”-prospectively-disontologising—preconverging/dementing –
apriorising-psychologism», as-it-is-thus–‘in-wait’–for- perversion-of- reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow–supererogation »,–or-temporal-
preservation-as-pseudointemporality—preservation, (ontological-completeness-of—reference-of-thought involving institutionalising, universalising, positivising and deprocrypticising, with notional–deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant–(as-of-the-more-profound-construal-of attendant—ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity.—<reifying-or-
elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought-
devolving-as-of-instantiative-context>) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory—dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing—apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality—preservation once social—universal-transparency—
transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness of perversion-of-reference-
of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-
worldview-perversion is established together with the untenability/internal-
contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating
the referencing/registering/decisioning or stranding of the implied dialecticism in the social-
psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-
thinking’–apriorising-psychologism’ and what is preconverging-or-dementing–apriorising-
psychologism, with the latter being alienated in the operation of meaningfulness as the new
institutionalisation is established. This straightforwardness, directness and definitiveness is
fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-
meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting–as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation distorting
effect including psychopathic which renders establishing social universal-transparency of perversion-of-reference-
of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-
worldview-perversion together with the untenability/internal-contradiction/internal-
incoherence/institutional-constraining of such perversion-of-reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to other
temporal-dispositions rather obscure, and further so as conjugated-postlogism mental-
dispositions equally assume a distortional purposefulness with respect to ontologically-
veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing\(^{16}\) the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{77}\) ) takes the form of ‘denaturing postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>\(^{76}\)-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, absolving/fleeting/escaping-reflex–logic and extrinsic-attribute with respect to successive sets of interlocutors, and as conjugated-postlogism\(^{77}\) mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\(^{44}\) ’ as conjugated-postlogism\(^{77}\)/preconverging-or-dementing\(^{20}\)-integration-of-temporal-dispositions in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Thus strengthening the temporality\(^{11}\)/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism\(^{77}\)-slantedness/\(^{77}\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{83}\) reference-of-thought\(^{83}\) devolving ontological-performance\(^{77}\)-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{02}\)-defect<-as-Being-or-ontological-or-existential–defect>\(^{25}\) when
these become temporally-preservational-as-pseudointemporality\textsuperscript{52}-preservation as of the
circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or
attendant–ontological-contiguity\textsuperscript{17}–educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{100}–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{11} 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\textsuperscript{59}<as-to–‘attendant-intradimensional’–prospectively–
disontologising~preconverging/dementing –apriorising-psychologism’ (as the
uninstitutionalised-threshold\textsuperscript{12} as ‘a-perpetuated-state-in-iterability/iteration’ until the point
where social\textsuperscript{103} universal-transparency\textsuperscript{110}–{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-
exection/logical-processing defects that had become registry-worldview’s/dimension’s-
uninstitutionalised-threshold\textsuperscript{12}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{14} by
temporal-preservation-as-pseudointemporality\textsuperscript{52}–preservation as of the
circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or
attendant–ontological-contiguity\textsuperscript{17}–educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{100}–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{11} due to relative-ontological-
incompleteness\textsuperscript{89}–induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow–
existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology-of-recurrence/repeatability in principle. postlogism-as-of compulsion-nonconviction/madeupness/bottomlining

strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{109}\textsuperscript{-in-preconverging-existential-extrication-as-of-existent-unthought\textsuperscript{-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 \textsuperscript{apriorising-psychologism} reflex to \textsuperscript{meaningfulness-and-teleology} as of its intrinsicness/essence/ontological-vericality’ and so directly engages in its kind of pseudointemporality\textsuperscript{2}, for pathological reasons, as it takes a faulty-mentation-procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as being deterministic of how others will act’, such that this is actually part and parcel of its developmental psychology. While other temporal-dispositions individuations come to pseudointemporality\textsuperscript{2} by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{-in-preconverging-existential-extrication-as-of-existent-unthought\textsuperscript{-manifestation. postlogism\textsuperscript{77}-as-of- compulsing–nonconviction/madeupness/bottomlining\textsuperscript{\langle<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >–in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-verical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textsuperscript{\rangle}}> as to ‘ compulsing–nonconviction/madeupness/bottomlining–\textsuperscript{\langle<decontextualising/de-existentialising–of-attendant–}
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity’>|‘in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>|’ instigation of 74 perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > is associated with
intradimensional temporal-preservation-as-pseudointemporality 52 -preservation at a registry-
worldview’s/dimension’s uninstitutionalised-threshold102 or relative-ontological-
incompleteness 51 -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>2’-threshold (as-it-is-
thus–‘in-wait’–for- 52 perversion-of- 5 reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, or-temporal-preservation-as-pseudointemporality 51 -preservation), such that
equally temporal-dispositions are effectively in threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-
awareness-teleology<in-preconverging–existential-extrication-as-of-existential-unthought>-
manifestation intradimensionally). This can be highlighted by the fact that from a positivistic
perspective, a truly medieval mindset/’ reference-of-thought at its core is fundamentally and de-
mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-
existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the
‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic
supererogation>, or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation) the human mindset<sup>77</sup>-reference-of-thought (medieval in this instance) with respect to social-and-conflict-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existent-unthought>-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing<sup>70</sup>-apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>02</sup> or relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<sup>96</sup>-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism<sup>93</sup>-threshold (as-it-is-thus-‘in-wait’-for<sup>74</sup> pversion-of<sup>73</sup> reference-of-thought<sup>83</sup> <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation), its disposition for temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation (whether instigated postlogically or arising from enculturated-postlogism<sup>77</sup>) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing<sup>70</sup>-apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<sup>96</sup>-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism<sup>93</sup> (as-it-is-thus-‘in-wait’-for<sup>74</sup> pversion-of<sup>73</sup> reference-of-thought<sup>83</sup> <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-
extrication-as-of-existential-unought\> -manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\cite{footnote19}-induced,\textasciitilde{}threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textasciitilde{}<as-to-\textasciitilde{}attendant-
intradimensional\textasciitilde{}-prospectively-disontologising\textasciitilde{}preconverging\textasciitilde{}dementing\textasciitilde{}apriorising-
psychologism\textasciitilde{}threshold will reflect as of preconverging-or-dementing\cite{footnote20}-apriorising-
psychologism the \textasciitilde{}recurrent-utter-institutionalised mindset/\textasciitilde{}reference-of-thought with respect to base-institutionalised mental-dispositions\textasciitilde{}as from the base-institutionalised perspective, likewise the \textasciitilde{}ununiversalised mindset/\textasciitilde{}reference-of-thought with respect to \textasciitilde{}universalised mental-dispositions\textasciitilde{}as from the \textasciitilde{}universalised perspective, the \textasciitilde{}non-positivism/medievalism mindset/\textasciitilde{}reference-of-thought with respect to positivistic mental-dispositions\textasciitilde{}as from the positivistic perspective, and prospectively so, the \textasciitilde{}procrypticism mindset/\textasciitilde{}reference-of-thought with respect to notional\textasciitilde{}deprocrypticism mental-dispositions\textasciitilde{}as from the notional\textasciitilde{}deprocrypticism perspective. (This preconverging-or-dementing\cite{footnote20}-apriorising-
psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-
representation naturally occurs to us but not when our positivism\textasciitilde{}procrypticism registry-
worldview/dimension is so-construed as of preconverging-or-dementing\cite{footnote20}-apriorising-
psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a \textasciitilde{}postconverging-or-dialectical-thinking\textasciitilde{}\textasciitilde{}psychology or psychology-of-mentation-dynamics or natural\textasciitilde{}psychological-dynamics\textasciitilde{}grounded at the successive institutional-
cumulation/institutional-recomposure\textasciitilde{}\textasciitilde{}historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textasciitilde{}\textasciitilde{}historiality/ontological-
completeness/ontological-normalcy/postconvergence-reflected\textasciitilde{}\textasciitilde{}epistemicity-relativism-determinism\textasciitilde{}}, as ontological-
completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-
positivism/medievalism context as highlighted above at its relative-ontological-
incompleteness\cite{footnote19}-induced,\textasciitilde{}threshold-of\textasciitilde{}nonconviction/madeupness/bottomlining-in-shallow-
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-as-to-shallow-supererogation,–or-temporal-preservation-as-pseudointemporality -preservation)

warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly caricaturable as nothing but threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–or-temporal-preservation-as-pseudointemporality -preservation)
supererogation, or-temporal-preservation-as-pseudointemporality-preservation, inducing new derived-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>' social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>' social constructions of meaningfulness that are veridically-unreal. These derived-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>' social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought,
and so across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness-onto-logical-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflect-epistemicity-relativism-determinism). It is more likely that in this regard, more likely than not, 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 phenomena as 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-dementativity) (from shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recomposure/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-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) is what
endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming warrants a transcendental posture of
universal-projection/aetiologisation/ontological-escalation that overlooks resolving
institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought as-preconvergingly-apriorising/apotising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation

and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/‘disjointedness-as-of’ reference-of-thought ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfaeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfaeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation the possibility of limited committing of malfaeasance/offence, just as likewise the maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—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\textsuperscript{10} universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{88}/psychopathology 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\textsuperscript{88} 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\textsuperscript{88}), 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\textsuperscript{77}/psychopathy; such that such temporal/incremental/‘disjointedness-as-of’ reference-of-thought reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to- meaningfulness-and-teleology even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality\{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology\} disruption of formal effectiveness). Abstractly\{maximalising-recomposuring-for-relative-ontological-completeness\} — unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-means \{meaningfulness-and-teleology\} and \universal\ coherence that incremental meaningfulness doesn’t, and thus\{maximalising-recomposuring-for-relative-ontological-completeness\} — unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supercrology-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normaley/postconvergence-reflected-'epistemicity-relativism-determinism’}\}, with human ontological development from ‘shallow limited-mentation-capacity-\{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness \{in preconverging- entailment\} to deeper limited-mentation-capacity-\{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—confatedness \{in {preconverging-disentailment by} postconverging-entailment\} reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. \{maximalising-recomposuring-for-relative-ontological-completeness\} —unenframed-conceptualisation as such is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of
disentailment–by–postconverging-entailment⟩;/relative-ontological-completeness⟩;/diminishing–human-epistemic-abnormalcy-or-preconvergence⟩. Whereas incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-formulaicity—methodologising/mutualising/organising/institutionalising>) and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality ⟌/longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from 'shallow limited-mentation-capacity{(as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } )—constitutedness —in {preconverging-entailment} to deeper limited-mentation-capacity{(as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } )—confilatedness —in {preconverging-disentailment–by–postconverging-entailment}′/relative-ontological-completeness⟩;/diminishing–human-epistemic-abnormalcy-or-preconvergence⟩ elicits, and in lieu it is rather of a temporality ⟌/shortness reflex mental-disposition such that correspondingly developed reference-of-thought–categorical-imperatives/axioms/registry-teleology⟩;—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is related to in virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expediently (affordability) or consciously. Thus as mental-disposition, incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation across all registry-worldviews/dimensions involves teleological-decadence—<in-dimensionality-of-desublimating-lack-of}{<amplituding/formative>supererogatory—de-mentativeness/epistem...
flawed-existential-elevation-of\textsuperscript{83} reference-of-thought\textsuperscript{84}. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior \textsuperscript{83}reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} grasp of the same intrinsic-reality-as-ontological-veridicality in construing \textsuperscript{59}meaningfulness-and-teleology /teleological-differentiation involving rather a ‘continuous \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82} — unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with 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\} arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation is a change of human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology \} enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87} — unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87} — unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold \textsuperscript{82} due to human limited-mentation-capacity-deepening\textsuperscript{87}, as
ontological-contiguity\textsuperscript{7}~duced–existentialising/contextualising/textualising-contiguity\textsuperscript{0} exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/uthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-

construal (which is rather ‘a priori threshold-of–nonconviction/madeupness/bottomlining-in-

shallow-supererogation\textsuperscript{2}~as-to–‘attendant-intradimensional’–prospectively–

disontologising–preconverging/demring \textsuperscript{6}apersoirising-\textsuperscript{3}ohnology\textsuperscript{5} reference-of-thought’
in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of attendant–

ontological-contiguity\textsuperscript{7}~duced–existentialising/contextualising/textualising-contiguity\textsuperscript{0} ~

<reifying-or-elucidating-of-prospective-relative-ontological-completeness \textsuperscript{2}of- reference-of-

thought- devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{5}~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

\textsuperscript{4}priorising/\textsuperscript{1}xomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality’. This further explains why meaningfulness is effectively

an existentialism construct; existentialism in the sense that our limited-mentation-capacity-
deepening\textsuperscript{5} needs to grasp imbricatedness/threadsedness/recomposing as of attendant–

ontological-contiguity\textsuperscript{7}~duced–existentialising/contextualising/textualising-contiguity\textsuperscript{0} ~

<reifying-or-elucidating-of-prospective-relative-ontological-completeness \textsuperscript{2}of- reference-of-

thought- devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{5}~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

\textsuperscript{4}riorising/\textsuperscript{1}xomatising/referencing-that-further-epistemically-unconceal-the-very-

ontologically-same-existential-reality, as a priori over any subsequent elaboration-as-to-mere-

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

ontological-contiguity\textsuperscript{7}~duced–existentialising/contextualising/textualising-contiguity\textsuperscript{0} for

the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-

normalcy/postconvergence with respect to human existential-reference/existential-
tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that —maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over —incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of —maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality /longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment] to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment] reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of
that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the wooden-language but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity implied predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality} and by extension the intercession of formal/conventioning rules as institutionalisation arising in validation of the former, and their corresponding percolation-channelling-in-deferential-formalisation-transference in deferential-formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’ upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals’ own solipsistic insights of
predication-and-projection as so-reflectivity as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility\(^\text{1}\) \{imbued-and-
hermeneutically/reproductively/supererogatingly/zeroingly\}-edicating-'herein-specifically-
relevant-human-subpotency'—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation\), since it priorly
implies existential emanance-or-becoming validated by <amplituding/formative—
epistemicity>causality \(\sim\)as-to-projective-totalitative—implications-of-prospective-
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\(^{19}\)~sublimating—nascence,—disclosed-from-prospective-
epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-
solipsistically-temporal such perspectival performance), whereas subjectivity refers to our
animate-existential-referencing-as-subjectification which is not necessarily oriented to the
ontological appropriateness/veridicality of that reference but rather is a notional construal of the
reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective
of whether it can be said of such perception as being objectively right or wrong going by
inherent ontological-veridicality. So solipsism speaks of the human projection in notionally
construing ontological veridicality/appropriateness notwithstanding the perspectival
effectiveness or ineffectiveness of such a construal as of solipsistic-temporality\(^{21}\) to solipsistic-
intemporality\(^{22}\) and as such solipsism as of solipsistic-intemporality\(^{22}\) 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-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 <amplituding/formative–epistemicity>causality –as-to-projective-totallitative–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 —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 —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-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-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our ‘meaningfulness-and-teleology’ within institutionalisation-threshold or as of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-superrerogation ~<as-to—attendant—
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-sub potency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming – as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-sub potency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion,
cultural, educational, intellectual, political, environmental, social media, etc. are now critical
determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed
again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up,
wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied
beyond-the-consciousness-awareness-teleology of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism at their non-positivism uninstitutionalised-threshold). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a wooden-language-⟨imbued—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 ‘langle/amplituding/formative⟩ wooden-language-⟨imbued—averaging-of-thought—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

$postconverging-~postconverging-de-
<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
obviously fallacious, as it is ‘the possibility of humankind being subjected to the
meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic
elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by
underlying supposedly coherent ontological-commitment ~<implied—self-assuredness-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
to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at>

perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect

aetiologisation/ontological-escalation insight, can only be properly construed as of such a
disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’
but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with
intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications). This is fundamentally so because ‘inherent
existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether
humankind knows about it or not’ but rather the point of human knowledge is an
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/supernovatory–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-elucidationoutside—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—reduced—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojecting/supererogating/zeroing design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the same superseding—oneness-of-ontology as of our limited-mentation-capacity-deepening (whereby successive generations take a shot at the superseding—oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern-day quantum-mechanics recomposuring as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as of transversality—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for
critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is
to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more
pertinent insight of \(<\text{amplituding/formative–epistemicity}>\text{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–\(<\text{amplituding/formative–epistemicity}>\text{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–\(<\text{implicated-epistemic-veracity-of–nonpresencing–}<\text{perspective–ontological–}
normalcy/postconvergence}>\) of existence’ with existence conceptually construed in
metaphysics-of-presence–\(<\text{implicated-‘nondescript/ignorable–void ‘–as-to-presencing–}
absolutising-identitive-constitutedness}>\); but then with existence being its very own
metaphysics-of-presence–\(<\text{implicated-‘nondescript/ignorable–void ‘–as-to-presencing–}
absolutising-identitive-constitutedness}>\), the mutual equivalence of both metaphysics-of-
presence–\(<\text{implicated-‘nondescript/ignorable–void ‘–as-to-presencing–absolutising-}
identitive-constitutedness}>\) and metaphysics-of-absence–\(<\text{implicated-epistemic-veracity-of–}
nonpresencing–<\text{perspective–ontological-normalcy/postconvergence}>\) implying that
nothingness is likewise tautologically the emanation-as-to-the-all-defining–\(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications-of–}
Basically a nothingness conceptualisation is necessarily and tautologically an existential
conceptualisation as ‘\(<\text{attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}>\text{-reifying-or-elucidating-of–}\).
prospective-relative-ontological-completeness ‒ of ‒ reference-of-thought devolving-as-of-instantiative-context> 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 in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’ of superseding ‒ oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mentaldesigning-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human amplituding/formative ‒ epistemicity totalising ‒ renewing ‒ realisation/re ‒ perception/re ‒ thought-as-utter ‒ placeholder ‒ setup ‒ ontological ‒ rescheduling <by ‒ a ‒ renewing ‒ of ‒ apriorising/axiomatising/referencing ‒ psychology ‒ as ‒ the ‒ new ‒ referencing ‒ basis ‒ of ‒ prospective ‒ meaningfulness ‒ and ‒ teleology>, just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity ‒ of ‒ the ‒ human ‒ institutionalisation ‒ process are actually speaking of human rescheduling of placeholder ‒ setup ‒ mental ‒ devising ‒ representation/mentation/consciousness ‒ awareness ‒ teleology in grasping a superseding ‒
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 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 causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity ‘enabling human existential development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process—as-of-difference-conflatedness–as-to-totalitative-reification-in-singularisation—as-veridical-epistemicity–nondisjointedness/entailment-of-prospective–nonpresencing>
Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) narrowing the framework of human existential contingency, with the further possibility of prospective as notional–deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-’ reference-of-thought’ and temporally-preservational-as-pseudointemporality’ -preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-’ reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental.
inherently, as it simply supersedes and skews (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) \textsuperscript{1} meaningfullness-and-teleology\textsuperscript{99} towards the \textsuperscript{103} universal/intemporal as of implication. In other words, \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{56} — unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the \textsuperscript{103} 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 \textsuperscript{103} universalism for all other contexts of such specific crimes. \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57} — unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure\textsubscript{⟨as-to-}\textsuperscript{46} 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 \textsuperscript{55} reference-of-thought→categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as a metaphysics-of-absence\textsuperscript{⟨implicitied-epistemic-veracity-of-nonpresencing←perspective–ontological-normalcy/postconvergence⟩} conceptualisation in further human limited-mentation-capacity-deepening\textsuperscript{52} and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of an animal of notional-firstnaturedness—temporal-to-intemporal-dispositions←so-construed-as-from-perspective–ontological-normalcy/postconvergence in need for skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality\textsuperscript{3} /shortness which left to its own device will strive for \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation temporal-accommodation/extrication. \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{51} —unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating—\textsuperscript{\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality\rangle} organic-knowledge ‘inventing’ of prospective human registry-worldview’s/dimension’s institutionalisation possibilities allowing for their percolation-channelling—\textsuperscript{<in-deferential-formalisation-transference>} as of secondnatured institutionalisation. It is behind ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{63} as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity—whether in early times as of non-universal and \textsuperscript{103} universal metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later human history marked by the de-mentative/structural/paradigmatic emphasis of intemporal/ontological/social/species/\textsuperscript{49} universal/transcendental/\textsuperscript{65} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{51} —unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmimg over ordinariness
mental-disposition within the secondnatured institutionalisation of such percolation-channelled meaningfulness-and-teleology marked by temporal extricatory preconverging–de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of reference-of-thought of meaningfulness-and-teleology between a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition and an ordinariness mental-disposition within the secondnatured institutionalisation of such percolation-channelled meaningfulness-and-teleology marked by temporal extricatory preconverging–de-mentating/structuring/paradigming; as the ordinariness mental-disposition will emphasise a registry-worldview/dimension in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such 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 wooden-language-⟨imbued—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 — unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness wooden-language-⟨imbued—averaging-of-thought⟨as-
to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩) as a non-decenterable <amplituding/formative> wooden-language-{imbued—averaging-of-thought—
as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩)! Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded
knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into
question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing,—for-explicating-ontological-contiguity notion, which is the prior
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-presencing—absolutising-identitive-constitutedness ) all humans in our procrypticism—or—disjointedness-as-of-reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more criticial issue being what is the ontological-contiguity—of-the-human-institutionalisation-process implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meet with temporal resistance going by
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-
to-intemperal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor which take the form of
subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As
the ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>}
 disposition tends to wrongly define the reference-of-thought of a given
prior/transcended/superseded registry-worldview as the absolute framework of
‘postconverging-or-dialectical-thinking—apriorising-psychologism’, and so by reflex, as if the
successive prior institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism>)} were geared to
end at its own registry-worldview as the absolute registry-worldview that doesn’t incur
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (in our case, the positivistic registry-worldview) without any notion of a
prospective registry-worldview by which, where our own perversion-of-reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > arises, we will be
preconverging-or-dementing—apriorising-psychologism as dialectically-out-of-
phase/dialectically-primitive, at our threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> (or uninstitutionalised-
threshold 02 or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation); as our relative-ontological-incompleteness 88-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>’ endemises/enculturates the denaturing 16 and generally explains the vices-and-
impediments 05 of any registry-worldview/dimension as of its given limited-mentation-
capacity-deepening 53. As by reflex ‘the-<amplituding/formative> wooden-language-{imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-
teology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>}’ wrongly ignores the ontological-normalcy/postconvergence (prospective-
transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when
there is a need to achieve ontologically-veridical meaningfulness by prospective 83-reference-of-
thought with new 83-reference-of-thought–categorical-imperatives/axioms/registry-teleology 99,-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the
‘incrementalism-in-relative-ontological-incompleteness 88—enframed-conceptualisation
<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>}’ simply
engages in ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ to
its prior/transcended/superseded 83-reference-of-thought with its prior/old 83-reference-of-
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’-<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> (or uninstitutionalised-
threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation). However, contrary to the ‘incrementalism-in-relative-ontological-
incompleteness’—enframed-conceptualisation <amplituding/formative> wooden-language
⟨imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩’ disposition, it is only solipsism-of-thought by its
emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-
uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at
such uninstitutionalised-threshold requiring prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’, by the possibility for its adherence to
ontological-normalcy/postconvergence, and hence the requisite transcendental limited-
mentation-capacity-deepening  to put the prior/transcended/superseded into question
(including and priorly, the transcendental emancipator own’s mentation) for the
prospective/transcending/superseding  reference-of-thought; and so, with the notion that the
prior/transcended/superseded is preconverging-or-dementing –apriorising-psychologism as
dialectically-out-of-phase/dialectically-primitive, with no place for its
‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ which is no
more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-
veridicality/ontological-contiguity’. As such, solipsism enables the requisite ‘moulting’ of
human limited-mentation-capacity-deepening of notional-firstnatures—temporal-to-intemporal-dispositions—so construed as from perspective—ontological-normalcy/postconvergence—to allow for successive transcendence-and-sUBLIminY/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—of-the-human-institutionalisation-process—which is rather about ‘successions of metaphysics-of-absence—implicited—epistemic—veracity—of—nonpresencing—perspective—ontological-normalcy/postconvergence’ insights as the successive transcendental—enabling/sublimating/supererogatory—de-mentativity rules in reflecting holographically—conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process yielding in lockstep the successively more
ontologically profound metaphysics-of-presence—\{implicated-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness\} construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional-deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological completeness—unenframed-conceptualisation insight, the <amplituding/formative—epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation <amplituding/formative> wooden-language—\{imbued—averaging-of-thought—\(\text{as-to}\)-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\}’ disposition is rather the prior/transcended/superseded reference-of-thought to be construed as preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding reference-of-thought that is ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—\<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’–existentialism-form-factor is the idea
that the notion in reflecting holographically<conjugatively-and-transfusively> the ontological-
contiguity<sup>⁵⁷</sup>—of-the-human-institutionalisation-process<sup>⁵⁸</sup> (accounting for the institutional-
cumulation/institutional-recomposere-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-{perspective–ontological-
normalcy/postconvergence-reflected-{epistemicity-relativism-determinism}>}) as ‘the-
transcendental/transdimensional/interdimensional/ⅩⅩ maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation’, the notion of ‘dynamic-
cumulative-aftereffect of subontologisation’ by human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor (accounting
for any given <sup>⁸</sup> reference-of-thought) as ‘registry-worldview/dimension or intradimensional
level’, and 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 with respect to temporal-and–social-
stake-contention-or-confliction (accounting for human registry-soundness/perversion) as ‘the-
individualuations’, can be elucidated going by the ‘ontological implications’ of the Derridean
conceptualisations of Différance, Répétition, Altérité and Iterabilité (in a further elaboration of
the notion of ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-
teleology’) based on the technique of ‘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’); and so, in drawing out and analysing the
<amplituding/formative–epistemicity>causality<as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for explicating- ontological-contiguity with regards to the ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ of same-terms-of-expressions (seemingly-same-implied-meaningfulness) wherein there is ‘induced alterity/alteration’ of ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ of the repetititon/repeatability/recurrence, as ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is rather ‘hollow-constituted’ which is then ‘ontologically-reconstituted’/deconstructed by the intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism-as-of-conviction, in profound-supererogation—<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation’-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought with the reference-of-thought reflecting the registry-worldview—devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disjointedness-as-of-reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expeditently or unconsciously) and particularly so at thresholds where there is no deferential-
formalisation-transference as institutionalisation (uninstitutionalised-threshold\(^{102}\)), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^99\) as supposedly of prelogism\(^78\)-as-of-conviction,-in-profound-supererogation\(^99\) reflex (or ‘conviction-as-to-profound-supererogation\(^96\) reflex’ or intemporal-disposition-reflex/admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirage as amplituding/formative-epistemicity totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^34\) positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism\(^78\)-as-of-conviction,-in-profound-supererogation\(^96\) reflex (or ‘conviction-as-to-profound-supererogation\(^96\) reflex’ or intemporal-disposition-reflex/admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold\(^{102}\), and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation\(^96\)-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability\(^0\) of the failing/not-upholding-as-of-apriorising/axiomatising/referencing supplanting–conviction-as-to-profound-supererogation\(^0\)—of–attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability\(^10\), effectively as its uninstitutionalised-threshold\(^{102}\). For instance, where a non-positivism/medievalism mindset/reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-
construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différence-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—an-enframed-conceptualisation level that explains the ‘altering iterability dynamism’ at these three levels; whether at the-individuations level involving the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting–as-to-conflatedness/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processes at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—an-enframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism,
positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-
mentation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration,
in circularity/recurrence/repetition/repeatability by temporality’, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being
driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as
longness-of-register-of—meaningfulness-and-teleology) with the latter
‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality—preservation
alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of—
meaningfulness-and-teleology, requiring the further realterity/rerealteration-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\textsuperscript{102}), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating\textsuperscript{53}—\{<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\}—exercise but rather institutionalisation/intemporalisation or secondnaturings, which is about ‘skewing (‘intemporality\textsuperscript{52}—asymmetric-subsumption-of-temporality\textsuperscript{98}, 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\textsuperscript{13} coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality\textsuperscript{98}-preservational-alterity/alterations in distraction/circumvention of intemporality\textsuperscript{52}-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as opposed to issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), can only be construed as implying ‘a perpetual construct for upholding intemporality\textsuperscript{52}-in-preservational-compensation-alterity/alteration over temporality\textsuperscript{98}-
veridical-meaningfulness in circularity/recurrence/repetition/repeatability\(^{1}\), by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability\(^{1}\), requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability\(^{1}\) to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply a same/common \(^{8}\) reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism -and-conjugated-postlogism\(^{7}\) in preconverging-or-dementing\(^{21}\)-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation\(^{9}\)-reflex’ rather as of postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/\(^{3}\) perversion-of-\(^{8}\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\geq\) defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> ) of the postlogism\(^{22}\)-and-conjugated-postlogism\(^{22}\) which is in preconverging-or-dementing\(^{21}\)-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-
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—confalatedness~ in {preconverging-
disentailment-by}~ postconverging-entailment} institutionalisation/intemporalisation process.
Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence
{implicitd-‘nondescript/ignoreable–void ‘-as-to- presencing—absolutising-identitive-
constitutedness }’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism
reference-of-thought with regards to issues of sorcery and so and so, instead of the requisite
‘metaphysics-of-absence-{implicitd-epistemic-veracity-of- nonpresencing—<perspective—
onological-normalcy/postconvergence>}’ as a suprastructuring transcendental-insight-
projection into positivistic (rational-empiricism) mindset/ reference-of-thought that supersedes
the ‘flaws-and-manipulations’ or vices-and-impediments involved in such a non-positivism/medievalism setting; in need of deconstruction/(engaged)-
destruktion/ontological-reconstituting—as-to-confalatedness’ into prospective suprastructuring
positivism reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the
suprastructuring construal—{as-of—perversion-and-derived—perversion—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-
confalatedness 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” edued—existentialising/contextualising/textualising-contiguity”
reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing\(^0\) –apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-confoundedness\(^1\) into prospective suprastructuring notional–deprocrypticism\(^2\) reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability\(^0\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^1\) –educed–existentialising/contextualising/textualising-contiguity\(^1\)-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^1\) 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\(^0\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^1\) –educed–existentialising/contextualising/textualising-contiguity\(^1\)-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^1\) being (metaphysics-of-absence\(^3\) (implicated-epistemic-veracity-of- nonpresencing<-perspective–ontological- normalcy/postconvergence>)\}) suprastructuring notional–deprocrypticism\(^2\) reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality\(^2\)–preservation iterability–{of-ontological-veridicality}-by-{hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}-alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic wherein the postlogic mindset/ reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-supererogation\(^8\) –of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism\(^8\) reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-
preservation-as-pseudointemporality\textsuperscript{12}-preservation, upon instigation of postlogism ’as-of-\textsuperscript{11}compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;\textsuperscript{9}–in-shallow-
supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>}
by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold \textsuperscript{02}–defect-\textsuperscript{33} as-Being-or-ontological-or-existential–defect\textsuperscript{03} or
intradimensional’ as of the circularity/recurrence/repetition/repeatability\textsuperscript{0} delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-
contiguity\textsuperscript{17}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{19}–
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{41}.
This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
threshold \textsuperscript{02}, and so, as fundamentally imbued in human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which is de-
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\textsuperscript{08}–
induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{06} \textsuperscript{10}
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–
apriorising-psychologism>’\textsuperscript{17}, up to notional–deprocrypticism which when effectively achieves
escapes uninstitutionalised-threshold \textsuperscript{02} by the mere fact that notional–deprocrypticism
psychologism is one that factors in in its \{cumulated/recomposured\}-consciousness-awareness-
teleology\textsuperscript{19} the reality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Thus issues of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrorogation > 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/structural/paradigmatic resolution, as of the comprehensive ontologising of notional~deprocrypticism with respect to notional~procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness<(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing—apriorising-psychologism consciousness-awareness-teleology which reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). The nature of perversion-of- reference-of-thought<as-preconvergingly-
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/superrergatory–de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/superrergatory–de-mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as secondnaturung 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
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>


of the positivism/procrypticism reference-of-thought metaphysics-of-presence{implicated—‘nondescript/ignoreable—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 perspective (preconverging-or-dementing—apriorising-psychologism reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy/postconvergence perspective of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology 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 has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight
of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the
‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocripticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor induced dynamism of shallow limited-mentation-capacity{as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging– entailment} to deeper limited-mentation-capacity{as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—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\textsuperscript{99} process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} (from the present) but rather, on the basis of ‘prospective \textsuperscript{83}reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism \textsuperscript{83}reference-of-thought’, and so implied by the ‘prospective \textsuperscript{83}reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} defect as ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism \textsuperscript{83}reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\textsuperscript{99}–<in-preconverging-existential-extrication-as-of-existential-unthought>) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \textsuperscript{11}de-mentation\textsuperscript{99} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism is never about generating a
disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation mental-dispositions, postlogism /psychopathic mental-dispositions and conjugated-postlogism /preconverging-or-dementing -integration mental-dispositions’ as universal and aetiological <amplitudding/formative-epistemicity>causality -as-to-projective-totalitative--implications-of-prospective-
teleology defect as preconverging-or-dementing –apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (of reference-of-thought) is what restores the ontologically-
veridical ‘existentialist reality’ reference-of-thought. Thus unlike elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity what
maximalising-recomposing-for-relative-ontological-completeness—uenframed-
conceptualisation enables is to uphold in contiguity ontological-reality 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 in other to reflect that the
‘perversion-of—reference-of-thought—as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—
supererogation phenomena’ is 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 reflecting/perspectivating registry-worldview’s/dimension’s-uninstitutionalised-threshold—
defect—as-Being-or-ontological-or-existential—defect even though it is iterating-by-
alterations, whereas elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity will
erroneously lead to a reassessment of ‘perversion-of—reference-of-thought-as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation as defect—of—
logical-processing-or-logically-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 perversion-of-reference-of-
thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and thus not
upholding intemporality/*longness in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educated-
existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—
ontical coherence_or_superseding—oneness-of-ontology and reflected/perspectivated as
preconverging—de-mentating/structuring/paradigming registry-worldview’s/dimension’s-
uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect>
or intradimensional defect’. Basically, maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation creatively puts into perspective
temporality/*shortness in non-veridical/vacuous hollow-constituting—<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> terms as ‘shallow
superseding—oneness-of-ontology construal/conceptualisation’, and longness-of-register-of–
meaningfulness-and-teleology in existentialist/ontologically-reconstituting’ terms as
‘deeper superseding—oneness-of-ontology construal/conceptualisation’ veering towards
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That is, by
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to
construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-
threshold—defect—<as-Being-or-ontological-or-existential–defect> and transcedentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism—and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a 77 maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing—amplituding/formative–epistemicity)totalising—in-relative-ontological-completeness) of their mental denaturing disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supерerogation'' 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-supерerogation>, 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-supерerogation
deprocryptic mental-dispositions, postlogism /psychopathic procryptic mental-dispositions and
conjugated-postlogism /preconverging-or-dementing-integration procryptic mental-
dispositions’ as universal and aetiological <amplituding/formative–
epistemicity> causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity construct), and reflecting in
transversality <for-sublimating–existential–eventuating/denouement> of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing as both B’s
postlogism ‘ perversion-of–reference-of-thought as preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supерerogation as procrypticism–or–disjointedness-as-of–reference-of-thought mental-
perversion/unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought
disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-
postlogism /preconverging-or-dementing –integration ‘ perversion-of–reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-
our positivistic/procrypticism registry-worldview from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding—oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the reference-of-thought of postlogic/psychopathic and conjugated-postlogism/preconverging—or-dementing -integration mental-dispositions as purely non-veridical/vacuous hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought—categorical-imperatives/axioms/registry-teleology) when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology—defined by the uninstitutionalised-threshold which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is
more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or-existential–defect>, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness – induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’–prospectively- disontologising–preconverging/dementing –apriorising-psychologism>’, as-it-is-thus-‘in-wait’–for- perversion-of- reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-preservation-as-pseudointemporality”–preservation. That is at the basis of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as utterly preconverging-or-dementing – apriorising-psychologism and unintelligible/existentially-suprastructural and being as of
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant–ontological-contiguity\(^7\)~educed–
existentialising/contextualising/textualising-contiguity\(^0\) with it will wrongly imply the
ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) of a
procrypticism mindset\(^5\) reference-of-thought will rather be utterly preconverging-or-
dementing –apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our
procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity\(^7\)~educed–existentialising/contextualising/textualising-contiguity\(^0\)
recognition of the soundness of our \(^0\)procrypticism–or–disjointedness-as-of\(^1\) reference-of-
thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-
thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in
other to effectively and adequately reflect the requisite metaphysics-of-absence\(\{\text{implicated-
epistemic-veracity-of-}\text{nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\}\) 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–\(^5\)meaningfulness-and-teleology\(^9\) as of prospective deprocrypticism, as
implied by \{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics\} as-uninstitutionalised-threshold \(^2\)–
suprastructuring \{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-
recomposuring. *The fundamental ontological/meaningful question is: which is the
the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-{implicated-epistemie-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence->}postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-{implicated-epistemie-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence->}postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirages <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing (‘intemporality’–asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring that sustains the possibility for human-crossgenerational prospective
institutionalisation transcendence-and-sublimity/sublimation/supererogation/de-mentativity
towards ontological-normalcy. As previously indicated, a registry-worldview/dimension
ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsing–
onconviction/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–
onconviction/madeupness/bottomlining–{‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of-the-
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
ontical-contiguity’}–in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>} or postlogism elicitation of its
threshold-of–nonconviction/madeupness/bottomlining in shallow-supererogation –<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>, for instance, the state of being superstitious in non-
positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its
threshold-of–nonconviction/madeupness/bottomlining in shallow-supererogation –<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> in such a social-setup by corresponding non-positivism/medievalism
compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity>;-in-shallow-
supererogation'-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
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 a 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-(‘<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 and conjugated-
postlogism /preconverging-or-dementing ‘-integration that undermine and blur recurrently
intemporal-disposition supplanting–conviction-as-to-profound-supererogation’–of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism to induce social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
'amplituding/\textit{formative–epistemicity} \rangle totalising–in-relative-ontological-completeness \rangle of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism—of-social-functioning-and-accordance thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality-preservation. This aspect of postlogism and conjugated-postlogism /preconverging-or-dementing -integration temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>\textbf{-induced-disontologising}’-of-the-
‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity \rangle;\langle\textit{in-shallow-supererogation} \wind\textit{as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}>\rangle). Thus it is the condition of

Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism– implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normaley/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality
of human dispositions is construed as requiring a notional–firstnaturedness—temporal-to-intemporal-dispositions\<so-construed-as-from-perspective–ontological-normalcy/postconvergence\> disambiguation of reference-of-thought (rather than naively, an assumption of universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview \<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing\>\textit{existentialising—enframing/imprintedness} {as-to- historicity-tracing—\textit{in-presencing—\textit{hyperrealisation/hyperreal-transposition}}}, \textit{with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions\<so-construed-as-from-perspective–ontological-normalcy/postconvergence\> reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \<as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension \<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing\>\textit{existentialising—enframing/imprintedness} {as-to- historicity-tracing—\textit{in-presencing—\textit{hyperrealisation/hyperreal-transposition}}’ doesn’t permit beyond its \<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 \<as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\> 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 as-to—‘attendant-
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-
psychologism implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-
construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturesdness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/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 \(^1\); that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality\(^2\)/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold \(^2\) wherein \(^3\) 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 \(^1\) 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 \(^7\) in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, no institutionalisation effectively transforms human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality/asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it
became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity–totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/ reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’ process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘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–presenting—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{implícitely-

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—presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation ⟨supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance of the prospective institutionalisation <amplituding/formative—epistemicity> causality ~as-to-projective-totalitative—implications-of-prospective-nonpresencing,-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 that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/ reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring exercise from the perspective of the prospective chemist). That explain why
maximalising-recomposuring-for-relative-ontological-completeness
—unenframed-
conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a
backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-
axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is
contended, is in want of prospective institutionalisation with its corresponding psychologism. In
the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that
renders
\[ \text{superalogous-ontological-de-mentation-or-dialectical-de-
mentation-stranding-or-attributive-dialectics} \]
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
future
of the prior/superseded/transcended, respectively the ‘postconverging-
or-dialectical-thinking
–apriorising-psychologism as dialectically-in-phase’ and the
‘preconverging-or-dementing
–apriorising-psychologism as dialectically-out-of-phase’), is
rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
-as-to-’attendant-
intrdimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality
’ in
operantly grasping such suprastructuring transcendence-and-
sublimity/sublimation/superalogous-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-of-
reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity-of-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-
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(implicitly—nondescript/ignorable—
void—as-to—presencing—absolutising-identitive-constitutedness}. So both notions are
capeutically the same but implying different approaches with respect to the temporal
derminating 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

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enabling an appropriate disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence with respect to ontologically-veridical \(^3\) reference-of-thought, and by extension it is the concept of

\[\text{disambiguation of notional–firstnature—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence}\]

that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence\(\text{implicated-epistemic-veracity-of-nonpresencing-perspective–ontological-normalcy/postconvergence}\) perspective since it avoids the \(<\text{amplituding/formative–epistemicity}\>\text{totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage}\) that is inevitable when reasoning by a metaphysics-of-presence\(\text{implicated–nondescript/ignorable–void} ’\text{as-to–presencing—absolutising-identitive-constitutedness}\) induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism\(’\text{as-of–compulsing–nonconviction/madeupness/bottomlining}\)\(\text{implicated-decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising}’\text{of-the-attendant-intradimensional–ontologising–imbued-contextualising/existentialising–attendant-ontological-contiguity}\)\(\text{in-shallow-supererogation} \text{as-to–disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\) hollow-constituting\(\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\) mental-disposition that will induce temporal-preservation-as-pseudointemporality-preservation in temporal-dispositions as conjugated-postlogism\(\text{preconverging-or-dementing-integration}\) (by hollow-constituting\(\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\)}
supererogation — or-temporal-preservation-as-pseudointemporality — preservation, with respect to ontological-normalcy’ by ‘undermining social</sup> — universal-transparency — (transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) for ontological-veridicality’; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality — preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality — preservation by supplanting—conviction-as-to-profound—supererogation — of—‘attendant-intradimensional’—postconverging/dialectical-thinking — apriorising-psychologism inclination whether naively conjugating to postlogism as misconstrual or good supplanting—conviction-as—to-profound—supererogation — of—‘attendant—</sup> intradimensional’—postconverging/dialectical-thinking — apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality — preservation at its uninstitutionalised-threshold. Thus this is the underlying dimensionality-of-sublimating — (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Inspectively, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening” that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of—meaningfulness-and-teleology”) 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—first-level presencing—absolutising-identitive-constitutedness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive—dialectics into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—s{as of relative apriorising/axiomatising/referencing—of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising—contiguity }—constitutedness in preconverging entailment to deeper limited-mentation-capacity—s{as of relative apriorising/axiomatising/referencing—of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness in {preconverging disentailment by} postconverging entailment. This analysis is very much in line with the notion of virtue as a <amplituding/formative—epistemicity—totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological—contiguity ’ ~educed—existentialising/contextualising/textualising—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-deepening3 of shortness-to-longness-of-register-of–meaningfulness-and-teleology99 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–existentia–form-factor points out that it is rather such intemporalɔ<longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>}. In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively
the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-abSENess/implicited-epistemic-veracity-of-presencing/<perspective-ontological-normalcy/postconvergence>) insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presencing/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–aporia/undecidability/dilemma/ought-inderterminacy/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 ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging entailment} to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflicatedness—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-ndeterminancy/deficiency/limitation/constraint—imbued—‘notional—firstnaredness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-disposition due to lack of social universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } about virtue inducing supplanting—conviction-as-to-profound-supererogation of—‘attendant—intradimensional’—postconverging/dialectical-thinking —
apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity¹—educed—existentialising/contextualising/textualising-contiguity—‘reification—or_intrinsic-reality—ontological-coherence_or_superseding–oneness-of-ontology¹ with the implication that ‘the reflected/perspectivated notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambigation’ (at the uninstitutionalised-threshold ¹²) as amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating—ontological-contiguity, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness¹³/deconstruction realteration over the perpetuating hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold¹² where temporal-dispositions become temporally-preservational—as-pseudointemporality¹²—preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold ¹²—defect—<as-Being-or-ontological-or-existential—defect>¹⁵ (whether beyond-the-
consciousness-awareness-teleology\textsuperscript{9}\textless\textit{in-preconverging-existential-extrication-as-of-existential-unthought}\textgreater, as may arise with postlogism\textsuperscript{7}\textless-and-conjugated-postlogism\textgreater, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting\textless-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality\textsuperscript{8}-preservation \textless\textit{amplituding/formative-epistemicity}\textgreater totalising–self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology\textsuperscript{9}) by the intemporal-disposition in construing the \textless\textit{amplituding/formative-epistemicity}\textgreater causality \textless-as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textgreater as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{6}–reduced existentialising/contextualising/textualising-contiguity\textsuperscript{40}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{1}.

This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{6}–reduced existentialising/contextualising/textualising-contiguity\textsuperscript{40}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{1} 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-
precedes/defines essence’ or ‘there is nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with respect to their veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in various instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity ~uced–existentialising/contextualising/textualising-contiguity −reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity ~uced–existentialising/contextualising/textualising-contiguity −reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting–as-to-conflatedness’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ~uced–existentialising/contextualising/textualising-contiguity basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly
deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\(^{13}\) by a re-equilibrating metaphysics-of-absence\(^{9}\) (implicated-epistemic-veracity-of–nonpresencing–perspective–ontological-normalcy/postconvergence⟩)/postdication, and thus subjects meaningfulness to hollow-constituting–⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩. Intemporal-disposition as supplanting–conviction-as-to-profound-supererogation\(^{9}\) of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor or ‘poor or bad’ supplanting–conviction-as-to-profound-supererogation–of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability\(^{0}\) 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\(^{1}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{0}\)–unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-‘existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^{1}\) by maximalising-recomposuring-for-relative-ontological-completeness\(^{0}\)–unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-conflicatedness’\(^{1}\) /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\(^{0}\) /preconverging-or-
dementing\(^1\)-integration dispositions) adhere to an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity\(^2\)–educated–existentialising/contextualising/textualising-contiguity\(^3\) 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\(^4\) and hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^5\)) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible
existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation concurrently-false-

premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms—as-of-axiomatic-construct of the ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity~educed—existentialising/contextualising/textualising-

contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-

reference-of-thought devolving-as-of-instantiative-context>’ as implied—logical-dueness-

or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as highlighted priorly. This preconverging-or-dementing—apriorising-

psychologism is in contrast with a postconverging-or-dialectical-thinking—apriorising-

psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting—

conviction-as-to-profound-supererogation—the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism /preconverging-or-dementing—integration
improving human limited-mentation-capacity-\{as from apriorising/axiomatising/referencing-
\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}—constitutedness \in \text{preconverging-entailment} \text{towards apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}—conflatedness \in \text{preconverging-disentailment by \text{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 transcendent analytical insight since the positivistic present is in metaphysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle with it, in contrast to our more or less blurred disposition to \langle\text{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence\{implicated-\text{‘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\langle\text{as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation} \rangle 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 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—fore-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\textsuperscript{20}–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/\textsuperscript{11} universal/transcendental/\textsuperscript{12} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{22}—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\textsuperscript{21}–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{02}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} \textsuperscript{87} reference-of-thought which is actually preconverging-or-dementing\textsuperscript{20}–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/\textsuperscript{8} reference-of-thought with an altogether superseding positivistic \textsuperscript{83} reference-of-thought that is in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{8} phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/\textsuperscript{62} 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 a dumb-and-dumb effect of summative social discontentment
where a transcendental notional–deprocrypticism mental-disposition is implied in a
procrypticism setup. This shows that going by human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, in all
registry-worldviews/dimensions the more or less summative mindset/"reference-of-thought is
bound to be incremental/‘disjointedness-as-of-‘ reference-of-thought’ and not transcending
such that would-be emancipating individuation’s projection (that is, if ontologically pertinent)
is necessarily the middle to long run construed as of de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) percolation-channelling<in-deferential-formalisation-transference> for
the necessary ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring accompanying such prospective transcendental
institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity is meant dispose to construe the ontological resolution of an intradimensional
ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for
instance, capable of putting in question non-positivism/medievalism intradimensional
superstition as of the registry-worldview defect in the first place supersedingly/transcendentally
rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of
putting into question procrypticism/perversion-of-positivistic-meaningfulness with its
corresponding postlogism””-and-conjugated-postlogism”” of psychopathy and social
psychopathy as of the registry-worldview in the very first place supersedingly/transcendently 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 institutionally individualised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as’first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present
reference-of-thought to project to the postconverging-de-mentating/structuring/paradigming
need of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity.
This further points out that with regards to ‘metaphysics-of-absence-{implicit-epistemic-
veracity-of-nonpresencing-{perspective-ontological-normality/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/middlealism setup and
insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual
understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval
setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-
meaningfulness/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation,
any registry-worldview/dimension as prior wrongly represents that such its registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-
existential—defect> is non-transcendable/unsuperseded by its <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage as ‘metaphysics-of-presence-{implicated-'nondescript/ignorable–void
as-to-presencing—absolutising-identitive-constitutedness}’ thus upholding its soundness-or-
ontological-good-faith/authenticity—of-reference-of-thought by ignoring the registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-
existential—defect> while the prospective registry-worldview/dimension implying a new
reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s
registry-worldview’s/dimension’s-uninstitutionalised-threshold 12–defect-as-Being-or-ontological-or-existential–defect>35 represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity ‘of’ reference-of-thought/preconverging-or-dementing 20–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold 02). 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 20–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 10–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold 02 in order to effectively and adequately reflect the requisite metaphysics-of-absence– {implicit-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 9 as of prospective deprocrypticism, as implied by de-mentation– {supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} as-uninstitutionalised-threshold 11-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\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{02}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{03} is central to superseding it, and so the idea of implying preconverging-or-dementing\textsuperscript{02}–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\textsuperscript{14}–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 secondnaturing across the successive institutional-cumulation/institutional-recomposure–as-to–
historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity —of-the-human-institutionalisation-process/>. As a side note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism~/psychopathic and conjugated-postlogism~/preconverging-ordementing~/integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩–of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the
implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity\(^8\) of reference-of-thought and perversion-of reference-of-thought as preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism and conjugated-postlogism threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism individuation characters, and supplanting-conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of ‘attendant–ontological-contiguity––educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness >-of-reference-of-thought-devolving-as-of-instantiative-context>’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology —of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism—as-of-conviction,—in-profound-supererogation —<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or attendant—ontological-contiguity —<reifying-or-elucidating-of-prospective-relative-ontological-completeness >-of-reference-of-thought-devolving-as-of-instantiative-context> and even better when mutually of good supplanting—conviction-as-to-profound-supererogation —of—attendant-intradimensional—postconverging/dialectical-thinking —apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation —of—attendant-intradimensional’)—postconverging/dialectical-thinking —apriorising-psychologism even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect—of—logical-processing—or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold —defect—<as-Being-or-ontological-or-existential—defect> associated with postlogism —, whether
pathological/psychopathic or enculturated, and conjugated-postlogism. However, with the psychopathic/postlogic and social psychopathic case where compulsing–nonconviction/madeupness/bottomlining＜decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the’attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-ontological-contiguity＞; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous wooden-language<imbued—temporal—mere-form/virtualities/dereification/akrasiatic—language—irregularised—subknowledging—of-the—reference-of-thought> 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, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<Being-or-ontological—or-existential–defect>—articulated in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—of-the—reference-of-thought—articulated in hollow-constituting<as—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> dragnadeured/preconverging-or-dementing—narratives—of-the—reference-of-thought—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, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<Being-or-ontological—or-existential–defect>—articulated in hollow-constituting<as—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—of-the—reference-of-thought—articulated in hollow-constituting<as—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

It is critical to understand this underlying thread of concurrently-false-premising by its

or postlogism instigation as a ‘false-sense-of-good-to–poor or bad supplanting–conviction-as-to-profound-supererogation of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’’ postlogism and conjugated-postlogism /preconverging-or-dementing -integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of—reference-of-thought→as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism ); with the implication that there can’t be mutual contention but rather transversality—<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity\textsuperscript{-}of\textsuperscript{-}reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding \textsuperscript{83}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 \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}–as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20} as to subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–
reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness>—of—reference-of-thought-devolving-as-of-instantiative-context>)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism mental-disposition will, but rather in terms—as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a 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 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 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-
prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–
human-epistemic-abnormalcy-or-preconvergence”), eliciting the intemporal-disposition to
‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’… and so on, circularly up to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalised
registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-
constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor as validating
the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging–de-
mentating/structuring/paradigming for futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued
universal human intemporal-disposition nature’ (which is rather a ‘functional
construal/conceptualisation’ arising from intemporalisation/institutionalisation within an
institutionalised registry-worldview/dimension as secondnatured but not beyond its
uninstitutionalised-threshold) as it will fail to account and register for the ontological/being-
construal-defect of the present as procrypticism which should enable superseding for the
prospective transcendent institutionalisation secondnaturing as deprocrypticism. This explains
how a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-
teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence (implicated-‘nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness)

(due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>}

(rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in construing the ‘reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism> over ‘the prior’ in the striving 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–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différence-disambiguation-of-ontologically-verbatim—‘meaningfulness-and-teleology’’ is rather about the ontological-veridicality of ‘reference-of-thought. It should not be confused with the more
familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of reference-of-thought. Thus unlike in the instance of defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-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-ontological-bad-faith/inauthenticity–of–reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by


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

threshold \textsuperscript{02}–defect-\textsuperscript{as-Being-or-ontological-or-existential–defect} that defines a registry-worldview/dimension as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting-\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing}-intemporal-preservation\textsuperscript{20} (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-\textsuperscript{as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{o2} when such defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—\textsuperscript{31} reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism (which directly perverts reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{02}–defect-\textsuperscript{as-Being-or-ontological-or-existential–defect}’ in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing –apriorising-psychologism, while the intemporal-disposition is inclined to ‘maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation intemporal projection-of-thought’ (implying notional-deprocrypticism in its preempting—disjointedness-as-of- reference-of-thought,-as-to-\textsuperscript{amplituding/formative–epistemicity>growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as ‘ontologically-reconstituting’ intrinsic-reality and thus with respect to \textsuperscript{perversion-of- reference-of-thought}}
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is inclined to
solipsistically-put-into-question/ontologically-reconstituting of the perversion-of reference-
of-thought:<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and imply a
prospective/superseding/transcendental registry-worldview that is the new dialectically-in-
phase and thus the new ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ as
the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and
preconverging-or-dementing–apriorising-psychologism. A ‘Différance-disambiguation-of-
onologically-veridical—meaningfulness-and-teleology’ in registry-worldview terms is
rendered operant by ‘ontological-reconstituting–as-to-conflatedness’/deconstruction over
hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> (with ‘ontological-reconstituting–as-to-conflatedness’/deconstruction more like ‘a making-up for projection’ in transcending as a
metaphysics-of-absence⟩{implicated-epistemic-veracity-of- nonpresencing-⟨perspective
ontological-normalcy/postconvergence⟩} conceptualisation over hollow-constituting,<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a
‘failing, due to limited-mentation-capacity-deepening’, metaphysics-of-presence⟩{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s
institutionalisation/intemporalisation process that is behind the institutional-
cumulation/institutional-recomposure⟩{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’⟩} as it dialectically
leaves by the wayside human temporality/shortness and temporal reference-of-thought and
meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^a\) implications are utterly different between such a familiar logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\(^b\)’ as the latter calls upon de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) in setting up two dialectical \(^c\) reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is dealing with perversion-and-derived—perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\(^d\)) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive
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-implicitly-prospective-aporeticism-overcoming/unovercoming. This is the only basis for establishing the relative ascendancy of divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking–apriorising-psychologism over preconverging-or-dementing–apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’) with regards to the postconverging-or-dialectical-thinking–apriorising
psychologism and preconverging-or-dementing —apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional~deprocrypticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather preconverging-or-dementing —apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking —apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing —apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing —apriorising-psychologism (as procrypticism—or—disjointedness-as-of reference-of-thought) from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~deprocrypticism higher registry-worldview ontological-completeness-of reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ highlights that the prior preconverging-or-dementing —apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting—as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking —apriorising-psychologism reference-of-thought over the hollow-
thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—confledness -in-{preconverging-
disentailment by}—postconverging-entailment , and with perversion-reference-of-thought
involving a subontologisation/subpotentiation rather indirectly as a comprehensive socially-
betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-
temporal-preservation-entropy-or-contiguity—or–ontological-preservation or threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to-‘attendant-
-intradimensional’-prospectively-disontologising—preconverging/dementing –apriorising-
psychologism>) arising from the ‘cumulative effect’ of the various notional—firstnaturedness—
temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence> individuations dispositions with respect to intradimensionally
operant <amplituding/formative—epistemicity> causality —as-to-projective-totalitative—
implications-of-prospective-, nonpresencing,—for-explicating-ontological-contiguity 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 the given
uninstitutionalised-threshold , betray ontologising/ontological-depth-of-analysis/intemporal-
preservation by hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> at their specific temporal-dispositions individuations
thresholds ((ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiterate-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation).
Thus providing the basis for a ‘Différance-disambiguation-of-ontologically-veridical—
meaningfulness-and-teleology’ of ontological-reconstituting—as-to-confledness not only
at a registry-worldview/dimension or intradimensional level of hollow-constituting—as—
as it recomposes across all the successive institutional-cumulation/institutional-recomposure\((as-to-)historiality/ontological-eventfulness/ontological-aesthetic-tracing\(<perspective–ontological-normalcy/postconvergence-reflected–\)epistemicity-relativism-determinism\)>; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening\(^5\) (notional–firstnatures—temporal-to-intemporal-dispositions\(<so-construed-as-from-perspective–ontological-normalcy/postconvergence\) individuations dispositions) along the successive/snowballing institutional-recomposures with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—\(\text{notional–firstnatures—temporal-to-intemporal-dispositions—}<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\)’–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—\(\text{notional–firstnatures—temporal-to-intemporal-dispositions—}<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\)’–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-)historiality/ontological-eventfulness/ontological-aesthetic-tracing\(<perspective–ontological-normalcy/postconvergence-reflected–\)epistemicity-relativism-determinism\>) involving the
contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is the mechanism of transcending the registry-worldview reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness/ deconstruction’ articulates better and better reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of–meaningfulness-and-teleology or perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ➔ (conjugated: postlogism\(^{-}\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{83}\)reference-of-thought\(^{-}\) devolving ontological-performance\(^{-}\)\(<\)including-virtue-as-ontology\(>)\) to the new reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{99}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold\(^{102}\), and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure\(\langle\)as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing\(<\)perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\(>)\rangle\) thus leads to notional–deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure\(\langle\)as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing\(<\)perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\(>)\rangle\) process is to recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions\(<\)so-construed-as-from-perspective–ontological-normalcy/postconvergence\(>\)’—existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism\(^{-}\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{83}\)reference-of-thought\(^{-}\) devolving ontological-performance\(^{-}\)\(<\)including-virtue-as-ontology\(>)\) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation...
but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality\textsuperscript{9} / 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{10} / sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance ‘reference-of-thought when in reality it is of notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-channelling–<in-deferential-formalisation-transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory preconverging–dementating/structuring/paradigming or as an intemporal/ontological/social/species/ universal/transcendental/maximalising–recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigmging, 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—of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor! The grander insight being that
‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality’ passing for intemporality ’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional–firstnatedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of—meaningfulness-and-teleology or pervasion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews/dimensions had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of pervasion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⟩—of-base-institutionalisation-as-ununiversalisation for its superseding, no
pathway for prospective positivism without a recognition of persion-of-reference-of-
thought—preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩—of-universalisation-
as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology—as of prospective
notional-deprocrypticism without a recognition of persion-of-reference-of-thought—preconvergingly-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩—positivism-as-
procrypticism for its superseding. However, such an intemporal-disposition of transcendental
depth-of-thought, it must be acknowledged is hardly the panacea of a
wooden-language—imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable—void'—with-regards-to-prospective-apriorising-implications⟩} temporal
mental-disposition that is more predisposed to project mainly in terms—as-of-axiomatic-
construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial and
timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent moral
and intellectual superiority of the latter warranting an uncompromising stance over the former,
in transversality—sublimating—existent-eventuating/denouement—of-affirmative-and-
unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing
apriorising-psychologism’; as in fact the successive institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism
determinism’)> (as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism and in-
phase/soundness-or-ontological-good-faith/authenticity-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
psychologism>’ (beyond-the-consciousness-awareness-teleology<in-preconverging–
existential-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–existential-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
thus the ‘point of engagement’ with all established uninstitutionalised-threshold is rather a
‘reflection of postlogism–formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’–or–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to–attendant–intradimensional’–prospectively–
disontologising–preconverging/dementing–apriorising–psychologism>’ reflex disposition or
preconverging-or-dementing–apriorising–psychologism’ and not the ‘natural
institutionalisations inclination to reflect a prelogic supplanting–conviction-as-to-profound–
universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ as positivism/rational-empiricism, and which temporal hollow-constituting as procrypticism—or-disjointedness-as-of- reference-of-thought should lead to preempting—disjointedness-as-of-reference-of-thought,-as-to-‘growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism social universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩ as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent
ontological-veridicality in naively assuming the intemporal/longness-of-register-of-
meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-
veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship
with the first-order-ontology/notional-philosophy-as-to-the-veridical-conception-of-
philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness, beyond a convenient division of labour conception of
knowledge is by itself a preconverging-de-mentating/structuring/paradigming shortcoming
with respect to our understanding possibilities, given that our artificial subject-matter
categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-
and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference
conceptualisation of reality in a unison of second-order-ontologies with the first-order-
ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out
from the first-order-ontology but rather their inter-relational and hierarchical relationship with
the first-order-ontology (philosophy) is subsumptive with the latter as superseding-oneness-of-
ontology and the place for elucidating epistemic disagreement (with the practical desire for an
appropriate proportion of subject-matter experts directly studying and understanding the first-
order-ontology/philosophy elucidations and the possibilities implied for their subject-matters),
and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing
conceptualising construct that construes the requisite overhanging knowledge psychical-
orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with
Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/reference-of-
thought/consciousness-awareness-teleology so excellently, with the later requalification of
Hume, Kant and others of that same mindset/reference-of-thought/consciousness-awareness-
teleology and actually ‘in complement to it’ than truly criticisms (which is often
philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the
very ‘transparent pillar or social universal-transparency’ for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different epistemicity-totalising~renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism—rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating 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, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/reference-of-thought/{cumulated/recomposured}-consciousness-awareness} epistemicity-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 {<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as ‘different institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) 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’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking-narrative—by—the-preconverging-or-dementing ‘narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by de-mentation-}
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–firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of—reference-of-thought,—as-to—amplituding/formative–epistemicity–growth-or-confaltedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vides-and-impediments—as-arising-from-disjointedness-as-of—reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowldging. 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 perversion-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-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation meaningfulness ‘reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology/ defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-
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\(^1\). The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and 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 <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/ references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a prospective mindset/ reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism–imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as the superseding drive behind the ‘inventing/creating’ of all human
technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary
apathy and constraining framework of secondnatured institutionalisation’ to rearticulate
dimensionality-of-sublimating {<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepiSTEMicity/anamnestic-residuality/spirit-drivenness–equalisation} projection
underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation
possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow
technicalities/professions of presences as has been variously and decisively the case throughout
humankind history, the most important philosophical work is the preservation of the human
existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human
blithe’ susceptible to render meaningfulness-and-teleology a closed-structure (as merely-
exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-
development-potential-construed-as-nihilism as of <amplituding/formative>wooden-language
(imbued—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/akrasiac-drag
by adopting a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting
posture’ as ‘looking down upon the value-reference constructs of all successive presences
construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-
structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—meaningfulness-and-teleology—) for prospective —meaningfulness-and-teleology—; as no registry-worldview/dimension ‘as a product of secondnaturaod 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 secondnaturaod construed technical/professional philosophy’ or not, as secondnaturaod institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalitysion> projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalitysion> projection notional philosophical dispositions’ upholding an opened-construct-of—meaningfulness-and-teleology—to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-‘inventing’-or-‘creating’-or-‘upholding’-new-intellection—de-mentating/structuring/paradigming—of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of prospective apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity —conflatedness—in—preconverging-disentailment—by—postconverging-entailment —as of
ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their amplituding/formative-epistemicity>totalising–self-referencing-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/ignoreable–void ’-with-regards-to-prospective-apriorising-implications> blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–de-mentating/structuring/paradigming in distractive-alignment-to–reference-of-thought<of-apriorising/axiomatising/referencing> as of epistemic-abnormalcy/preconvergence . This is enabled by the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence> implicited-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> implicited-epistemic-veracity-of-nonpresencing<perspective–ontological-normalcy/postconvergence> as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising>self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case
of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/subsupererogatory-de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-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 there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness\textsuperscript{17}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{18}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{19}> due to our limited-mentation-capacity-deepening\textsuperscript{20}, with such a
conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening\(^5\), we are actually involved in a ‘developmental notional–teleology’\(^9\) of ontology construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^5\); with such limited-mentation-capacity-deepening\(^5\) reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated\(^5\) ‘meaningfulness-and-teleology’\(^9\) in arrogation (as relative-ontological-incompleteness\(^2\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-sup ererogation\(^5\) <as-to-‘attendant-intradimensional’–prospectively-

disontologising-preconverging/dementing –apriorising-psychologism>\(^1\), 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 ultimate ontological-normalcy/postconvergence. The amplituding/formative–
epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,–for-explicating-ontological-contiguity of ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’\(^9\) in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting amplituding/formative–epistemicity–causality –as-to-projective-
totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-
contiguity with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding–oneness-of-ontology’ towards a ‘deeper coherent superseding–oneness-of-ontology’ by the institutionalisation dynamism of ‘dементация’ (supererogatory–ontological–де-ментация-or-dialectical–де-ментация—stranding-or-
attributive-dialectics) inducing ‘placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\textsuperscript{97} rescheduling’ wherein a given present registry-worldview of relative-ontological-incompleteness\textsuperscript{98} -induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textless}as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-
psychologism\textsuperscript{99}, as-it-is-thus-‘in-wait’-for-‘perversion-of- reference-of-thought\textless as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textiddash;or-temporal-
preservation-as-pseudointemporal\textsuperscript{100}-preservation, is transcended/superseded as preconverging-or-dementing \textiddash;apriorising-psychologism ushering in a new present registry-
worldview of less relative-ontological-incompleteness\textsuperscript{96} -induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \textiddash;as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-
psychologism\textsuperscript{99}, as-it-is-thus-‘in-wait’-for-‘perversion-of- reference-of-thought\textless as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textiddash;or-temporal-
preservation-as-pseudointemporal\textsuperscript{100}-preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking\textsuperscript{101}—apriorising-psychologism’, and at the ‘individuation-
level of conceptualisation of knowledge’ construed as predisposed to either hollow-
constituting\textsuperscript{99}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation\textsuperscript{102} and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the circularity/recurrence/repetition/repeatability\textsuperscript{96} delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{103} —educed–
existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–
tonological-coherence_or_superseding–oneness-of-ontology\textsuperscript{104} by \textsuperscript{105}maximalising-
recomposing-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\textsuperscript{90}), with regards to the fact that the ‘reflex supplanting conviction-as-to-profound-supererogation’—of ‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{99} has been more or less secondnatured, at its uninstitutionalised-threshold\textsuperscript{102} 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\textsuperscript{102}, 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\textsuperscript{92}—reduced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{\textdagger} by maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation that is readily available in construing the hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ and ‘ontologically-
reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that
ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous
constructs of reference-of-thought–categorical-imperatives/axioms/registry-teleology
representation of meaningfulness affirmations (and, specifically with a perversion-of-
reference-of-thought-as-preconvergently-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-of-
reference-of-thought of implied reference-of-thought in establishing what is ‘postconverging-or-
dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought and in-phase’ and ‘preconverging-or-
dementing—apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-
from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation then arises in protraction in an altogether different
collection only if appropriate/soundness/ontological-good-faith/authenticity-of-
reference-of-thought of meaningfulness is established, dismissing hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation/from
non-veridical/vacuous constructs of reference-of-thought–categorical-
imperatives/axioms/registry-teleology as perversion-of-reference-of-thought-as-
preconvergently-apriorising/axiomatising/referencing-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’> interlocutor or conjugated-postlogic/‘conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/‘conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the
medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-
axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting-as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor
existential-transitioning/iterability-tracing-of-dots-as-hollow-narratives in our present
institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and
conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a
claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character),
progressively (conjugated-exacerbation and conjugated-opportunism characters) and
regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this
insight harkens back to the previous elucidation with regards to the BODMAS characters where
the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid
when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of
constraining social universal-transparency—(transparency-of-totalising-entailing,-as-to-
entailing–amplituding/formative–epistemicity)totalising–in-relative-ontological-
completeness) resulting in other temporal characters, beyond-the-consciousness-awareness-
teleology<in-preconverging-existential-extrication-as-of-existential-unthought>, operating
arithmetic as if the condition never existed; and thus there is a need for a retracing to establish
the existential reality of the breaching or non-breaching of axiomatic rules, before determining
the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of
psychological/psychoanalytical basis of meaningfulness representation, this further confirms
the fact that temporality/shortness (shortness-of-register-of–meaningfulness-and-
teleology) and intemporality/longness (longness-of-register-of–meaningfulness-and-
teleology) are both basically the same notion of intemporality, but with temporal-
dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality/longness (longness-of-register-of—meaningfulness-and-teleology) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology”), inducing preconverging—dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect where such false-retention construed as temporal-preservation-as-pseudointemporality-preservation is rather in conjugated-postlogism; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrerogation—as-to-attendant-intradimensional—prospectively-disontologising—preconverging—dementing—apriorising—psychologism’ (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—eduiced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—one-of-ontology—by—maximalising—recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This conceptualisation of temporality/shortness as being about failing/not-upholding—as-of-apriorising/axiomatising/referencing intemporality/longness (which perfectly syncs
intemporality / longness and temporality / shortness as longness-of-register-of-meaningfulness-and-teleology and shortness-of-register-of-meaningfulness-and-teleology, beyond just a qualification notion but rather a totalising-ratiocontiguity/ratiocination-as-referentialism—implicated attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—phenomenal-abstractiveness-of-presencing-in—protensive-consciousness’—enabling-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context construct), equally perfectly renders the notion of temporality / shortness and intemporality / longness operant for a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The notion of temporality / shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality / shortness is much more than morality as derived from intemporality / longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation-level as relative-ontological-incompleteness—induced,–threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—intradimensional’—prospectively—
disontologising-preconverging/dementing
apriorising-psychologism>, as-it-is-thus-‘in-wait’-for-‘perversion-of-‘reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥–or-temporal-preservation-as-pseudointemporality<preservation, which
when taken into preservation, as temporal-preservation, is rather in pseudointemporality
while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a
dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of
pseudointemporality individuations (postlogism-slantedness, postlogism-slantedness/
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought-devolving ontological-performance<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a
‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual
personalities dispositions and social dispositions’ induces correspondingly
subontologisation/subpotentiation in ‘disjointedness-as-of-‘reference-of-thought’
misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level relative-
ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing
–apriorising-psychologism>, as-it-is-thus-‘in-wait’-for-‘perversion-of-‘reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥–or-temporal-preservation-as-pseudointemporality<preservation, on ‘social
ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of
given registry-worldviews/dimensions vices-and-impediments, and how these can be
superseded/transcended, because the reality is that humans have transcended retrospectively to
the present and there is no particular reason to think that there can’t be prospective
transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity going by 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. Such a ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of
qualification/qualification-schemes’ that human psychology is actually much more of a
becoming dynamic construct, rather than static, which wholly readjusts to human deepening
grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective,
present and prospective development; that collectively-and-inclusively-individuals-and-their-
social-constructs do have latitude for the choices they make in existence more than and beyond
the limits of personality traits and social character, and further that the human mind is ‘not
irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal
psychology or functional psychology) with the idea that such stances taken by a ‘psychology of
qualifications/qualification-schemes’ induces a confounding-effect with respect to individual
personalities themselves in assuming their self-emancipation possibilities and what they can
aspire for together with their interveners/relators, whether social or clinical. Such insight do
arise when we factor in that all along in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity”—of-the-human-institutionalisation-process”, human
secondnaturing is actually the very central ontologically-led developmental element as the
critical tool of human psychological renewal that enabled ‘an animal in many ways’ to
emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a
developmental understanding of human psychology is necessarily much more than ‘a cultural
universe of several decades of modernity’, as it conceives that human psychology is an ongoing
active construct such that a ‘postconverging-or-dialectical-thinking\textsuperscript{21}–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\textsuperscript{9} as it recognises that (and
explains why) the mental-disposition/consciousness-awareness-teleology\textsuperscript{7} of a recurrent-utter-
institutionalised mindset/\textsuperscript{7} 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/\textsuperscript{7} 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–\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{9} as of prospective
notional–deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of
variation within each mindset; and wherein de-mentation\textsuperscript{6} (supererogatory–ontological–de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) is the central
concept for such a succession of human ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or
psychology-of-mentation-dynamics or natural–psychological-dynamics’ renewal
retrospectively, presently and prospectively, with ontological-normalcy/postconvergence
teleology\textsuperscript{7} being the central determinant driving and defining human psychology construed by
its metaphysics-of-absence\textsuperscript{6} (implicated-epistemic-veracity-of- nonpresencing-<perspective–
ontological-normalcy/postconvergence>) as diminishing–human-epistemic-abnormalcy-or-
preconvergence\textsuperscript{13}. Interestingly, psycho-ontological-tautologisation/psycho-existential-
reference as a human disposition for correspondence/equalisation/squaring-off with
‘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 as the human-mimetic-mind.

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–
ontological-contiguity educed–existentialising/contextualising/textualising-contiguity
(induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness
induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism”) ‘outside of attendant–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 as the human-mimetic-mind.

evidence-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with
existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-
or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer
ontological-contiguity\textsuperscript{10}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{2}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening\textsuperscript{53} as of our relative-ontological-incompleteness\textsuperscript{−}induced,−‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}−as-to−‘attendant-
intrdimensional’−prospectively-disontologising–preconverging/dementing−apriorising-
psychologism\textsuperscript{2}, will often fail to reference the underlying being-construal/existential-
reference/existential-tautologisation ‘for a contextualising-contiguity of existence-
potency\textsuperscript{10}−sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-the-
ontologically-same-existental-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\textsuperscript{10}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existental-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-
‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence\textsuperscript{(implicated-
nondescript/ignorable–void ’as-to- presencing—absolutising-identitive-constitutedness }

(i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence⟨implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normaley/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~/~educed–existentialising/contextualising/textualising-contiguity~/reifying-or-elucidating-of-
on-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ (wherein the elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity~/~educed–existentialising/contextualising/textualising-contiguity~/reifying-or-elucidating-of-
protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of
being-construal/existential-reference/existential-tautologisation given by the existential
pathological condition), instead of ‘projective-insights of
imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity
~educed–existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency
~sublimating–nascent, disclosed from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing that further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’ as 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–nascent, 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-suprerogation
asics-to–
‘attendant-intradimensional’–prospectively-disontologising/preconverging/dementing
apriorising-psychologism
’, in order to avoid elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant—ontological-contiguity\(^{(47)}\)~educed—existentialising/contextualising/textualising-contiguity\(^{(40)}\) 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/inferencing-of-elucidation-outside—attendant—ontological-contiguity\(^{(47)}\)~educed—existentialising/contextualising/textualising-contiguity\(^{(40)}\) 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\(^{(53)}\) as of our relative-ontological-incompleteness\(^{(88)}\)-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-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant—ontological-contiguity\(^{(47)}\)~educed—existentialising/contextualising/textualising-contiguity\(^{(40)}\) and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology\(^{(99)}\)). If by mere derivation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside—attendant—ontological-contiguity~ educed—existentialising/contextualising/textualising-contiguity\(^{(40)}\) (given human limited-mentation-capacity-deepening\(^{(53)}\) as of our relative-
ontological-incompleteness

-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

-as-to-attendant-intradimensional-prospectively-

disontologising-preconverging/dementing-apriorising-psychologism


construal/existential-reference/existential-tautologisation harkens to a disposition for postdication (projective-insights as predicative, brought to their full potential as metaphysics-of-absence{(implicit-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>}). But, then how is the ontological-veridicality of being-construal/existential-reference/existential-tautologisation attained? Though ontologically non-veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ as metaphysics-of-presence{(implicit-
‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } has as metaphysics-of-absence{(implicit-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence}> ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’), which is ontologically-veridical with regards to being-construal/existential-reference/existential-tautologisation. More precisely, ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as with all
metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing-⟨perspective- ontological-normalcy/postconvergence⟩\} can be ontologically-reconstituted/deconstructed from the corresponding metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \} as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, even though the latter is ontologically wrong/non-veridical (not to be confused with elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity\(^{[14]}\)-educated–existentialising/contextualising/textualising-contiguity\(^{[40]}\) which is ontologically-veridical as abstract-construal). This ontological-reconstituting–as-to-conflatedness\(^{[1]}\)/deconstruction is rather a ‘honing exercise’/recompose of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ to deliver ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity\(^{[7]}\)-educated–existentialising/contextualising/textualising-contiguity\(^{[40]}\)-<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/dynamic-cumulative-aftereffect/aftereffect’ as ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ with respect to ontological-veridicality and in so doing attaining ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential-reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a whole reality of a ‘honing exercise’ or recompose (in superseding our ‘‘virtuality-or-Being-
is that the notion of reference-of-thought is rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity’]→educt–existentialising/contextualising/textualising-contiguity]→reifying-or-elucidating-of-prospective-relative-ontological-completeness→reference-of-thought→devolving-as-of-instantiative-context]→existence-potency→sublimating–nascence, disclosed from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising–registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and involving the potency of both consciousness-awareness-teleology representations and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity→educt–existentialising/contextualising/textualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplituding/formative–epistemicity> causality as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity. In fact, ontological-reconstituting–as-to-conflicatedness/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–educted–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-conflicatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow-mentation-capacity to deeper-mentation-capacity ontological-reconstituting–as-to-conflicatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
aftereffect/aftereffect’ unlike an elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity(educed–existentialising/contextualising/textualising-contiguity)
which will wrongly hollow-constitute and induce ‘virtuality-or-Being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. So the
tautological implication of deconstruction as ontological-reconstituting–as-to-conflatedness
is all about human rescheduling of placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology in deepening its grasp of a
superseding–oneness-of-ontology/intrinsic-reality that has been so all the time, and so critically
talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than
about human amplituding/totalising–renewing-realisation/re-
perception/through-as-utter-placeholder-setup-ontological-rescheduling ⟨by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective-meaningfulness-and-teleology⟩ as ‘subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
existence-in-reverberation or existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression already given as ontological-normalcy/postconvergence
oneness, and prospectively transcendentally ‘a psychoanalytic-rescheduling from
attendant–ontological-contiguity(educed–existentialising/contextualising/textualising-contiguity)
reifying-or-
elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context involving existence-potency~sublimating–nascence,
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to->attendant-
ontologically-same-existent-reality  ‘preempting the threshold-of-
intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism—of rational-empiricism/positivising-rules’ while intradimensionally it is about
an analytical rescheduling ( maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation that ‘decenters the prior reference-of-thought’
for ‘the centering of the prospective reference-of-thought’). Noting that the ‘increasing
relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-
worldviews (utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism) of the corresponding-successive-prospective-institutionalisations-registry-
worldviews/dimensions (of protracted imbricatedness/threadedness/recomposuring as of
attendant-ontological-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought—devolving-as-of-instantiative-context> as to existence-
potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onontologically-same-existent-reality  as:  Base-institutionalisation-as-rule-making,
universalisation-as-universalisation-of-rules-making,  Positivism-as-rational-
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-
worldviews/dimensions at the uninstitutionalised-threshold of the corresponding-successive-
prospective-institutionalisations-registry-worldviews,  ‘as of threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation\^{1} \leftarrow \text{as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}^{2}$, which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective ‘reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\^{5} \leftarrow \text{educed–existentialising/contextualising/textualising-contiguity}^{40} \text{ of reference-of-thought}^{2} \leftarrow \text{categorical-imperatives/axioms/registry-teleology}^{99} \text{ of the prior positivism institutionalisation leading to } \text{procrypticism–or–disjointedness-as-of–reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation} \text{ has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-insights of imbricatedness/threadedness/recomposuring as of } \text{attendant–ontological-contiguity}^{5} \leftarrow \text{educed–existentialising/contextualising/textualising-contiguity}^{40} \leftrightarrow \text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context}^{39} \text{ as to existence-potency}^{39} \leftarrow \text{sublimating–nascence}^{39}.$
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existentiaal-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-existentiaal-reference’; as it
contrastively reflects the reality of an ontologically non-veridical intradimensional ‘virtuality-
or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existentiaal-reference’ of temporal-dispositions narratives (instigated from postlogism” and
conjugated-postlogism”) as being 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-existentiaal-extrication-as-of-
existentiaal-unthought>’ manifestation intradimensionally) and as of ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existentiaal-
reference’, in construing the consequent ‘procripticism—or—disjointedness-as-of—reference-
of-thought uninstitutionalisation, and so as the transcendentiaal backdrop highlighted by
prospective intemporal-preservation notional—deprocripticism ‘projective-insights of
imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity —educed—
existentiaalising/contextualising/textualising-contiguity —<reifying—or-elucidating-of-
prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-
instantiative-context> as to existence-potency —sublimating—nascent—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existentiaal-reality/dynamic-cumulative-

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disentailment-by-postconverging-entailment compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\(^9\)—educed—existentialising/contextualising/textualising-contiguity\(^{10}\) (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like time, space, virtue, historiality/ontological-eventfulness\(^\}\) ontological-aesthetic-tracing\(<\)perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\(>\), instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-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 \<amplitudinous\>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-
intercessory-notions/notional–referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s reference-of-thought ontological-performance<including-virtue-as-ontology> as of its historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> as so-analysed as from notional–deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional–referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent 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
contiguity

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—in—conflatedness

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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, as of ‘human limited-mentation-capacity construed as of
ontological-normalcy/postconvergence metaphysics-of-absence}</implicated-epistemic-veracity-of-nonpresencing><perspective-ontological-normalcy/postconvergence>/Doppler-thinking as it elicits human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional--firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence-existentialism-form-factor</amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity). The contention being that studies and research that do not develop their conceptual formulations validly and 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 will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of--meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview psychologism should fully enable (rather as an
overall grounding of ‘meaningfulness-and-teleology’ that overcomes disjointedness-as-of-
reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-
worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity natural sciences including
an emerging and upcoming social science. Insightfully, this analysis equally underlines that
there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment”implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of “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) anchoring the human in the becoming of existence’
allowing for human subpotent-mimetic-echoness-derivation-within-the-full-potency of
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency”sublimating–nascence,-disclosed-from-prospective-epistemic-digression wherein we
pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in
defining-and-redefining ‘meaningfulness-and-teleology’; with this sense-of-
ontology/solipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding–
oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-
as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled
by underlying supposedly coherent ontological-commitment”implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness⟩ is lost or at uninstitutionalised-threshold(102) and the consequent
‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-
meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-
logic/logical-drag/unconscionability-drag/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–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence⟩—existentialism-form-factor, and so across all uninstitutionalised-
threshold 102. Thus, basically ontological-reconstituting—as-to-conflatedness101/deconstruction as
‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-
contiguity97—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-potency99—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’
reflects/perspectivates transversality-<for-sublimating–existential-
eventuating/denouement—of-affirmative-and-unaffectivvalue-disambiguatelo-motif-and-
apriorising/axiomatising/referencing⟩ (transversality-<for-sublimating–existential-
eventuating/denouement—of-affirmative-and-unaffectivvalue-disambiguatelo-motif-and-
apriorising/axiomatising/referencing⟩ ) dynamism of ‘temporal-dispositions threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation ↔as-to–‘attendant-
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-

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consciousness-awareness-teleology<sup>7</sup>-<in preconverging existential-extrication-as-of-existential-unthought> of our present ‘procristicism–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 procristicism-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<sup>20</sup>–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology<sup>99</sup> as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing<sup>17</sup>–apriorising-psychologism and dialectically-out-of-phase state of our procristicism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional–deprocrypticism is the structural-resolution for the perversion-of-reference-of-thought<sup>as-preconvergingly</sup> apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> as the preconverging–de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup> of our positivistic meaningfulness. The fact is all constructs as transcending or
implying transcendence-and-sublimity/sublimation/superrgatory-de-mentativity are always by definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness\(^3\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrgatory\(^{10}\)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-philosophism\(^{3}\)’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–nonpositivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness\(^3\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrgration\(^{10}\)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-philosophism\(^{3}\)’ or uninstitutionalised-threshold meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness\(^3\)-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrgation\(^{10}\)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-philosophism\(^{3}\)’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrgation\(^{10}\)-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-philosophism\(^{3}\) (beyond-the-consciousness-awareness-teleology\(^{6}\)-in-preconverging-existential-extrication-as-of-existential-unthought\(^{6}\) ) hence inducing uninstitutionalised-threshold\(^{10}\), as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-
thought/psyche/psychological—de-mentating/structuring/paradigming but for a new
reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with
respect to existential reality to enable prospective institutionalisation over the
uninstitutionalised-threshold with the result that all prospective institutionalisations are
equally about annulling corresponding uninstitutionalised-threshold; whether annulling
notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-in
relative-ontological-incompleteness—enframed-conceptualisation and
notional-disjointedness-as-of-reference-of-thought associated with procrypticism—or-
notional-disjointedness-as-of-reference-of-thought for notional-deprocrypticism attendant–
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-
thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—
nascence—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-reality ‘preempting the threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—
intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism> of rational-empiricism/positivising-rules’. This consequent ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ reflecting/perspectivating/highlighting of the
prior/transcended/superseded registry-worldview of positivism–procrypticism (temporal-
dispositions-in-temporal-preservation-as-pseudointemporality—preservation) as
‘preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase’ is so
about their non-committal (whether with respect to good or bad commitment as ‘good or
poor/bad supplanting–conviction-as-to-profound-supererogation—of—attendant—
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> with respect to the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology in ontological-normalcy/postconvergence of
new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-
teleology –<in-preconverging–existential-extrication-as-of-existential-unthought>
manifestation), in ‘perversion-of-’reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > categorical-imperatives/axioms/registry-teleology of the prior
institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-
uninstitutionalisation of positivism-institutionalisation’), in threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> of the positivistic ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology, and ‘failing/not-upholding–<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation which is the whole purpose in the very first place’ and which need for
restoration/ontological-reconstituting–as-to-confatedness/deconstruction calls for futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as of prospective
notional–deprocrypticism ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology supraplanting–conviction-as-to-profound-supererogation of ‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism. It is only
the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-
existential-reference-or-tautologisation

aetiologisation/ontological-escalation’ as of the reflecting/perspectivating/highlighting of
‘procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’ as of the reflecting/perspectivating/highlighting of
‘procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ will be critically
about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as being a social-construct ‘uninstitutionalised-threshold mirroring
development of the fundamental insane-fitment of the childhood-psychopath/cinglé perversion-of–reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism as-of-
compulsing–nonconviction/madeupness/bottomlining–⟨<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity⟩–in-shallow-
supererogation –as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩) as conjugated-postlogism /preconverging-or-dementing -integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism), (ii) and creatively protracting this fundamental phased storied articulation in
‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism

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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- aftermath/contextualising-contiguity of existence-potency ~sublimating—nascence,—disclosed—
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—

further—epistemically-unconceal—the—very—ontologically—same—existential—reality
aetiologisation/ontological-escalation of notional—firstnaturedness—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—{implicated—epistemic-veracity—of—nonpresencing—<perspective—ontological-normalcy/postconvergence>—} of the social as metaphysics-of-presence—{implicated—
‘nondescript/ignorable—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 cingle’s postlogism —slantedness/disontologising—perverted—
outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing’—logical—dueness as well as increasing temporal—
dispositions enculturation and thus endemisation of conjugated-postlogism —slantedness in a
social atmosphere where it is not universally transparent to be the denaturing of reference—of—

thought with respect to social—stake—contention—or—confliction), as postlogism—and—its—
conjugated-postlogism, preconverging-or-dementing, integration is upheld by temporal-preservation-as-pseudointemporality, preservation threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation. 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, causality, construction’ is what creates our virtue in superseding our vices-and-impediments, just as for instance, ‘medieval vices-and-impediments’ weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge, causality, construction and its corresponding ‘institutional-designing by percolation-channelling, in-deferential-formalisation-transference’, as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation, psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of notional–firstnatures—temporal-to-intemporal-dispositions, so-construed-as-from-perspective–ontological-normalcy/postconvergence, individuations teleologies/teleological-differentiations (by maximalising-recomposuring-for-relative-ontological-completeness, unenframed-conceptualisation covering the concepts
supererogation -<as-to-‘attendant-intradimensional’-prospectively-

psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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’ 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-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-

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deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomenon as a non-positivism/medieval postlogism > phenomenon such as
notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism > reference-of-
thought <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> of ‘great
living’ as of its prior relative-ontological-incompleteness >-of- >reference-of-thought but then a
‘apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness _in_ {preconverging-
disentailment _by_ }_ postconverging-entailment _of_ conceptualisation’ will convert such
perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in terms of the ‘Being defect as uninstitutionalised-threshold > of the so-
called great living of non-positivism/medievalism > reference-of-thought’ to arrive at the
prospective relative-ontological-completeness >-of- >reference-of-thought of positivism opened-
construct-of—meaningfulness-and-teleology > which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments > of non-
positivism/medievalism. This same process applies to our positivism–procrypticism with
respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-
perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > will elicit an ordinariness <amplituding/formative> wooden-language-
{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—’nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> } > procrypticism—or—disjointedness-as-of—reference-of-
prospective-apriorising-implications\textsuperscript{→} as of the respective notional-deprocrypticism as preempting—disjointedness-as-of—reference-of-thought and positivism \textsuperscript{→} reference-of-thought that carry the prospective relative-ontological-completeness -of- reference-of-thought opened-construct-of—meaningfulness-and-teleology\textsuperscript{→}. Ultimately, the very transversality\textsuperscript{→} of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness -of- reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness -of- reference-of-thought is ‘the very paradox of meaningfulness-and-teleology\textsuperscript{→} 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 causality\textsuperscript{→} 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\textsuperscript{→} might seem arbitrary when meaningfulness-and-teleology\textsuperscript{→} is rather interpreted in terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought—nonpresencing—for-explicating-ontological-contiguity.
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 surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation-(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in that relative-ontological-incompleteness—of—reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-mentative/structural/paradigmatic implied vices-and-impediments, as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our procrypticism—or—disjointedness-as-of—reference-of-thought uninstitutionalisation requiring prospective notional—deprocrypticism institutionalisation as preemptsing—disjointedness—of—reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of relative epistemic-abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of de-mentation-(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness—of—reference-of-thought’ implies ‘a new all-pervasiveness of reference-of-thought—categorical-imperatives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-teleology’ as a prospective institutionalisation—reference-of-thought. Thus a reference-of-thought is an all-pervasiveness of reference-of-thought—categorical—
social lack of social \textsuperscript{103}universal-transparency \textsuperscript{\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \rangle} inducing the conjugated-postlogism \textsuperscript{17}of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing \textsuperscript{16}of the form of meaningfulness-and-teleology \textsuperscript{99}’. Thus at that uninstitutionalised-threshold \textsuperscript{102}which highlight ‘denaturing \textsuperscript{6}of the form of meaningfulness-and-teleology \textsuperscript{99}’ as temporality \textsuperscript{8}/shortness in concatenation with ‘apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{\sim}educed–existentialising/contextualising/textualising-contiguity \}–conflatedness \textsuperscript{1}in-{preconverging-disentailment–by}–postconverging-entailment’ as intemporality \textsuperscript{8}, it is only a renewed ‘apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{\sim}educed–existentialising/contextualising/textualising-contiguity \}–conflatedness \textsuperscript{1}in-{preconverging-disentailment–by}–postconverging-entailment’ as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that induces a prospective \textsuperscript{103}universally-transparent constraining mechanical-knowledge as new bare \textsuperscript{1}reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{99}as axiomatic-construct‘ and ‘its social \textsuperscript{103}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 \textsuperscript{1}of \textsuperscript{1}reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \textsuperscript{11}of relative epistemic-abnormalcy/preconvergence \textsuperscript{11}for relative ontological-normalcy/postconvergence as of \textsuperscript{1}de-
mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating 46/historiality/ontological-eventfulness 18/ontological-aesthetic-tracing–<perspective–ontological-normality/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 88–induced,–
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation’<-as-to-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their 103/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-suprerogation>
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as revealing of the grander framework of vices-and-impediments\textsuperscript{105} inherent to the relative non-positivism/medievalism relative-ontological-incompleteness\textsuperscript{105}-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\textsuperscript{83} <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-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} by prior/transcended/superseded non-positivistic or procrypticism\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding,<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation with prospective/transcending/superseding positivistic or notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. 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-hericity transcendental-enabling/sublimating/supererogatory—dementativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening, the possibility for perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to ‘trample’ the melee of common sense disposition for self-preserving extrication/temporal preconverging—de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming, as has been the case along and defining human history ultimately ushering our very own registry-worldview/dimension. The breaking
‘in distractive-alignment-to–reference-of-thought–<of-apriorising/axiomatising/referencing>


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prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency  
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ has to do with the
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-
teleology⁵, 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-teleology⁹ processing’ in relation to ‘appropriateness-of- reference-of-thought-as-of-conflatedness¹³ processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/ reference-of-thought of meaningfulness-and-teleology⁹ 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-mentativity-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/suprerogatory–de-mentativity/superseding ontological-veridicality/intrinsic-reality ‘reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure—(as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—
apriorising/axiomatising/referencing’ as logical-incongruence of appropriateness-of-reference-of-thought-as-of-conflatedness and perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendent 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 transcendent-enabling/sublimating/supererogatory–dementativity) 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 transcendent knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendent enabling’ that allows what is intemporal as of mental-disposition to be effective by <amplituding/formative–epistemicity>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’ as to existence-potency–sublimating–
nascence, disclosed from prospective Epistemic digression, apriorising/axiomatising/referencing that further epistemically un-conceal 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 — ideative 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 amplituding/formative epistemic causality — as to projective totalitative implications of prospective non-presencing, for explicating ontological contiguity — of the underlying phenomenon). In the case where in a 'dereifying act' water is spilled on a chair, and a visiting stranger (as of pseudointemporality by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism or conjugated-ignorance as its relative ontological incompleteness-induced, 'threshold of nonconviction/madeupness/bottomlining in shallow supererogation — as to 'attendant-intradimensional' prospectively disontologising preconverging/dementing — apriorising psychology — led it to align in prelogic supplanting conviction as to profound supererogation — of 'attendant—
be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/notional-knowledge-reification-gesturing-in-prospective-psychologism-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ conflatedness in-preconverging-disentailment-by-postconverging-entailment/amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness} at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality) and will assume mostly an incidental/on-occasion conjugated-postlogism effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness} of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-
postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-
exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-
dispositions where the effect is ‘more than just benign and incidental/on-occasional with
dramatic social consequences and as there is further eliciting of enculturated postlogism as

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ means that we rather tend to assume by reflex that the implied–logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising– reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity –reifying-or-elucidating-of-prospective-relative-ontological-completeness –of- reference-of-thought– devolving-as-of-instantiative-context’), which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/’elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity’ wherein we end up hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ inducing the virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as an outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mind’s own reflex mental-disposition to be of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism as
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > involving the discontinuity (as postlogic-backtracking-<iterative-looping-
’set-of-dereifying-hollow-narratives-and-acts’>) and conjoining-looping-set-of-narratives of
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>) of
reference-of-thought, reflecting a teleologically-perverted (postlogism’) and derived-
teleologically-perverted (conjugated-postlogism’) mental-dispositions and so as of
ontological-bad-faith/inauthenticity’, where such is not unconscious/unwitting as arises with
ignorance-conjugated-postlogism’. It is this ever-perverting effect on ontological-veridicality
of subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive
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’) as instigated by
postlogism'/enculturated-postlogism' in protraction as temporal-preservation-as-
pseudointemporality-preservation that tends to generate threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> reflecting the uninstitutionalised-threshold at institutionalisations’
uninstitutionalised-threshold. Basically, from a
transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation insight, the supratransversality,
<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing contends about the ‘persion-of-’ reference-of-thought

<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of the subtransversality-<in-desublimating–existential-eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing which is in protracted-pseudointemporality; more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality


‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’, reflected by the subtransversality-<in-desublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing
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; the same analysis will be drawn for a storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation with respect to
notional–deprocrypticism supratransversality-<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporality\[52\]) and procrypticism subtransversality-<in-desublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporality\[52\]) in terms–as-of-axiomatic-construct of their implied intellectual-and-
moral implications (in a projection of a notional–deprocrypticism worldview where the mental-
dispositions and conventioning in a procrypticism setup are construed as ‘prospectively
questionable’). Such a supratransversality-<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing over
subtransversality-<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing insight can transcendentally be grasped in the archetype
characters of say a Socrates or Rousseau. Wherein within their respective registry-
worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in
projection for prospective institutionalised-being-and-craft, i.e. ontologising of future
conventioning, as supratransversality-<in-sublimating–existential-

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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- psychology’ 83 reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping 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 103 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 103 universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on
eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality\textsuperscript{52}/longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality\textsuperscript{52}/longness as maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation needs its \textlangle amplituding/formative–epistemicity\textrangle totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity\textsuperscript{62}—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation-\langle as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come\rangle \textsuperscript{9} of temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{99} into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{99} (not about firstnaturedness of human dimensionality-of-sublimating \textlangle amplituding/formative\textrangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textrangle) but rather is solely a positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} secondnaturering to supersede the uninstitutionalised-threshold\textsuperscript{02} divulged as to its relative-ontological-incompleteness\textsuperscript{15}-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{19}–as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{2}. The implication is that acting as-of-a ‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature’ is not
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-recomposuring-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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology ) in universalisation—non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology ) in positivism—procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being—
and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the
pretence of engaging such on the basis of shallow temporal extricatory preconverging–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—an
unenframed-conceptualisation first-order-ontology/ontological-construal required for
‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of
understanding the transcendental/ maximalising-recomposuring-for-relative-ontological-
completeness—an unenframed-conceptualisation not in a prospective appreciation, but rather
possibly as of retrospective appreciation and expediency, speaks of the social-construct as more
of a secondnatured institutionalised-construct rather than an intemporal-disposition construal,
and therefore assertive pretences that naively imply the latter should necessarily be suspect of
their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—
apriorising-psychologism—without the corresponding demonstration of the requisite salient
philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—an unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming (that goes beyond
subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the
fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding
virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for
what man is in effective reality, to then articulate effective knowledge constructs that are
actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong
or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications) or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/’ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather

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-subtransversality<in-desublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality) was of ‘sound registry-reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as lacking notional-deprocrypticism from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) arising from its ‘procrypticism–or–disjointedness-as-of-reference-of-thought (as social universal-transparency-{transparency-of-totalising-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’ (by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation) its meaningfulness as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-apriorising-
teleological reference-of-thought’ as supratransversality, and as conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{77}-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism, with corresponding ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality\textsuperscript{77}/in-desublimating–existential-eventuating/denouement\textsuperscript{83}–of-motif-and-apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratransversality\textsuperscript{77}/in-sublimating–existential-eventuating/denouement\textsuperscript{83}–of-motif-and-apriorising/axiomatising/referencing, as-of-non-pseudointemporality’) arises from ignorance-conjugated-postlogism\textsuperscript{77}, affordability-conjugated-postlogism\textsuperscript{77}, opportunism-conjugated-postlogism\textsuperscript{77}, exacerbation-conjugated-postlogism\textsuperscript{77}, social-chainism-conjugated-postlogism\textsuperscript{77} and temporal-enculturation-conjugated-postlogism\textsuperscript{77}, such that correspondingly these are ‘decentered’ (by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference with ‘a more and more profound/elaborated notion-deprocrypticism supplanting—conviction-as-to-profound-supererogation\textsuperscript{96} of—‘attendant-intradimensional’—postconverging/dialectical-thinking — apriorising-psychologism as of transcendent-projection/intemporal-preserving\textsuperscript{77}/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity\textsuperscript{77}—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-
pseudointemporality). Such a technique for articulating supratransversality \textless in-sublimating-existential-eventuating/denouement\textgreater of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality) in aetiologisation/ontological-escalation with respect to ‘associated-themes-and-social-contexts’/thematic as deferential-formalisation-transference involves ‘construing supratransversality \textless in-sublimating-existential-eventuating/denouement\textgreater of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality) over subtransversality \textless in-desublimating-existential-eventuating/denouement\textgreater of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) wherein the differentiated-conjugated-postlogism are construed as interlocking with postlogic-backtracking \textless iterative-looping\textgreater of-dereifying-hollow-narratives-and-acts (as the conjugated-postlogism conjoin to and elevate postlogic-backtracking \textless iterative-looping\textgreater of-dereifying-hollow-narratives-and-acts) in the ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to-attendant-intradimensional\textgreater prospectively-disontologising-preconverging/dementing–apriorising-psychologism of postlogism, conjugated-postlogism or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting-conviction-as-to-profound-supererogation of-attendant-intradimensional-postconverging/dialectical-thinking–apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of reference-of-thought, whether acting (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation) \textless as-to-
dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology*/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology*/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology* /teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity*/—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology*/teleological-differentiation at the individuation-level in a continuum from pseudointemporality (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism-slantedness and the derived-by-conjoining temporal-accommodation-
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 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-implicitation
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-slanteredness/
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-
ontological-contiguity construal/conceptualisation). Existence/existential-reality is thus a
teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only
by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated
meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a
institutionalisation, universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking’-psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-\{(implicit-epistemic-veracity-of-nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\}, 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’-\langle as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle 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-\langle as-of-apriorising/axiomatising/referencing\rangle any meaningfulness requiring prospective positivising/rationally-empirical \langle reference-of-thought–categorical-imperatives/axioms/registry-teleology\rangle,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and that its pretence otherwise is nothing but \langle amplituding/formative–epistemicity\rangle-totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the prior inherent vices-and-impediments inherent from its relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’-\langle as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ (non-

positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as
well project of the same of our procrypticism mindset/ reference-of-thought with respect to our
relative-ontological-incompleteness-induced, ’threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ of the lack of a notional–deprocrypticism mindset/ reference-of-thought as of

deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought attainted–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-
thought- devolving-as-of-instantiative-context> involving existence-potency~sublimating–
nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same existential-reality ‘preempting the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ of rational-empiricism/positivising-rules’ based
‘imbricatedness/threadedness/recomposing as of attainted–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instatiative-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 a disposition for
our metaphysics-of-presence{(implicitied–’nondescript/ignorable–void –as-to– presencing—
absolutising-identitive-constitutedness } as <amplituding/formative–

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epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments associated with a positivism–procrypticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding 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-⟨implicit–nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporeticism overcoming/unovercoming nature of a Derridean deconstruction text doesn’t speak of the poor
writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity-of-the-human-institutionalisation-process, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-implicitepistem-verity-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 as of prospective deprocrypticism, with the necessary de-mentation (supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-implicated-nondescript/ignore-void-as-to-presencing—absolutising-identitive-constitutedness’, and going by ‘projective-insights’/postdication/metaphysics-of-absence-implicated-epistemic-verbatim-of-nonpresencing—perspective—ontological-normalcy/postconvergence is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in grasping a more profound intrinsic-reality/ontological-verbatimality 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\langle implicit-'nondescript/ignorable–void ’-as-to-\rangle presencing—absolutising-identitive-constitutedness \rangle \text{ traditional/conventioning } \rangle \text{ reference-of-thought–categorical-imperatives/axioms/registry-teleology} \rangle \text{ 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 \langle as-to-\’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle based on their respective relative-ontological-incompleteness \langle as-to-\’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, such a
suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology\textsuperscript{[92]}<in-preconverging-existential-extrication-as-of-existential-unthought>) to the given uninstitutionalised-threshold\textsuperscript{[02]} registry-worldview’s/dimension’s reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), ‘utter-ontologising/’ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{[92]}—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’ ~educated-existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{[83]} reference-of-thought in relative-ontological-completeness’ as depth-of-thought’) will reflect/perspectivate/highlight procrypticism to be rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[96]}<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> thus pivoting/decentering/’psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into notional–deprocrypticism suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given ‘utter-ontologising/’ maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation’. While the above proposition is most difficult to fathom given our metaphysics-of-presence\textsuperscript{[implicated-nondescript/ignorable-void ’-as-to-presencing—absolutising-identitive-constitutedness ]} illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{[17]}~self-referencing-syncretising/mirage, we’ll relatively grasp this reality on a same token wherein: in recurrent-utter-
for-relative-ontological-completeness

—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology

</preconverging-existential-extrication-as-of-existential-unthought>

of non-positivism/medievalism 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 positivism

suprastructuring/transcendental/intemporal-preserving

reference-of-thought by way of the given

maximalising-recomposuring-for-relative-ontological-completeness

—unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying

ontology-driven human ‘postconverging-or-dialectical-thinking—psychology or psychology-
of-mentation-dynamics or natural~psychological-dynamics’ in rescheduling (psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring) the placeholder-setup/mental-
devising-representation/mentation, 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

fundamental point about a transcendental conceptualisation as implied in a positivism–

procrypticism uninstitutionalisation by the ‘psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ into notional~deprocrypticism

suprastructuring/transcendental/intemporal-preserving

reference-of-thought by way of utter-

ontologising/maximalising-recomposuring-for-relative-ontological-completeness

unenframed-conceptualisation’, is not about logical nested-congruence but as with the

transcendence-and-sublimity/sublimation/supercrorgatory-de-mentativity of all prospective
relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{96} <as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{20}’ implies it is ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{88}-of-
reference-of-thought defective reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99} for the perversion-of-
reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to be instigated,
upheld and be enculturated and endemised, for the de-mentative/structural/paradigmatic
perpetuation of the vices-and-impediments\textsuperscript{95} de-mentatively/structurally/paradigmatically
associated ‘with respect to the fundamental relative-ontological-incompleteness\textsuperscript{88}-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{96}
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\textsuperscript{20}’ and postlogism ‘phenomenon’. The suprastructural (beyond-the-
consciousness-awareness-teleology\textsuperscript{99} <in-preconverging-existential-extrication-as-of-
existential-unthought> ) \textsuperscript{9} amplituding/formative–epistemicity> causality \textsuperscript{9} as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity\textsuperscript{67} at the individuation-level is that with respect to ‘socially-perceived-value as of
social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-
teleological differentiation of human mental-dispositions as of non-pseudointemporality\textsuperscript{52} as of
supplanting–conviction-as-to-profound-supererogation \textsuperscript{96} of ‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism and pseudointemporality\textsuperscript{52} as of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{96} <as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\textsuperscript{20} (including as derived/conjugated pseudointemporality\textsuperscript{52} as to
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to—
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>), and so in contrast to the social/normal reflex of naively-and-
wrongly construing and falling back to the idea of meaningfulness-and-teleology (as of reference-of-thought) rather essentially of non-pseudointemporality: as of supplanting–
conviction-as-to-profound-supererogation —of–’attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism. For pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously),
the representations of meaningfulness-and-teleology are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation —<as-to–’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ at all prior registry-
worldviews/dimensions, whether as recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism /perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation —of–’categorical-
imperatives/axioms/registry-teleology’ -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation at the uninstitutionalised-threshold 02 that speaks of relative-
ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism’. Thus a non-
pseudointemporal-mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of ‘meaningfulness-and-teleology’ will put in question the reflex idea (in instances of perversion-of-reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and the corresponding <amplituding/formative–epistemicity>causality ~as-
to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
onontological-contiguity ) to naively operate logic and its axioms as of a sound human
universal mental-disposition for construing ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-
and-shallow-and-non-veridical-existential-reference, in order to account for such ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with the essential/intrinsic/inherent attributions behind the representations of ‘meaningfulness-and-teleology’, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective 8 reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of ‘meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-
cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of 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/ educed–existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of- instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from- prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further- epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or \(^8\)reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or \(^8\)reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation- capacity–(as of relative apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }\] conflatedness ~in {preconverging-disentailment–by? postconverging-entailment} pivots/decenters to reconstrue/reconceptualise \(^5\)meaningfulness-and-teleology\(^9\), most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology\(^9\) as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/reference-of-thought of meaningfulness-and-teleology grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> to appropriately factor in the dynamism of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-⟨susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology ⟩) in inducing defect of reference-of-thought as perversion-and-derived-perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moult’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-
able-to-register the knowledge construct of the more profound existential-reference/existential- 
tautologisation to intrinsic-reality/ontological-veridicality that that psychical development 
allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies 
\[\text{de-mentation-\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation--}
\text{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 meaninglessness-and-
teleology\[99.\] The fundamental point of a knowledge construct (which is necessarily tautological 
as intrinsic-reality/ontology is already given) is rather an exercise of 'human 
\[\text{amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-\{by-a-renewing-of-}
\text{apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
prospective-meaningfulness-and-teleology\}}\right as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency\[99\]~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) for redefined \[56\] meaningfulness-and-teleology\[99\]. Thus 
for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in 
‘grasping the uninstitutionalised-threshold\[102\] reflecting procrypticism involving postlogism\[77\] 
and conjugated-postlogism\[77\]’, the knowledge construct will assume this same fundamental goal 
of ‘human 
\[\text{amplituding/formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-\{by-a-renewing-of-}
\text{apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-
prospective-meaningfulness-and-teleology\}}\right
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{02}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/suberogatory—de-mentativity at the individuation-level speaks of intemporal-disposition\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—unenframed-conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendent/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation,\textsuperscript{02} universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold\textsuperscript{02} (recurrunt-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{09}, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical\textsuperscript{02} 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/threadednes/recomposuring of attendant–ontological-contiguity\textsuperscript{02}—educed–existentialising/contextualising/textualising-contiguity \textsuperscript{<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-
enabling/sublimating/supererogatory–de-mentativity’ by the temporal-dispositions of 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-ordementing–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-in-relative-ontological-incompleteness’—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness/relative-ontological-completeness of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of
reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metphysics-of-presence. Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality/transcendental-enabling/sublimating/supererogatory—de-mentativity’, and finally from a transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory—de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all
that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of 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\(^4\), implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
derunderhandedness, 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 >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’ 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 >amplituding/formative–epistemicity<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
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity . 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
differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfure/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigmig is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with corresponding meaningfulness-and-teleology (so-reflected as to the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions of the ontological-contiguity—of-the-human-institutionalisation-process) inducing the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented—
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 intemporal\textsuperscript{82}. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality<for-sublimating–existential–eventuating/denouement>–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/superceratory–de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language⟨imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications⟩ driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{19}’ 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\textsuperscript{99} 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-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 in its <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-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 intemporality of intemporal-solipsistically individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’, with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose
but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity implication as an inherent implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity implication as an amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension wooden-language-{imbued—averaging-of-thought—}as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—’as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications—} ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology—in-preconverging—existential-extrication-as-of-existential-unthought—‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social—universal-transparency—{(transparency-of—totalising-entailing,—as-to-entailing—amplituding/formative–epistemicity-totalising—in-relative—ontological-completeness } as of attendant—ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity—{(reifying-or-elucidating-of—}
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as of ontological-completeness-of- reference-of-thought; as determining
its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology°, and hardly addressing such a
more fundamental question as implied by ‘postconverging-or-dialectical-thinking°–psychology
or psychology-of-mentation-dynamics or natural~psychological-dynamics’). In this respect, this
makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative
intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory–de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many
a true social science are not grounded on an <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

construal but identify objective reality by its naturally constraining <amplituding/formative–
epistemicity>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 transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to

further redevelop sovereign constructs and conventions, with the sovereign constructs and
conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather
as of social, institutional, cultural, moral or historical reality of the human condition); though

much more easier for the natural sciences as hardly any or nobody feels impinged today with
scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism
of the world had taken place both in philosophical and practical scientific terms with the
Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of
modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -off-reference-of-thought- devolving-as-of-instantiative-context>, induced by prospective relative-ontological-completeness–of–reference-of-thought is what counts as true knowledge beyond the blurriness -in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>}) is pushed to its full implications over metaphysics-of-presence-{implicated–‘nondescript/ignorable–
void ’as-to-presencing—absolutising-identitive-constitutedness’) as our present-consciousness/illusion-of-the-present/epistemic-totalising—self-referencing-
syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
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—or-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—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism’ individuations frame-of-reference at adulthood’; that is, the ontological-
contiguity—or-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_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
(however counterintuitive from our natural thinking reflex metaphysics-of-presence)
(implicit-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness ) ‘based on reasoning in terms–as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised ’meaningfulness-and-teleology’, there is a tendency associated with their corresponding extended-informality-{susceptible-to-
effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-
teleology } wherein there is ‘parallel construed extended-informality-{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology }
‘meaningfulness-and-teleology’-as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to–meaningfulness-and-teleology } construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–
meaningfulness-and-teleology } ‘meaningfulness-and-teleology’-as-of-a-relatively-poor-
institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence,
etc. from a modern perspective of analysis. Further, the fact is such extended-informality
\{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology \} effect can be more than just about the operant effect but
equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of
extended-informality-\{susceptible-to-effecting parsimony-as-of-shoddiness-and-
incompleteness-to- meaningfulness-and-teleology \} meaningfulness-and-teleology
-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be
construed as the residual temporalisation effect arising from the fundamental reality of a
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to all the successive
institutionalisations; with the notion of notional–deprocrypticism requiring
referencing/registering/decisioning the reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor without any
complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) over its ‘deprocrypticism—or–preempting—
disjointedness-as-of-\’reference-of-thought (just as the ‘positivistic mindset’ arose from
referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc.
nuniversalising-rules and psychically pivoting/decentering for rational-
empiricism/positivising-rules, just as the ‘universalising mindset’ arose from
referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘first-
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’> and conjugated-postlogism as ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> are ‘denaturing’ devoided-of-conviction-as-to-profound-supererogation-or-prelogism -basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow
mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{16} postlogic-backtracking de Voided-
of-conviction-as-to-profound-supererogation -or-prelogism\textsuperscript{75}-basis’. For instance, by saying
(in a different social spatial location where the interlocutor cannot verify the underlying
contextual reality) it is critical that the stranger should not be taking young children in his house
as it suspiciously points to a molester (which is certainly a sound statement but rather being
parasitised for a perverse purpose of ‘denaturing\textsuperscript{16} postlogic-backtracking de voided-
of-conviction-as-to-profound-supererogation -or-prelogism\textsuperscript{75}-basis’ towards sanctified-
conventioning-social-aggregation-enablers, as the statement, not to take young children into his
house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–
conviction-as-to-profound-supererogation\textsuperscript{75}—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism mind). Even if this latter
narrative is proven to be false (as it is another ‘perversion-of-' reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion
demonstrable as above with it faulty-mentation-procedure-deception-or-urge\textsuperscript{43} not being the
logic itself, but in wrongly implying as existentially real the ‘apriorising– reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-
contiguity\textsuperscript{57}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context)>’ of implied—logical-dueness-or-scape, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \textsuperscript{99} such that
the mere fact of engaging logically with it validates these fundamental falsehood as a first-order
faulty-mentation-procedure-deception-or-urge\(^1\) paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\(^1\) operating \(^5\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism\(^7\) generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-profound-suplerogation \(^6\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-suplerogation —of-‘attendant-intradimensional’—apriorising-psychologism’ (and not to be seen as being of postlogic \(^1\) compulsing—nonconviction/madeupness/bottomlining—\(<\text{decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing}>\text{-induced-disontologising—of-the—attendant-intradimensional—ontologising}—\text{imbued—in-shallow—supererogation}\>\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness}>\)) since that will validate the ‘apriorising—\(^7\) reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of-prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-instantiative-context') on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suplerogation that was wrong hence the possibility and credibility not to question and imply the denaturing\(^16\) of \(^8\) reference-of-thought as perverted \(^2\) reference-of-thought—\(^7\) categorical-imperatives/axioms/registry-teleology \(^9\) and thus to wrongly re-engage \(^5\) logical-processing-or logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suplerogation
turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation ≥ ‘preconverging-or-dementing-preconverging-psychologism manifestation’
implying and requiring intellectual-and-moral-inequivalence/non-correspondence in
transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing). This equally
applies in the instance of derived-
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation ≥ as conjugated-postlogism by temporal-dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfutre-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath
simply needs to loop another non-veridical hollow mimicking narrative over the previous one in
Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be
exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, -
point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious
statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-
postlogism acts involved in protraction of postlogism ), - commit offence, - act as morally
ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are
ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ <amplituding/formative> wooden-
language-(imbued—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 ‘denaturing\textsuperscript{16} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism ’-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementia
tivity, - when further undermined claim in ‘denaturing\textsuperscript{16} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism’ -basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{77} and-conjugated-postlogism\textsuperscript{77}/\textsuperscript{74} perversion-of-\textsuperscript{83} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{02} vices-and-impediments\textsuperscript{105} construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as \textsuperscript{90} procrypticism–or–disjointedness-as-of\textsuperscript{87} reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{84} as it undermines uninstitutionalised-threshold\textsuperscript{02} arising from \textsuperscript{74} perversion-of\textsuperscript{83} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for the recurrent intemporal-disposition <amplituding/formative-
metaphysics-of-presence\{-implicated-'nondescript/ignorable–void ‘-as-to- presencing–
absolutising-identitive-constitutedness \}, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) as of difference-conflatedness\(^11\)-as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism \<amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity \(‘\) for our present as well, its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturung institutionalising construct is a requisite because, at best even the intemporal-
disposition individuation individuals, purporting (by \(^5\) maximalising-recomposuring-for-
relative-ontological-completeness\(^7\)—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior \(^8\) reference-of-thought uninstitutionalised-
threshold\(^2\) registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality\(^2\)/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-
in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation) and it is only a devised institutionalisation construct that achieves that potential-
construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a ‘deeper
limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness —in—{preconverging-disentailment-by}—postconverging-entailment}— existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology\(^1\); more like a jurisprudential maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional—deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation

\(<\text{as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism—}\>

as defining the registry-worldviews/dimensions uninstitutionalised-threshold\(^3\) 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

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uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism as the respective uninstitutionalised-threshold with respect to the
superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the
respective cumulating/recomposuring uninstitutionalised-threshold are due to ‘changes in
human meaningfulness and the teleological implications thereof’ confirming by extension that
the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as procrypticism just as it would be by reflex difficult in all the successive registry-
worldviews, often requiring a generation or more for transcendental implications to sink in.
This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
conceptualisation of ‘the social as at its uninstitutionalised-threshold’ wherein the representation as ‘being in threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation as procrypticism just as it would be by reflex difficult in all the successive registry-
worldviews, often requiring a generation or more for transcendental implications to sink in.
psychologism is more real (from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect of conscious mindsets within the given uninstitutionalised-threshold registry-worldview/dimension (as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to 'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing apriorising-psychologism insight is suprastructural to it or beyond-its-consciousness-awareness-teleology); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reference-of-thought—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 in reflecting
holo-graphically the ontological-contiguity of-the-human-institutionalisation-process, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘universally applicable’, à la Kantian positivism registry-worldview/dimension <amplituding/formative-epistemicity> totalising ‘intervalist-as-categorising—implicated_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-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 ‘amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag institutionalised positivism conceptualisation of “meaningfulness-and-teleology” whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism” of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/superceratory–de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrypticism meaningfulness-and-teleology is being called upon to evaluate as to ‘a meaningfulness-and-teleology world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so

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disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking – ’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩ ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking – ’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩ ) originary/event ’-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality <for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing’ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness ’-of- reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness ’-of- reference-of-thought is ‘the very paradox of meaningfulness-and-teleology ’ explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp
of its state ‘as to its prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought’ with the transcendental de-mentative/structural/paradigmic <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 \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{99} might seem arbitrary when meaningfulness-and-teleology\textsuperscript{99} is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness\textsuperscript{88} 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\textsuperscript{83} 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\textsuperscript{14} 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\textsuperscript{88} of reference-of-thought as of its apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity} constitutedness\textsuperscript{14} in preconverging-entailment, as the latter is rather in shortness-of-register-of\textsuperscript{17} meaningfullness-and-teleology /distractiveness to the former as of reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{17}–<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
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/supererogatory—de-mentativity, and so as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /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-faith/authenticity ⟩<postconverging—dem-mentating/structuring/paradigming—as-being-as-of-existential-reality⟩ as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come
to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms—as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity 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 transcendental-enabling/sublimating/supererogatory–de-
mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has
been transcentendally-enabling-level-of~ontological-good-faith-or-
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 ‘soveraignly’ 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 amplituding/formative–epistemicity–causality as-to-projective-totalitative–implications-of-prospective–

Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality <in-sublimating–existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality <in-desublimating–existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing informal reference-of-thought as melee of common sense of temporality/non-totalisingly-entailing/non-maximalising/non-transcendental constructions.

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 intemporality²/longness in terms–as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology³ that arises from such a formal reference-of-thought (for instance, as the
universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn’t expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-
formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in wooden-language-\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>\} terms—as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology\footnote{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 wooden-language-\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>\}
mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically <--conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center –be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity <--reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been

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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/sublimalisation/pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, so-reflecting <amplituding/formative> disposedness/psychologismic-construct-(as-}
to-orientation/value-construct/valuation–and–derived-parameterising⟩ and
<amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-
variability⟩, and so 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–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}),
and
specifically with regards to the practical application of post-structural thought as a re-
equilibrium exercise derived from the ‘theoretic reshuffling-of-the-cards/putting-into-question’.
Thus post-structuralism being so construed as ontologically-driven (having a center as of
ontological-normalcy/postconvergence grasable by ‘the dynamics of metaphysics-of-absence⟩
{implicated-epistemic-veracity-of- nonpresencing/<perspective–ontological-
ormalcy/postconvergence⟩} or postdication insight with respect to metaphysics-of-presence
{implicated–‘nondescript/ignorable–void ’–as-to- presencing—absolutising-identitive-
constitutedness }’ involving diminishing–human-epistemic-abnormalcy-or-
preconvergence /increasing-relative-ontological-completeness ‘of’ reference-of-thought in
construing-ontological-veridicality as determined-by attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-
elucidating-of-prospective-relative-ontological-completeness ‘of’ reference-of-thought-
devolving-as-of-instantiative-context> due to human limited-mentation-capacity-deepening’
as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity {as of relative
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } conflatedness ~in {preconverging-
disentailment by} postconverging entailment development’) effectively heralds post-ideology
as ideas and notions are validated/invalidated by their demonstrated ontological-


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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/deconstruction, and pertinently so by highlighting their
underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of <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—educated-existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context> for the further development today of the study of the Social as of its fleeting/blurred nature (on such terms of ‘what predicates should take precedence’). It must be said that the notion of transcendental enabler with regards to the Social today is rather of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought>, rather than truly ontological-primemovers totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers totalitative-framework under the rational-empiricism postconverging—de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought> abused as objective bases of intellectual criticism get discarded easily for highly subjective
ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology\(^9\) 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\(^9\) and is fully transcendental-enabling/sublimating/supererogatory—de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory—de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory—de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional—deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as
prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-un institutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity between prior-shallow-supererogation -of- mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound- supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism
meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory-de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness and-teleology as of prospective notional-deprocripticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of
linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing
economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 1980s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism –as-of- compelling–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–
meaningfulness and-teleology\(^8\) preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of sorcery with their associated vices and-impediments\(^9\) as abstractly and ontologically unwarranted\(^1\) 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\(^9\) 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\(^2\) -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^8\) <as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism\(^3\)’ (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\(^9\) of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~deprocrypticism ontological-completeness of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology\(^9\) preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices and-impediments\(^9\) as abstractly and ontologically unwarranted\(^1\) universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional~deprocrypticism ontological-completeness of-reference-of-thought (as intemporal/longness of-register-of–meaningfulness and-teleology\(^9\)}) undermining of
procrysticism relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{107}<as-to–‘attendant-
iintradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{-apriorising-
psychologism}\textsuperscript{20}’ (as the temporal/shortness of-register-of–\textsuperscript{96}meaningfulness and-teleology\textsuperscript{99}).

Such an articulation equally extends to the idea that notions overlooking vices and-
impediments\textsuperscript{105} associated with psychopathy and equally wrongly implying its associated virtue
in the procrysticism registry-worldview are just as of ‘temporal threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{107}<as-to–‘attendant-
iintradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{-apriorising-
psychologism}\textsuperscript{20}’ like the disposition to overlook vices and-impediments\textsuperscript{105} associated with
notions and-accusations of-sorcery and equally implying the associated virtue in a non-
positivism/medievalism setup; and so, as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor due to their
respective relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{107}<as-to–‘attendant-
iintradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{-apriorising-
psychologism}\textsuperscript{20}’ with respect to their respective perversion-and-derived- perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena. Thus in
all registry-worldviews/dimensions \textsuperscript{8} reference-of-thought, postlogism -as-of-\textsuperscript{11} 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 &lt;in-shallow-supererogation &lt;as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical &lt;attendant-intradimensional-apriorising/axiomatising/referencing &lt;logical-dueness &gt; once it is ‘as of socially-functional-and-accordant’ (beyond the case at childhood where it is accompanied by overt delirium and social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of the defect) as at adulthood, the postlogism ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness and-teleology’ in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness and-teleology’ in arrogation involving the temporal elicitation of derived-‘perversion-of-reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and it is thus naïve to construe postlogism without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of
thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!